

A Defense of the Apologie of the Churche of Englande.

Conteininge an Answere to a certaine Booke
lately set foorth by *M. Hardinge*, and
Entituled, *A Confutation of &c.*

Whereunto there is also newly added an Answere vnto an
other like Booke, whitten by the saide *M. Hardinge*, Entituled, *A*
Detection of sundrie foule Errours &c. Printed at Lonaine, Anno.
1568. and inserted into the former Answere, as occasion,
and place required, as by special Notes added
to the Margins it maie appeare.

By Iohn Iewel Bishop
of Sarisburie.

Printed by Iohn Iewel

3. E S D R A E. 4.
Magna est Veritas & praualeat.
Greate is the Truth, and preuaileth.



Imprinted at London in Fleetestreate, at the
signe of the Elephante, by Henry VVyles.

Anno 1570. 16. Junij.

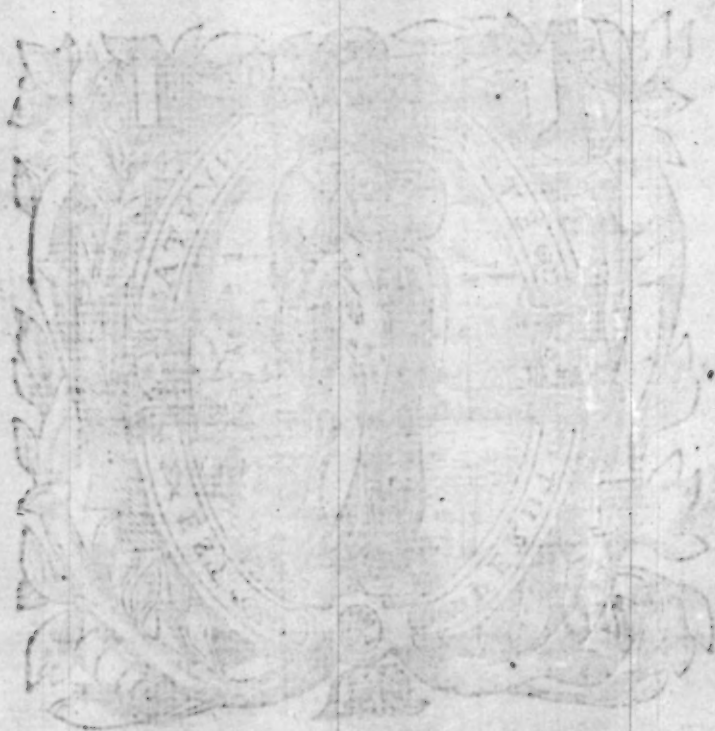
Cum Gratia & Priuilegio Regiz Maiestatis.

Containing an Answer to a certain Book
published by M. Harding, and
intituled, A Confutation of
the

There is also a copy of the same in the Library of the House of Commons, and a copy of the same in the Library of the House of Lords.

By John Lewis Bishop
of Baltimore.

QUESTIONS TO THE JURY



Printed at London in Fleetstreet, at the
Sign of the Elephant, by Henry VVier.

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San Carlo & Francesco de' Medici

二

TO THE MOSTE VERTVOVS,
and Noble Princeesse, Queene Elizabeth, by
the Grace of God, Queene of Englande,
France, and Irelande, Defender
of the Faithe, &c.



I had benne greatly to be wished,
moste Graceous Soueraine Lady, that, as
God of his mercie hath geeuen vs, euer si-
thence the first time of your Maiesties moste
happy gouernmente, sutch successe in al ci-
uile affaires, sutch concorde, and quietnesse
in al Estates, as our Fathers seldome haue
seene before: so our hartes with like felicitie
might thorowly haue consented in the pro-
fession of one vndoubted Truthe, and al our
willes, whiche now are so violently rente a sunder, and so farre distracted,
might fully haue ioined together in the VVil of God: that al quarrelles,
and contentions set aparte, wee might with one mouthe, and one minde glori-
fie God, the Father of our Lorde Iesus Christe. How be it, it appeareth by the
continual storie, and whole discourse of the Holy Scriptures, that Almighty
God, of his deepe Iudgementes, and secrete Providence, suffreth some menne
oftentimes to delite in darkenesse, to withstande the Gospel, to seeke occasions,
and wilfully to sette them selues againste the knowledge, and Truthe of
God. I write not this, Moste Graceous Lady, to thintente to make them
odious in your Maiesties sighte, that this daie are the procurers of al these
troubles. God is hable even of the harde vnsensible stones to raise vp chil-
dren vnto Abraham, and to make them the vessels of his Mercie. Neuer-
thelesse, as S. Paule teacheth vs, sutch menne there haue benne in times
paste, that haue had their Consciencs burnte with hote irons, speakinge and
maineteininge Lies in Hypocrisie: that haue geeuen them selues ouer into
reprobate, and wilful mindes, and haue despised the VVisedome of God
within them selues. And, notwithstandinge sutch battailes, and dissensi-
ons, specially in the Church of God, whiche is called the House of Vnitie,
be offensiue, and greuous vnto the Godly, and therefore woorke greate hin-
derance vnto the dewe passage of the Gospel of Christe, yet in the ende the
trouble hereof in Goddes Eleete is recompensed abundantely with greate
aduantage. For Goddes Truthe is mighty, and shal preuaile: Dagon shal

334 b
285 a
24 b
4 b

36 b

fol. 180 a

fol. 147 b

fol. 148 b

fol. 178 b

fol.

at. fol.

1. Timoth. 4.

ROMAN. 1.

at. fol.

To the Queenes

fall downe headlonge before the Arke: the Darkenesse shal flee before the Light: and the more fiercely mannes wisdomes shal withstande, the more glorious shal God be in his Victorie.

But, shortely to discourse vnto your Maiestie the particulare occasions hereof from the beginninge, after it had pleased Almighty God, at the firste entrie of your Maiesties Reigne, by a moste happy exchange, and by the meanes of your Maiesties moste Godly trauailes, to restoare vnto vs the Lighte, and comforte of his Gospell, there was written, and published by vs a Little Booke in the Latine tongue, entitled, An Apologie of the Church of Englande, containinge the whole Substance of the Catholique Faithe, nowe professed, and freely preached throughout al your Maiesties Dominions: that thereby al foreine Nations might vnderstande the considerations, and causes of your Maiesties dooinges in that behalfe. Thus in olde times did Quadratus, Melito, Iustinus Martyr, Tertullian, and other Godly, and Learned Fathers, vpon like occasions, as wel to make knowne the Truthe of God, and to open the groundes of their Profession, as also to put the Infidels to silence, and to stoppe the mouthes of the wicked.

This Apologie, beinge thus written firste in Latine, and afterwarde, vpon the comfortable reporte of your Maiesties moste Godly enterprises, translated into sundrie other tongues, and so made common to the moste parte of al Europe, as it hath benne wel allowed of, and liked of the Learned, and Godly, as it is plaine by their open testimonies, touchinge the same; so hath it not hitherto, for ought, that maie appeare, benne any where openly reprobued, either in Latine, or otherwise, either by any one mannes Priuate writinge, or by the Publique Authoritie of any Nation.

Onely one M. Hardinge, not longe subhence your Maiesties subiecte, nowe mislikinge the presente state, and resiant in Louaine, hath of late taken vpon him, againste the saide Apologie, with the whole Doctrine, and al the partes of the same, to publishe an open Confutation, and to offer the same vnto your Maiestie: wherein he sheweth him selfe so vehemently, and so sharpe, and busie in findinge faultes, that he doubteth not to seeke quarrelles againste vs, even in that wee mainteine the Baptisme of Christian Infantes, the proceedinge, and Godhedde of the Holy Ghoste, the Faithe of the Holy, and Glorious Trinitie, and the General, and Catholique Profession of the common Creede. Thus, for that he hath once seuered him selfe from vs, he beareth nowe the worlde in hande, wee can beleeue nothinge without an erreure.

The maigne grounde of his whole plea is this, That the Bishop of Rome,

Maiestie.

Rome, what so euer it shal like him to Determine in Iudgemente, can neuer erre: that he is alwaies vndoubtedly possessed of Goddes Holy Sprite: that at his onely hande wee muste learne to knowe the VVil of God: that in his onely Holinesse standeth the Vnitie, and safetie of the Church: that who so euer is diuided from him, muste be iudged an Heretique: and, that without the obedience of him, there is no hope of Saluation. And yet, as though it were not sufficiente for him, so vainely to soothe a man in open Erroures, he telleth vs also sadly, and in good earnest, that the same Bishop is not onely a Bishop, but also a King: that vnto him belongeth the Authoritie, and righte of bothe Swerdes, as wel Temporal, as Spiritual: that al Kinges, and Emperours receiue their whole power at his hande, and ought to sweare obedience, and Fealtie vnto him. For these be his woordes, euen in this Booke so boldely dedicate vnto your Maiestie: It is a greate eie soare, saithe M. Hardinge, to the Ministers of Antichriste, to see the Vicare of Christe aboute Lordes, and Kinges of this vvorlde, and to see Princes, and Emperours promise, and sweare obedience vnto him. And whereas Pope Zacharie by the consente, or conspiracie of the Nobles of France, deposed Chilperichus, the true, natural, and liege Prince of that Realme, and placed Pipinus in his rounge, Lo, saithe M. Hardinge, yee must needs confesse, that this vvas a Diuine poyver in the Pope: for othervvise he coulde neuer haue donne it. Thus mutche he esteemeth the dishonours, and ouerthrowes of Goddes Anointed.

VVhereas also Pope Boniface the Eighth, for that he coulde not haue the Tresurie of France at his commaundement, endeoured with al his bothe Ecclesiastical, and VVorldly puissance, to remoue Philip the Frenche Kinge from his estate, and vnder his Bulles or Letters Patentes, had conueighed the same solemnely vnto Albertus the Kinge of Romaines, M. Hardinge here telleth your Maiestie, that al this was very wel donne, to thintente thereby to fraie the kinge, and to keepe him in a vve, and to reclaime his minde from disobedience. Nowe, touchinge your Maiesties moste Noble Progenitours, the Kinges of this Realme, whereas wee, as oure loialtie, and allegiance bindeth vs, iustely complaine, that Pope Alexander. 3. by violence, and tyrannie forced Kinge Henric the Seconde to surrender his Crowne Emperial into the handes of his Legate, and afterwarde for a certaine space to contente him selfe in Priuate estate, to the greate indignation, and grieve of his louinge Subiectes: And that likewise Pope Innocentius the thirde sturred vp the Nobles, and

Confu. fol. 334. b.

Confu. fol. 285. a.

Confut. a. 314. b.

Confut. 204. b.

Confut. 306. b.

Confut. fol. 180. a.

Et 305. b.

Conf. fol. 147. b.

Confu. fol. 148. b.

Confu. fol. 178. b.

Confut. a. Folio

178. b.

Confut. a. Fol.

181. a.

Confut. Fol.

181. b.

To the Queenes

Commons of this Realme against Kinge Iohn, and gaue the Enheritance, and Possession of al his Dominions vnto Ludouicus the Frenche Kinge, (as for the misusinge of your Maiesties moste deere Father of moste Noble Memorie, Kinge Henric the Eighth, for as mutche as the smarte thereof is yet in freashe remembrance, I wil saie nothings). To these, and al other like Tyrannical iniuries, and iuste causes of grieve, M. Hardinge shortely, and in lighte manner thinketh it sufficiente to answere thus: VVhat though Kinge Henric the Seconde vvere il entreated of Pope Alexander. 3^d VVhat though kinge Iohn vvere il entreated of that Zelous, and Learned Pope Innocentius. 3^d VVhat though Kinge Henric the Eighth vvere like wise entreated of the Popes in our time? I knowe right wel, Moste Soueraine Lady, the goodnesse of your Graceous Nature deliteth not in sutch rehearsalles. Neither doo I make reporte hereof, for that sutch thinges sommetimes haue benne donne: but for that the same thinges euen now at this time, either so lightly are excused, or so boldly are defended. Sutch humble affection, and obedience these menne by their open, and publike VVritings, teache your Maiesties true Subiectes to beare to wardes their Natural Prince. It shal mutche warrante the honoure and safetie of your Roial Estate, if your Maiestie shal sommetimes remember the dishonours, and dangers, that other your Noble Progenitours haue felte before you.

But concerninge the Maiestie and right of kinges, and Emperours, M. Hardinge telleth vs, They haue their firste Authoritie by the Positiue Lavve of Nations, and can haue nomore Povver, then the people hath, of vvhome they take their Temporal Iurisdiction: as if he would saie, Emperours, and Kinges haue none other righte of Gouvernemente, then it hath pleased their Subiectes by composition to allowe vnto them. Thus he saith, and saith it boldly: as if God him selfe had neuer saide, Per me Reges Regnant: By mee, and my Authoritie kinges beare rule ouer their Subiectes: Or, as if Christe our Saueour had neuer saide vnto Pilate the Lorde Lieutenant, Thou shouldest haue no Povver ouer mee, vvere it not geuen thee from aboute: Or, as if S. Paule had not saide, Non est potestas, nisi à Deo: There is no povver, but onely from God. And yet further, as if their whole studie were fully bente, in respecte of the Pope, to deface the Authoritie, and Maiestie of al Princes, euen now one of the same compagnie doubteth not to teache the worlde, That the Pope is the Heade: and Kinges, and Emperours are the feete: Like as also an other of the same

M. Hardinge.
fol 340. b.

M. Hardinge.
fol. 312. b.

Prover. 8.

Iohan. 19.

Roman. 13.

Dorman. fol. 15.

same faction saithe, The Emperours Maiestie is so farre inferiour in dignitie to the Pope, as a Creature is inferiour vnto God: *Stanislaus Crisoborus in christiana. Fol. 97.*
 VVee diuise not these thinges of malice, Moste Graccous Lady, but re-
 porte the same truely, as wee finde them proclaimed, and published this daie
 by theire vaine, and dangerous writings, whiche notwithstandinge they
 woulde so faine haue to be taken as Catholique. If this Doctrin maie once
 take roote, and be freely receiued emongest the Subiectes, it shalbe harde for
 any Prince to holde his Righte.

As for your Maiestie, for that it hath pleased Almighty God in his
 Mercie, to make you an instrumente of his Glorie, as in Olde times he made
 many other Godly, and Noble Princes, to reforme his Church from that
 huge, and lothesome heape of filthe, and rubble, that either by violence, or
 by negligence had benne thrown into it, therefore M. Hardinge euen in
 this selfe same Booke, vnder certaine general threates, chargeth you with
 disordred presumption by the example of Ozias the wicked King, vpon *M Hardinge. Fol. 293. a.*
 vvhom, as he vntruely saithe, God sente his vengeance for the like.
 For be the Abuses, and Errours of the Church neuer so many, be the falles,
 and dangers neuer so greate, be the Priestes, and Bishoppes neuer so blinde,
 yet, by this Doctrin, it maie neuer be lawfull for the Prince, be he neuer so
 learned, or so wise, or so Zelous in Goddes cause, to attempte any manner of
 Reformation. And therefore thus he saithe vnto your Maiestie, and with
 al his skil, and cuninge, laboureth to perswade your Maiesties Subiectes,
 if any one, or other happily of simplicitie wil beleue him, that the Godly
 Lawes, whiche your Maiestie hath geuen vs to liue vnder, are no
 Lawes: that your Parlamentes, are no Parlamentes: that your Clere-
 gie, is no Clergie: Our Sacramentes, no Sacramentes: Our Faithe,
 no Faithe. The Church of Englande, whereof your Maiestie is the
 moste Principal, and Chiefe, he calleth a Malignante Church, a Newe
 Church erected by the Diuel, a Babylonical Tower, a Hearde of Anti-
 christ, a Temple of Lucifer, a Synogoge, and a Schoole of Sathan, ful of Rob-
 berie, Sacrilege, Schisme, and Heresie. And al this he furnisheth with sutch
 libertie of other vncourteous, and vnseemely talkes, as if he had benne pur-
 posely hired to speake dishonour of your Maiesties moste godly dooinges. *Confuta. 277. Confut. 328. a. Confut. 172. b. Retolnd. 314. Confut. 87. a. Confut. 269. b. Retolnd. 42. a. Confut. 43. a. Confut. at. 169. a. 323. b. 334. a. 338. a. 343. b.*

Of al these, and other like Tragical fantasies, for as muche as he hath
 so boldly aduentured to make a presente vnto your Maiestie, wee haue
 great cause to reioise in God, for that our controuersies are brought to be de-
 bated before sutch a personage, as is hable so wel, and deeply to vnder-
 stande them. For I haue no doubt, but as by your greate Learninge, and

To the Queenes Maiestie.

marueilous *VV*isedome, you shal soone see the difference of our Pleadings, so of your Maiesties graceous inclination vnto al Godlinesse, you wil readily finde out the Falschedde, and geue sentence with the Truthe. Verily, after that your Maiestie shal haue thorowly considered the manifest *Vn*truthes, and corruptions, togeather with the Abuses, and Errours of the contrarie side: the *VV*eakenesse of the Cause, the Boldenesse of the Man, and the immoderate Bitternesse of his speache, I haue good hope, the more aduisedly you shal beholde it, the lesse cause you shal finde, wherefore to like it.

For the discoverie hereof, for my poore portion of Learninge, I haue endeououred to doo, that I was hable: And the same here I humbly presente vnto your Maiestie, as vnto my most Graceous, and Soueraigne Liege Lady, and, as now, the onely Nource, and Mother of the Church of God within these your Maiesties moste Noble Dominions. It maie please your Maiestie graceously to weighe it, and to iudge of it, not accordinge to the skil, and habilitie of the *VV*riter, whiche is but simple, but accordinge to the weight, and woorthinesse of the Cause. The poore labours haue benne mine: the Cause is Goddes. The goodnesse of the one wilbe alwaies hable to countreuaille the simplicitie of the other.

God euermore enflame, and directe your Maiestie with his Holy Sprite, that the Zele of his House maie thorowly deuoure your Graceous harte: that you maie safely walke in the waies of your Father Dauid: that you maie vtterly abandon al Groaues, and Hille Aultars: that you maie liue an Olde Mother in Israel: that you maie see an ende of al dissensions, and stablish peace, and *V*nitie in the Church of God. Amen.

Your Maiesties moste Hum-
ble Subiecte, and Faithful
Oratoure,

John Sarisburie.

A Preface to the Reader conteininge

the causes of this newe Impression.



God Christian Reader, I doubt

not, but the very Title, and firste entrie of *Sp. Hardinges laste Booke* is sufficient to astonne thy senses. For thus he beginneth: *A Detection of Lies, Cavilles, Schanders &c.* As if Hercules Fureus, or Ajax Massigophorus, were newly turned into English. If I should quite him, either with number of *Bookes*, or with courtesie of *Speache*, I should be like unto him, and encombe the world with needlesse labours. Wherefore beinge moued otherwise to printe

my late Booke, intituled *The Defense of the Apologie of the Church of Englande*, I thought it good by a shorte Augmentation to discharge al such quarrelles, as *Sp. Hardinge* in his saide *Detection* hath moued against certaine parcelles of the same: and therein to vse such temperance of wordes, not as make beste answer to *Sp. Hardinges* eloquence, but as make be comely for the cause.

Nowe if thou shalt vouchsaue to examine our doings, I beseeche thee to Iudge vprightly, and not to suffer thee selfe by shewes, and shiftes to be beguiled. What man would seme to deale so plainly, as a Juggler? He wil strike vp his sleeves, and make bare his armes, and open his Handes, and fingers, and laie al thinges before thee, and bid thee beholde: and thou wilt thinke him to be a good plaine man, and marvelle that thou shouldst possibly be deceiued. And yet in dede his whole skil, and seekinge is nothinge els, but to deceiue thee: and the more simply, and plainly he would seme to deale, so muche the sooner he will deceiue thee. Otherwise he were no Juggler. Thou shalt thinke, thou seeste al: and yet seeste nothinge. Thou shalt thinke, thou seeste it sensibly with thy fingers, that thou holdest it faste, and canst not lose it: And yet shalt thou open thy handes, and finde nothinge. So easie a thinge it is to enueigle thy senses.

When thou hearest a Counsellor pleadinge for his Client at the Barre, perhaps thou wilt thinke, it is al Lawe, that he speaketh, and that the case is plaine, and nothinge to be saide to the contrarie. But, when an other Counsellor shall stande forthe, and replie against him, and rippe vp his tale, and weighe his reasons, and disclose the errors, and weakenesse of his pleadinge, then wilt thou beginne to mislike, that thou likedst before, and wonder at thine owne simplicitie, that ever thou were so sonde to beleue the former. Pea the Judge him selfe, notwithstandinge vpon somme good likelihoode of the cause, he be inclined to fauour the one side, yet sometimes by weighte and force of better reason, he changeth his opinion, and geueth sentence with the other. There is greate darkenesse in mannes wisdom. Oftentimes it is true, that we take to be false. Our phantasie is no righte measure of Goddes causes.

But *Sp. Hardinge* telleth thee, That I falsifie al that I take in hande: that I forge, and counterfette, and leaue out, either the beginninge, or the middle, or the ende, & reposit nothinge, as I finde it: briefly, that al my writings are freight with Lies. It is no harde matter for *Sp. Hardinge*, thus to saie. It were more marueile, if he would saie otherwile. Chrysostome saith, Qui mendax est, neminem putat Verum dicere. He is a partie, & would be lothe, to peld to any thinge against him selfe.

For thy better satisfaction in these cases, good Reader, I haue here laide forth before thee, a fewe such examples, as wherein *Sp. Hardinge* would seme to haue

2.
Chrysost in
Matthe. Hom 19

A Preface to the Reader.

haue sounde masse aduantage. This haue I donne in as fewe wordes, and as briefly, as the cause would beare: and yet, I truste, so openly, and so plainly, that thou maist easily see the truthe, and brightness of his dealinge. And although perhaps thou be his frende, and so; somme particulare affection with the fauorably vnto his side, yet I wil not refuse to make thee iudge betwene vs bothe.

Firste therefore to beginne with that thinge, whereof M. Hardinge, and certaine his Wellwillers haue made greatest triumphe, where I saie, that one Euppsychius, beinge within Holy Orders, and the Bishop of Cæsarea in Cappadocia, married a wife, and shortly after, beinge as yet but newly married, was put to deathe for the name of Christe, and died a Martyr, M. Hardinge hereunto answereth thus: M. Iewel moste falsely corrupteth the Reporter of this storie: Beholde the falshe of this man: *Sozomenus* nameth him *Εὐψυχίου Κατοῦ καὶ πρεσβυτέρου τῆς Εὐστατίου*, As muche as, *Euppsychius, one of the Lorde, or one of the Nobilitie of the Cittie of Cæsarea in Cappadocia*. M. Iewel was so bolde to falsifie the place, and to put in of his owne, this woorde, *Episcopus*, to healepe his matter. Thus he taketh vpon him, to make him a Bishop, who was a Laie man, as wel a Bishop, as he him selfe is &c. Herein therefore, good Reader, standeth the strife. I saie, Euppsychius was a Bishop: M. Hardinge saith, he was a mere Laie man, and no Bishop. The issue is this, whether this Euppsychius were a Bishop, or no. And as thou shalt finde him true herein, so maist thou truste him in the rest. Firste in the seconde Council of Nice this selfe same Euppsychius is called, Euppsychius Presbyter Cæsarex: Euppsychius a Prieste of the Church of Cæsarea. Here maist thou see, that Euppsychius was a Prieste, that is, I trowe, somewhat more then a mere Laie man, and in somme possibilitie to be a Bishop, al M. Hardinges waste wordes, of Lorde, and Noble menne, notwithstandinge. If this authoritie suffice him not, let him further be aduised by that Ancient, and godly learned Father Athanasius, whom *Socrates* calleth the greate Starre of Egypte. He wil telle him by plaine wordes, that Euppsychius, and this selfe same Euppsychius in very deede was a Bishop. Thus he saith of him, *Scripta Leontij, & Euppsychij Episcoporum Cappadociæ: The Writings of Leontius, and Euppsychius Bishoppes of the Kingedome of Cappadocia*. Marke, good Reader, and telle M. Hardinge, Athanasius saith not, Euppsychius the Lorde, or Noble man, but Euppsychius the Bishop. He was the Bishop of Cæsarea: and Cæsarea was the chiefe Cittie of Cappadocia. This is plaine dealinge. I leaue thee not aboute, as M. Hardinge dothe, with coniectures, and gheasses. I shewe thee by expresse, and plaine wordes, that Euppsychius was a Bishop: and that I proue by sufficient authoritie of Anciente Fathers. Here thou hast the same Countrey Cappadocia, the same Cittie of Cæsarea, the same time of persecution vnder Iulianus Apostata, the same man, the same Martyr, and the same name. If this be true, as in deede it is, what maist thou then thinke of M. Hardinge, that saith, it is false: what maist thou then thinke of him, that so boldly telleth thee, that this Euppsychius was neither, neither Bishop of Cæsarea, nor of any other place els: no not so muche as a Prieste, or a Deacon, or a Subdeacon? What maist thou then thinke of him, that blissethe not thus vainely to blotte his papers, and thus to telle the world: M. Iewel hath fathered a shameful Lie vpon Cassiodorus: M. Iewel hath belied, and falsified *Sozomenus*, and his Translatoure? What maist thou then thinke of him, that so impatiently crieth out without cause, Phy vpon futeche shamelesse Liers: O lamentable state, where the people of God is compelled to heare futeche Prophetes. It were better for M. Hardinge, to be wise, and sober, then thus to fare.

Where as againste the inordinate Ambition, and Pride of the Bishoppes of Rome, I allege these wordes out of the Booke called *Opus Imperfectum*, bearinge the name of Chrysostome, *Who so desireth Primacie in Earthe, shall in Heauen finde Confusion*. M. Hardinge answereth, These wordes are not, neither in *Opere Imperfecto*, nor in any other Booke of Chrysostome: Chrysostome hath no such sayinge: It is a forgerie: and that you knowe wel yeaough: yet yete are not ashamed to deceiue the ignorant. Here haue

wee

M. Hard. in Prae-
fa. ad Lector.
****ij.

Con. Nicen. 2.
Actio. 6. pa. 382.

Socra. li. 4. ca. 23

Athana. in orat
tione. 1. contra
Arianos.

M. Hard. Deceit
tion. fol. 302. a.

M. Hard. Deceit.
fol. 185. a.

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was a very peremptorie Negative boldly presumed. And a man would thinke, that a Doctor of Divinitie would not so stoutly warrant a matter, onlesse he knewe it. For so perhaps he might be sounde ignorant, and be deceived. But, good Reader, if thou happen at any time to haue access vnto him, I beseeche thee, euen as thou haste affiance in his worde, and tenderest his credite, desire him to open his Booke, called Opus Imperfectum, and to turne to the five and thirtieth Homilie of the same. There shalt thou finde theise selfe same wordes, which he so constantly telleth thee, can neuer be founde in al the worlde: Quicumq; desiderauerit Primatum in Terra, inueniet in Caelo Confusionem: Who so euer ambitiously desireth Primacie in Earthe, He in Heauen shal finde Confusion. These wordes, I saie, M. Hardinge shal finde, not onely in his owne Gratian, which thinge vnto him had benne sufficient, but also in the Authoure him selfe. Aske him therefore, what he meante, so out of season to talke of forgerie. Aske him what so heinous offense M. Jewel hath committed herein, whereof he ought to be ashamed.

3.
Chrysostom. in
Opere imper-
fecto. Hom. 35.
De Anecl. 40.
Multi.

4.
M. Har. Deceit.
fol. 249. a

Where I saie, Pope Zosimus, the better to mainteine his ambitious Claime, corrupted the Holy Council of Nice, M. Hardinge answereth, Neuer did any Honest man saie so from the beginninge of the worlde. Good Reader, I beseeche thee euen for the truthe sake, harken aduisedly, what I shal saie. The case is cleare: thus it standeth: Aboute eleuen hundred yeres agoe Pope Zosimus began to claime Superiouritie, and Iurisdiction ouer al the Churches, and Bishoppes of Aphrica. The Bishoppes of that Countrie, to the number of two hundred and seuentiene, assembled together in the Aphricane Council, misliked the strangenesse of his attempte, and openly refused him, and tolde him plainely, They knewe of no sutch authoritie, that he had ouer them. Pope Zosimus for his warrante alleged a Decree, or Canon, that he him selfe, or somme other his Predecessoure, had forged vnder the name of the Council of Nice. The Bishoppes answered him, that they them selues also had Copies of the same Nicene Council: But any sutch Canon, touching sutch Superiouritie of the Pope, they founde none there. The Pope saide, theire Copies were corrupted: they saide the like of the Popes. For trial of the mater, they agreed together to sende vnto the moste famous Churches of al the East, vnto Constantinople, Alexandria, and Antioche: and from thence they receiued the true Copies of the Greeke Originall, vnder the Authentical Seales of the Patriarches there. By conference whereof it was euident vnto al the worlde, that the Popes onely Copie disagreed from al the reste, and was falsly corrupted, to serue his turne, and so consequently, that the Pope was a Falsifier, and a forger of Councelles. Thus standeth the very true Storye of this whole mater, as it is euident by the Council of Aphrica.

Council. Aphrica
ca. 102. 103.
In Greca. pa. 82

And therefore Marcus, the Archebishop of Ephesus, together with Iosephus the Patriarke of Constantinople, Bessarion the Archebishop of Nice, and Isidorus the Metropolitane of Syria, with others moe Archebishoppes, and Metropolitanes of greate Prouinces, and Countries, and a greate number of other Inferiour Bishoppes, saide thus openly in the late Council of Florence by waie of Protestation against the Pope: Nonne vides, Reuerende Pater, Summum Pontificem (Zosimum) falsum Decretum, & non in Synodo promulgatum, ad tantum Concilium pro re tam magna misisse? And see you not, Reuerende Father, that Pope Zosimus, beinge then the Higheste Bishop, for mater of greate weighte sente vnto that woorthy Council (of Aphrica) a false, or a falsified Canon, sutch as neuer was published in the Council of Nice? Bid M. Hardinge, marke wel theise wordes. This Canon (saie they) is false, and falsified: and sutch, as neuer was Decreed in the Council of Nice. As if they would saie, will you beare vs downe, or auance youre Authoritie by this Canon? It is wel knowne to be a forgerie. What can there be moze plainely spoken? They saie expressely, euen as we saie, This newe Canon was forged, and falsified, and that, either by Pope Zosimus, or by somme other Pope, his Predecessoure. And yet can M. Hardinge so sadly telle vs, That neuer honeste man saide

Council. floren
sessio

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saide so from the beginninge of the worlde? Or, can he make vs beleue, that of al these Metropolitanes, Archebishops, and Patriarkes in the Council of Florence, and of the other two hundred and seuentiene Bishops in the Council of Africa, emonge whom was Alypius, and S. Augustine, there was not one honest man? D. Tonsal in his Sermon pronounced openly befoze Kinge Henric, disclosed, and reproued the same falsehed. Likewise Doctoure Redman in open writinge acknowledged, & confessed the same: yet were they not vn honest menne.

Where as I saie, it was specially provided by the Council of Carthage, That the Bishop of Rome shoulde not be called the Vniuersal Bishop, Ne Romanus Episcopus appellatur Vniuersalis, M. Hardinge answereth, A shamelesse man: An impudente gloser: Three impudente Lies: These be not the wordes of the Council of Carthage. They are to be referred to the thirde parte of the Distinction, that foloweth afterwarde. If these be not the wordes of the Council of Carthage, yet at least they are Gratiens wordes, reportinge the wordes of the Council of Carthage. Verily whose wordes so euer it shal please M. Hardinge to make them, by his owne confession they are none of mine. The wordes be plaine, Vniuersalis autem nec etiam Romanus Episcopus appellatur: Let not the Bishop of Rome him selfe be called the Vniuersal Bishop. And this, saith M. Hardinge, is the very meaning of Pope Pelagius, that foloweth next afterwarde in the same Distinction. Howe if these be the expresse, and plaine wordes of Gratian, if they be estones bittered, and confirmed by the Glose, if by implication, and meaninge they be the wordes of the Council of Carthage, and of Pope Pelagius, to be shote, if they be no wordes of mine, was not then M. Hardinge wel occupied, so vainely to crye oute, Three impudente Lies: A shamelesse man: An impudente Gloser? A sober man woulde be better aduised, what he speaketh.

Where I saie, Pope Liberius was an Arian Heretique, M. Hardinge answereth, Or els yee are an errante Sclauderous Lier. Judge thou bitwene vs indifferently, god Christian Reader: and let the Lier haue his mée. This is not my iudgement of Pope Liberius: It is written, and reported by sundrie others, euen by such, as M. Hardinge male not iustly condemne for errante Liers. Here wil I speake nothinge of S. Hierome. For M. Hardinge utterly refuseth his iudgement in this behalfe, and saith, he was mutche decciued. Howe be it, errante Lier, I trowe, he wil not calle him, for his Anthozities sake. But Sabellicus saith, Liberius, vt quidam scribunt, ex confesso factus est Arianus: Pope Liberius, as somme menne saie, by open profession became an Arian. Alphonsus de Castro saith he in plaine wordes, De Liberio Papa constat, fuisse Arianum: As for Pope Liberius, it is wel knowne, he was an Arian Heretique. The same is auouched by Rhegino, by Platina, by Cardinal Cusanus, by Anselmus Rid, and by others, as afterwarde it shalbe alleged in place conueniente more at large. Al these, and others moe haue reported, that Pope Liberius was an Heretique. Therefore, god Reader, bid M. Hardinge, to be better aduised, what, and howe many they be, whom he so rashely condemneth for errante Liers.

Where as I saie, Pope Coelestinus was a Nestorian Heretique, M. Hardinge answereth, VWho euer hearde such an impudent man? A moste impudent Lier: A wicked Sclauderer. Al this vaine winde is sone blowen ouer. Laurentius Valla, a Canon of the Church of Rome saith thus, Papa Coelestinus sensit cum Haretico Nestorio: Pope Coelestinus agreed in iudgemente with the Heretique Nestorius. Howe iudge thou, god Christian Reader, who is impudente, & who is a Lier. And bid M. Hardinge to construe these wordes, and to be better assured, befoze he speake. For rather iudgemente argueth somme folie.

Where I saie, Pope Bonifacius 2. condemned S. Augustine, and al the whole Council of Africa, and saide, they were al leade by the Diuel, for that they withstode the Ambition of the Church of Rome, M. Hardinge answereth, Here is Bonifacius 2. sowlly belied: It is an impudente Lie: This man is not ashamed to lie. Pope Bonifacius 2. neuer condemned S. Augustine by name, nor the Council of Africa by any solemne sentence.

M. Hard. fol.
192 b. 191 a.

Dist. 99 prima.

M. Hard. fol.
242 b.

Liberius an Arian

M. Har. Confut.
par. 6. ca. 5 dis. 2
Sabel. Enne. 7.
Li. 8.

Alphon. contra
Heres. li. 1. ca. 4

Coelestinus a Nestorian

M. Hard. Detect.
fol. 233. b.
Laurent. Val. de
Donat. Constan.

M. Har. Detect.
fol. 172 a.

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sentence. A man woulde thinke, so many greate wordes shoulde beare some weighte. Howe solemne the Pope was in his Sentence, it forgetteth not greatly. Certaine it is he condemned Aurelius the Bishop of Carthage, with al others his felowe Bishoppes, and saide, they were al entised, and leade by the Diuel: and one of his saide felowe Bishoppes, was S. Augustine the Bishop of Hippo, as it is mosse euident by the Subscription of the Council of Africa. The wordes of the saide Pope Bonifacius be these: Aurelius Carthaginensis Ecclesie olim Episcopus, cum collegis suis, instigante Diabolo, superbire cepit contra Romanam Ecclesiam. Therefore, good Reader, once againe thou maist telle M. Hardinge, that Pope Bonifacius 2. in deede, and vndoubtedly condemned S. Augustine, and saide, He was lead by the Diuel, onely for that he woulde not yelde to his predecessors ambitious folie. This is neither impudencie, nor Lie, but manifeste truthe.

Where as I saie, your Fathers in the Council of Basile, and youre frendes sit the late Council of Tridene, yeldeb, and gaue place to the Bohemians, and vnto such others, as you calle Heretiques, M. Hardinge answereth, This Lie is so cleare, and so euident, that our Confutation is needlesse. Whether this Lie be so cleare, and so euident, as here it is tolde vs, or whether it be any Lie at al, Let M. Hardinge himselfe be the Judge. In the Council of Basile it is written thus, Indultum Liberationis Communione sub vtraque specie: The graunte of Deliueringe the Communion vnder bothe kinde. The like thinge M. Hardinge mighte haue founde recorded by Cardinal Cusanus, that was presente at the Council of Basile. For thus he writeth to the Bohemians: Scribitis, nos Compactionis ignorare: Yee saie, that wee knowe not the Agreemente, or Composition. Where also he expressely maketh mention of that parcel of the Agreemente, wherein the Libertie of the Communion vnder bothe kinde was contained: and calleth it Caput de Libertate Communione. Alke therefore M. Hardinge, what cleare eles he had, to see this Lie to be so euident.

Where I saie, The Gospel was preached in this Realme, either, as Theodoretus saith, by S. Paule the Apostle, passinge this waie into Spaine, or by Simon Zelotes, as saith Nicephorus, M. Hardinge answereth, Here M. Iewel extremely beliethe Theodoretus, and Nicephorus. Good Reader, not withstandinge the reporte hercof were vntreue, yet, as thou seeest it containeth not any such extremitie, or horroure of Lyinge. Whether S. Paule were here, or no, it is no Article of oure Faith. Wee make wel either receiue it, or refuse it without danger. It were greatesolte to be ouer earnest in so smal a matter.

Howe be it, touchinge S. Pauls beeing, and preachinge within this Realme, the Learned menne of our time, Matthias Flacius Illyricus, Iohannes VVigan- dus, and Mattheus Iudex haue written thus: Theodoretus Libro nono de curandis Græcorum affectibus indicat, Paulum e priori captiuitate Roma dimissum, Britan- nis, & alijs in Occidente Euangelium prædicasse. Idem ferè tradit Sophronius Hierosolymitanus Patriarcha: Theodoretus in his nienth Booke, De curandis Græcorum affectibus, sheweth vs, that S. Paule breinge sette at Libertie after his firste imprisonmente in Rome, preached the Gospel to the people of the Ielands of Britaine (nowe called Englands) and to other Nations of the Weaste. But perhaps M. Hardinge wil yelde smal credite to these thre menne, not withstandinge their Learninge. Therefore, for his better satisfaction, make it like him rather to beleue Theodoretus him selfe. These be his wordes: Nostri illi Piscatores, & publicani, Sutorq; ille noster (Paulus) cunctis Nationibus Legem Euangelicam detulerunt. Neq; solum Romanos, quiq; sub Romano viuunt Imperio, sed Scythas quoq; & Sauromatas, Indos præ- terea, Ethiopas, Persas, Seras, Hyrcanos, Britannos, Cimmerios, & Germanos, vtrq; se- mel dicam, omne hominum genus, Nationesh; omnes induxerunt Crucifixi Leges accipere: Our Fishers, and Publicanes, (that were the Apostles) and our Cobler (S. Paule) carried the Lawe of the Gospel to al Nations. And they forced, not onely the Romaines, and others Liuinge vnder the Romaine Empire, but also the Tartarians, the Sarmatians, or Po- lonians, the Indians, the Ethiopians, the Persians, the Serians, the Hyrcanians, the people

Bonifa 2. Epist.
ad Eulitium.

M. Har. fol. 98 a

Concil. to. 3. In
apend. Con. Basl.
pag. 243.
Hæc sanctus.
Nicola Cusan.
ad Bohemos.
Epist. 2.

M. Har. fol. 83 b

Centur. I. Lib. 1.
Cap. 2.

Theodoretus.

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of Britaine, (nowe called Englande) the Cimmerians, and the Germanes, and to be shorte, al kindes, and Nations of menne to receiue the Lawes of Christe crucified. Here haue we the people of Britaine: Here haue we S. Paule the Apostle, whom Theodoretus calleth a Cobler, for that by his occupation, he seined skynnes together, to make Tentres. I see, what male be M. Hardinges answere. But if he wil saie, S. Paule came neuer into this Ielande, then let him telle vs, what other of the Apostles came euer hither. For that one of them came hither, and here preached the Gospel, by Theodoretus wordes it seemeth euident.

A. Clor. 12.

Nicephor. Lib. 2
Cap. 40.

Touchinge Simon Zelotes, Nicephorus saith thus: Simon Zelotes Doctrinam Euangelij ad Occidentalium Oceanum, Insulasq; Britannicas perfert. Therefore for M. Hardinge so vainely, and so vnchastely to crye out in so lighte a matter without cause, I wil not calle it, extreme Lieinge. But verily somme man male wel calle it, extreme folle.

M. Har. fo. 156. b

Where as I saie, Pope Hildebrande, as he was charged by the Council of Brixia, was an Adouenterer, a Churcherobber, a persured man, a Mankiller, a Sorcerer, and a Renegate of the Faith, M. Hardinge answereth, I knowe that you Lie, I maie saie it satunge my charitie, rather then your woorship. For Pope Hildebrande was a very holy man. You shal finde your selfe a Lier, and Pope Hildebrande a vertuous man. Marke this thinge, I beseeche thee, good Reader: In al this whole place, touchinge Pope Hildebrande, I allege not one worde of mine owne: but onely repozte the wordes of the Council of Brixia. Be the repozte of the Council true, or false, certainly my repozte is true. For I repozte onely, that I finde. The Council in mooste platne wise calleth Pope Hildebrande, Virum procacissimum, Sacrilegia, & incendia prædicantem, Periuriam, & Homicidia defendentem: Hæretici Berengarii Antiquum Discipulum, Diuinationum, & Insomniorum Cultorem, Manifestum Necromanticum, Pythonico Spiritu Laborantem, & à Vera Fide exorbitantem. If thou doubte the credite of this Council, Naclerus, Lambertus Scaphnaburgensis, Anselmus Rid, Sigibertus Gemblacensis, and others haue confirmed the same.

Abbas Vrsberg.

Naclerus Generatione. 36.

Naclerus hereof writeth thus, The Clergie saide, that Pope Hildebrande had defiled the Apostolique See with Simonie, Heresie, Murder, and Adouenterie: that he was a Renegate, and had forsaken the Faith of Christe: and that therefore he was for good causes, and iustly excommunicate by al the Bishoppes of Italie.

Sigibertus Gemblacensis. se suadente Diabolo, contra humanum genus odium, et iram concitasse.

Sigibertus Gemblacensis saith, Pope Hildebrande in his time troubled al the states of Christendome, and for his outrage, and crueltie beinge bannished, and driuen out of Rome: in the ende, when he sawe deathe approche, He made his Censession to one of his Cardinallers, that he had abused his Pastoral Office, and that he had troubled mankind with malice, and mischief by the counsell, and procurements of the Diuel.

At this notwithstandinge, M. Hardinge saith, Pope Hildebrande was a very vertuous, and a Holy man: and so constantly telleth vs, I knowe, that you Lie: you shal finde your selfe to be a Lier.

M. Har. fo. 308. a. b.

Where as I allege a Dialogue, of Anselmus, sometime Archebishop of Canturburie, to proue, that in his time, it was not thoughte vnlawful for Priestes to Marrie, their Holy Orders notwithstandinge, M. Hardinge answereth, This is none of Anselmes Dialogues: It is a risselasse: It is a forgerie: I wil not calle it plaine Lieinge.

Pagina 564
C 565

Good Reader, Here M. Hardinge ouer boldly presumeth, as his wonte is, before he knowe. If he knewe moze, he woulde saie lesse. In dede it is one of Anselmes Dialogues. I haue seene it, and readde it in Authentical Copies: as other where I haue proued moze at large. And the wordes of the saide Dialogue are euen as I haue alleged them. Desideramus certificari tua solutione, super vulgari toto Orbe questione, quæ ab omnibus penè quotidie ventilatur, & adhuc lis celatur indiscussa, An liceat Presbyteris post acceptum Ordinem Vxores ducere: Whether it be lawful for Priestes beinge in Orders to Marrie Wives, or no. And this question, saith he, at that time, that is to saie, in the Daies of Kinge Henrie the firste, was beaten, and disputed throughtout the whole worlde, and yet late still vndiscussed. If

Anna. Do. 1129.

M. Hardinge

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M. Hardinge had benne better inſourmed, he woulde not haue called this either riſſeraſſe, or plaine Lieinge. But oftentimes he is Hardieſte man to ſpeake, that hath leaſte to ſaie.

Laſte of al, where as I allege an Authozitie of Damafus, taken out of Grati-
an, to proue, that ſundry Popes were Priſtes ſonnes, O ſaith **M.** Hardinge, who euer ſawe ſo impudente a man? what ſhal I ſaie to this ſelow? Phy for ſhame man. A mi-
niſter of fables: A miniſter of Lies: Fooliſhe ignorance: Shameleſſe malice: So ignorante: So wit-
leſſe: Howe coulde Damafus write of ſo many Popes ſo longe to comme after his deathe?

So terrible is **M.** Hardinge in his dealinge. But be not afraid, god Rea-
der, of al this ſmoke. Thou ſhalt ſee it ſuddainely blowen al to vanitie, from
whence it came. Firſte of al, as touching the very truthe of the ſtorie, euery of
theſe Popes by Gratian alleged was in deede a Priſtes ſonne. And this onely
was it, I had to ſaie. And nowe the ſame I ſaie againe. Euery of theſe Popes
was a Priſtes ſonne, not one excepted, as in place it ſhal be proued. What cauſe
then had **M.** Hardinge, ſo vainely to diſquiet him ſelfe, and thus to crie out vpon
poore Miniſters of Lies, and Fables? That I ſaie, is true: and Truthe is no Lie:
Truthe is no Fable.

But you wil ſaie, Damafus was deade longe beſore theſe Popes were bozne.
Howe then coulde he knowe, who were theſe Fathers? Herein I graunte, there
is an erreure. But, god Reader, it is Gratiens erreure: It is not mine. I repoſte
Gratian onely as I finde him. I put not to him: I take not from him. I alter not
one Letter of al his wordes. Therefore telle **M.** Hardinge, it is Gratian his
owne Doctoure, and Dearelinge, that thus hath written. Bid him calle Gratian
Ignorante, Fooliſhe, Shameleſſe, and witteſſe, and what him liſteth, and let him
not ſpare. Let him hardly ſtrike him, that did him hurte. For **M.** Hardinge hath
tolde vs otherwheres, that who ſo ſtriketh one man for another, is but a ſoule.

Thus, god Chriſtian Reader, thou ſeeſte, one whole Turke of **M.** Hardinges
greateſte Antruthes, wherein he repoſeth his greateſt truſte, is clearely attain-
ted. As he hath dealt vprightly herein, ſo maiſte thou truſte him in al the reſt.
By a ſmal draught of Sea water, thou maiſte iudge the verdure of the whole.

But O god God, what a Curſe keepeth **M.** Hardinge emongſte other his li-
tle preatie petite quarrelles? He telleth the, I haue named Iohannes Camotenſis,
for Iohannes Carnotenſis: And therein, as in a mater of greate weight, he hath be-
ſtowed greate ſtoare of voids wordes, & ſlower whole Pages of his Booke. Veri-
ly a ſimple treſpaſſe, whereof to grounde ſo greate a battaile. It is too lighte a La-
boure, to ſtrive for names. If he like not the one, let him hardly take the other.
Certainely Gheſnerus in his Epitome, and Cornelius Agrippa calle him plainly,
as I doe, Iohannes Camotenſis. But be it Camotenſis, be it Carnotenſis, or what
you wil. His wordes be euen as I allege them: In Eccleſia Romana ſedent Scri-
bae, & Phariſei. Ipſe Papa iam factus eſt intolerabilis: Papæ Pompam, & Faſtum
nullus Tyrannorum vnquam æquauit: Papæ Legati ſic Bacchantur in Prouincijs,
ac ſi ad flagellandam Eccleſiam Satan egreſſus ſit à facie Domini. Vim faciunt
Scripturis, vt habeant plenitudinem Potestatis. Let **M.** Hardinge graunte thus
much, and uſe the names at his pleaſure.

Againe he ſaith, I haue named Zarabella, for Zabarella: Heruzus for Iohan-
nes Pariſienſis: Iohannes Pariſienſis, for Heruzus, and Petrus à Scoto, for Domini-
cus à Scoto. He ſaith, I allege Heruzus by Chapters, whereas Heruzus is di-
uided by certaine other Diſtinctions, and not by Chapters. He ſaith, I haue
named Pius Secundus by the name of Pope Pius, a père, or a monethe, or ſomme
certaine time beſore he was Pope. No doubt, a perillous caſe. The man was
one, and his wordes were one, but his name was changed. In one place, he
ſaith, I haue leaſte out, Enim: In another place, I haue leaſte out, Hoc: In an o-
ther place, my Diſinter hath miſplaced Schemate, for Schiſmate: Pigghius, for Pi-
ghius: and I knowe not what. Suche weightie cauſes hath **M.** Hardinge plucked
out,

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out, to make vp his tale. Vererat he Lightenethe, and thunderethe, and shakethe Hande and Sea together. Vererat, and at other maters of like force he crieth out, Lewde wretches, lewishe, Heathenishie, Shamelesse, Blasphemous Villaines: As if it were lawfull for a Donour of Louaine, to saie what him listeth. If he espie any such simple oversight, as I haue shewed, or any Sentence misalleged, or any one Author misnamed, or any thing els, that may be wrested from the purpose, he braieth amaine, False Ministers: False Harlots: Yee bragge: Yee boaste: Yee Lie falsely: Yee Lie for aduantage: Yee are impudent Liars. Lewde Lies: Heapes of Lies: Nothinge but Lies: And al is Lies: With as greate wisdom, and discretion, as did sometime Anaxagoras the Philosopher of Gracia: who, when he had seene a little Peple stoane fallen downe from Heauen, imagined therfore, that the Sonne, the Moone, the Starres, and al the whole Heauens were made of Stoanes. By these preatie posies, and flouers of speache, we may easily discerne M. Hardinge from al his felowes. Howe be it, herein I truste to be so unlike vnto him, as he is like vnto him selfe. Neither can our cause appeare the worse in the iudgemente of the wise, for that M. Hardinge hath so good a grace to speake it. If speache is not alwaies prouise sufficiente of good mater. Maxentius saith, *Hereticum puerilitatis suae non possunt reddere rationem, ad maledicta conuertuntur: Heretiques, when they finde them selues not hable, to yeelde a reason of their wilfulnesse, then they fall to plaine railing.*

Diogen. Laert.
11m.

But one thinge specially much misliketh M. Hardinge aboue al the reste, that, the better to disclose the deformities, & weakenesse of his Doctrine, I haue alleged so many Canonistes, & Schoole Doctours. For al them he weigheth no better now, then Esopes Fables. And therfore he saith, As for the gewgawes of the Schoolemanne, and Canonistes, I despise them utterly. What then? Would M. Harding that we should rather allege S. Augustine, S. Ambrose, S. Hierome, S. Chrysostome, S. Basile, and others the Ancient, and Learned Fathers, touching his Priuate Masses, his Halfe-communions, his Doumbe Praiers in a tongue vnknewen, & other like disorders of the Church of Rome? Did euer any of these Fathers, either receiue the Holy Sacrament him selfe alone, the whole people lookinge on him: Or minister the Communion vnto the people in one onely kinde: Or saie y^e publique praiers in a strange tongue, the people not knowinge, what he saide? Woulde any of these Fathers euer haue saide, The Pope hath Vniuersal power ouer al the worlde: we al receiue of the Popes fulnesse: The Pope cannot erre: The Pope is aboue al General Councelles: The Pope hath power ouer the Angells of God: Kings, and Princes holde their Crownes, and Dominions of the Pope? Alas these good Fathers were deade many hundred yeres, befoze these, and other like vanities were known in the worlde.

Detection. 177.
b.

But maye it not be lawfull for vs, with M. Hardinges god fauoure, to allege such witnesses, as best knowe the cause? Or was there euer any man iustely reproued befoze any indifferent and reasonable Iudge, for producinge of honest, and Lawfull witnesses? Or, are al the Schoole Doctours, and Canonistes, now become Intestables, that is to saie, so farre out of Credite, so infamous, and so vile, that they maye not be allowed to beare witness? Whose then are they? of whether side stande they? Are they not al M. Hardinges owne Doctours? Is he now ashamed of his owne? Are they not al sworn to the See of Rome? And what were they? What roumes bare they in the Church? Were they not Abbates, Bishoppes, Archebishoppes, Cardinales, Sainctes, and Popes? Was not Panormitan an Abbate? was not Albertus Magnus a Bishop? was not Antoninus an Archebishop? was not Holcote a Cardinal? was not Caietan a Cardinal? Is not Bonauentura a Sainct? Is not Thomas a Sainct? was not Innocentius 2. a Pope? was not Adrianus a Pope? Did not Pope Gregorie 9. write the Decretals? Did not Pope Bonifacius 8. write the Sextus? Did not Pope Clemens write the Clementines? Did not Pope Iohannes 22. and other Popes write the Extra Vagantes? Were not these Christes Vicars? Were they not Peters Successours? Were they not the Light of the worlde? Were they not the Heirs of the Kinges dome

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domes of Heauen: Is not Gratian called *Fundamentum Iuris Canonici*, and that cuen by Eugenius, the Pope him selfe: Were not these for the space of five hundred yeres together the onely Rulers of the Church of God: Were not these wordes holden for Lawes: Were there any others better, or better learned, or at al any other Doctors in the Church: Of the Schoole Doctors, was not one called *Subtilis*, an other *Solennis*, an other *Irrefragabilis*, an other *Angelicus*, an other *Seraphicus*: What warrant had we then of the Faith of Christe, what Doctrine, what Sacramentes, what Discipline, what Correction, what Order, what Comforte, but at their handes: Howe coulde any Consistorie be holden, howe coulde any man recouer his righte, howe coulde the Pope him selfe mainteine his vniuersal power, and his Triple Crowne, but onely by them:

And yet will M. Hardinge suddainely condemne them al, euery one, by one Sentence, Abbates, Bishoppes, Archebishoppes, Decrees, Decretalles, Cardinales, Sainctes, and Popes, and al together: Will he make them al vnhable to beare witness: Will he thus despise them, and calle them *Gewgawes*, as if they were al *Linkers*, and *Coblers*, and no better?

I craue M. Hardinge was not very wel informed, when he suffered these things, so vnadvisedly to passe from him. Other wise, to seeke reuenge vpon his Adversaries, he woulde not so sturdily haue plaide Samsons parte, & so rashely haue crused the Pillers, whereby he leaned, and haue shaken downe the whole house vpon him selfe. For I beseeche thee, aske M. Hardinge, what hath the Pope to stande vnto, when the Schoole Doctors, and Canonistes be gonne from him: What Old Father, what Anciente Doctoure, what Councel, what Scripture is there leaue him: What wil he saie to the Doctors of oure side, that so peremptorily, and scornfully despiseth his owne, and calleth them *Gewgawes*: It might haue pleased him to haue suffered them, as Witnesses, quietly to haue tolde their tales, specially in such cases, as no other man coulde knowe, so wel, as they. For by them, and by them onely, and by none els, we maie see that greate, and horrible blindenesse, and miserie, that Satan had broughte into the Church of God. For althoughe it be nowe remoued from our eyes, yet in these Canonistes, and Doctors Booke, as in publique Records, it remaineth still. Goddes holy name be praised for euer, that of his greate merite hath deliuered vs by the clearenesse, and glorie of his Gospel.

Merily S. Paule, to auance the Truthe of God, and to confounde his enemies, thought it no reproche, to take witness of the Heathen Poetes, Menander, Epimenedes, and Aratus. The Learned Fathers, Tertullian, Clemens, Eusebius, Arnobius take witness of the Goodly Philosophers: S. Augustine of the Sibylles: Lactantius of Apollos Oracles. Yea, M. Hardinge him selfe, when he is habile, and when neede so requirerh, is contented to take witness of Leontius, of Abdias, of Amphilochius, of Homere, the Greke Poete, of Priscian, the poore Grammarian, of Scholastical Doctors, of Canonistes, of Decrees, of Decretals, of Gloses, & Margines, and spareth nothinge. Yet nowe muste they be despised altogether, and goe for *Gewgawes*, for children to playe withal.

But we must pardon M. Hardinge. He dealeth indifferently: and is nothinge partial. For euen with like reuerence he bleth also the Anciente Doctors of the Church, and others of later time, that fighte of his side, and are allien vnto him. *Tertullian* (he saith) was an Heretique, and wrote this, and that, in defense of his Heresie. S. *Cyprian* (he saith) stood in an ill Cause, and defended a falsehood, and was driuen to the very same shifts, whereunto al Heretiques are driuen. Againe he saith, VVee neuer tooke our selues bounde to any priuate opinion of what so euer Doctour. If in a secrete pointe of Learning S. Augustine, or S. Cyprian teache singularly, wee folowe them not. It seemeth (saith he) S. Hierome was deceiued by a rumoure, As beinge farre from the places, where the truthe might be knowne. VVee binde not our selues (saith he) to mainteine, what so euer Albertus Pighius hath written. Cardinal Caietan (saith he) hath his errors: Erasmus, and Agrippa be men of final credite: Alphonsus de Castro, Beatus Rhenanus, Platina, Appendix Concilij Basiliensis, are

S. M. Har. *Detectio*.
238. 239.
Detectio. 271. b.
Confutatio. 232. b.
Confutatio. 285. b.
Confutatio. 232. b.
Detectio. 307. b.
Detectio. 307. a.

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stuffe little woorth.

Againe Iohannes Gerson, the greatest Learned man of his time, and the onely Directoure, and Leader of the Council of Constance, whom Trithemius calleth Theologorum sui temporis longè Principem, is no better, then good plaine Father Gerson. To be shorte, Nilus a Greeke Writer, and the Arche-bishop of Thessalonica, if it like M. Hardinge, muste beare the dable.

Thus wee see, M. Hardinge hath a commission, to controlle al maner of Doctours what so euer, Greekes, Latines, Olde, Newe, his owne, and others, if they comme not readily to his pourpose. Nicolaus Cusanus saith, Papa Eugenius dicit, hoc verum esse, si ipse velit, & non aliter: Pope Eugenius telleth vs, *this thinge is true, if his Holinesse wil haue it true: And that otherwise it is not true.* Dutche a power, I trowe, M. Hardinge woulde claime vnto him selfe, that nothinge maie be taken for true, or false without his Likinge. Marcolphus wil not lightly finde a fit tre to hange him selfe on.

But M. Hardinge saith, I allege greate troupes of Doctours, and other VVriters: But vse no manner discourse of witte, as he him selfe doothe, to enlarge my maters: As though, who so hath moste wordes, spake alwaies beste to pourpose. The Learned father Tertullian saide sommetime vpon like occasion: Rhetoricari quoq; nos prouocant Hæretici: *Theise Heretiques woulde haue vs plaie the Rhetoricians, to embosse out oure maters with shewe of wordes, and of a spohill to make a Mountaine, as they do.* As for M. Hardinge, what discourses he vseth, it maie easily appeare, by that in his laste Detection, he hath discoursed vs two hundred, and fye whole sides of paper onely in Perambles, and Prefaces, befoze he ones stepte into his mater. And good reason is it, that, when Scriptures, and Doctours wil not serue, then discourse of Writte shoulde holde the plonge. Although M. Hardinge wante wrighte of mater, yet at leaste he hath wordes at will. They cosse him but little. Wesselles neuer gene so great a sounde, as when they be emptie. A Courteghiane of Rome wil pranke her selfe moze trimly, then a Vertuous Lady. It is an easy mater, with Waskes, and Wiskardes, and longe Discourses, to fraic the simple. The poyse alle wil roare out sommetimes like a Lion.

I goe directly, and shortely to the mater, & belitte not, as M. Hardinge dothe, to let my wordes to sale by discourse of speache: But thinke it sufficient onely to allege the wordes, and Authozitties of the Anciente Fathers. Of the other side, M. Hardinge out of the Anciente Fathers allegeth, either nothinge at al, or very litle, or litle to the pourpose: but sedeth vs with wordes penoughe of his owne, that is to saie (and let him pardon my plainnesse) not with the beste, or wiseste wordes, that mighte be spoken.

The Protestantes (saith he) are diuided, and scattered into Sectes, and factions, not one of them agreeing with the other. They haue twentie sundrie opinions touchinge Iustification: They haue sixe and thirtie opinions touchinge the Communion in bothe kinde. So precisely M. Hardinge kepeth his rekeninges. And yet perhaps if he were called suddenly to an Audite, of al theise sixe & fiftie sundrie opinions, he were not hable to reckon foure. But M. Hardinge maie lawfully discourse at pleasure, as a man likinge wel his owne witte, and in resprae thereof mistakinge al others.

Againe he saith, The Protestantes haue forsaken Christe: The Protestantes are become Iewes: The Protestantes wil be circumcided accordinge to Moses Lawe: The Protestantes require to haue the Paschal Lambe: The Protestantes telle their people, there is no Helle at al: The Protestantes teache vs, that God is bounde to obeie the Diuel: The Protestantes at their nexte proceedinge wil viterly denie God. So likewise saith the Cardinal Poole, a man, that woulde highly be commended for his modestie: The Protestantes (saith he) wil shortly denie, that Christe is *Messias*, the annointed of God. An other of them saith with like discretion, The Protestantes denie, that Christe euer appeared in the Fleashe. And againe he saith, Peter Martyr denieth, that Christe is our Intercessour. There is no tale so vnlikely, but by sutch preaty discourses it maie be proued.

Againe throughout the whole discourse of al his Bookes: he telleth vs, that the

Confutat 206.
Detect. 225. b.

Nicol. Cusan. De
Concordan. Li. 2
Cap. 20.

Tertulli de Res
urrectione
Carnu.

Detect. fol. 35. a.

7.

Detect. fol. 34. a
Detection. 33. b.
Detection. 82. b.
Detection. 139. a
Ad Henricum. 8
Lib. 3.
Copus Dial. 6.
Pag. 878.
Copus Dial. 3.
Pag. 332.

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the Blessed Succession of Peter shal neuer faile: That the Popes Chaire is the very knot of Christian Vnities: That the Church of Rome is the Vniuersal Church of God: That the Pope is the onely Vniuersal Gouvernour of al the worlde: That the Pope maie not be controlled, or iudged by any power: That the Pope is aboue al General Councelles: That the Pope hathe Authoritie ouer the Soules in Purgatorie: And ouer the Angelles of God: That S. Augustine, S. Hierome, S. Ambrose, S. Chrysostome, and al other the Doctours, and Holy Fathers mighte erre: But the Pope onely can neuer erre.

If thou telle him, that many Popes haue erred, and shamefully erred, as it is euident, and easie to proue, he wil answere thee, They erred onely as menne, but not as Popes. For the Pope hathe sundrie Capacities in one person: Sommetimes wee must take him, as a man, and sommetimes as no man.

If thou telle him, that Popes haue erred, euen as they were Popes, then wil he answere thee, that the Pope maie erre, and hathe erred in somme certaine perticulare cause, or question: But in Faith, or Doctrine he cannot erre.

If thou telle him, that sundrie Popes haue mainteined open, and knowen Heresies, and therefore haue vndoubtedly erred in Faith, and Doctrine, then wil he telle thee, that they mainteined sutch Heresies, onely as their owne priuate opinions, but not as Doctrine for the Church. Againe if thou telle him, that certaine Popes haue published, and preached, and taught Heresies, and sente abroade Preachers, to confirme the same, Then wil he telle thee, that although they preached, and confirmed Heresies, yet they neuer confirmed them by Publique Decree, and open Sentence in their Consistories: As if the Popes Consistories were of greater weight in mater of Doctrine, then his Pulpite.

Thus M. Hardinge discourseth aboute the fieldes, A Primo ad Vltimum, from Erroure, to Ham: from Ham, to Pope: from Pope, to Iudgemente: from Iudgemente, to Faith: from Faith, to Opinion: from Opinion, to Preaching: from Preaching, to Decree: And so from one thinge to an other: And where as one thinge wil not serue, by discourse of witte he seeketh a better.

Al these Songes he lange vs before, in his Answere, in his Reioinder, and in his Confutation. And now, when al is done, as a sely Minstrel, is faine to falle to Discoursinge, and to singe the same aboute againe. Otherwile he should lacke worke for his Psalter.

To shadowe the notorious Ambition of the Church of Rome, openly condemned in the greates Council of Aphrica, and called the smoky pompe of the worlde, either ignorantly, or guilefully he corrupteth the platine Terte, and turneth Petentes, into Potentes, that is to saie, he turneth poore Suiters, into Princes. Good Reader, turne to the place, and consider the Answere, that I haue made hereto: and then aske of M. Hardinge, what Discourse, or what witte was this, to corrupte his Translation, to falsifie the sense, to turne, Pe, into Po, and one worde into an other: Aske of him, what he meante, with so sensible forgette to sake, to mocke thee.

Againe, where as S. Basile writeth thus vnto Athanasius the Patriarke of Alexandria, Visum est vtile, vt scribatur ad Episcopum Romanum, vt consideret res nostras, & det Consilium: It seemeth good wee write to the Bishop of Rome, that he consider of our case, and geue vs Counsel. M. Hardinge by his proper discourfinges hathe thought it better, thus to Englishe the same wordes, It hathe seemed good, that wee write to the Bishop of Rome, that he visite vs, and determine the mater by his Sentence. That the Bishop of Rome consider our case, saith S. Basile: That the Bishop of Rome visite vs, saith M. Hardinge: That the Bishop of Rome geue vs Counsel, what wee maie doo, saith S. Basile: That the Bishop of Rome determine the mater by his Sentence, saith M. Hardinge. Thus by his discourfinge he hathe changed, Consideringe, into Visitinge, and Geeuinge of Counsel, into Sentence in Iudgemente.

But aske him, I praise thee, what discourse of witte moued him to change al the Latine Translations of S. Basile, that euer he sawe, and to forge vs a newe Translation

Quibuscumque
Petentibus:
Quibuscumque
Potentibus.
ΤΙΝΕΣ ΑΙΤΟΥΝΤΟ
ΤΩΝ.
Page 123.

Basil in Epist.
ad Athanasium.

M. Hay. Detect.
179 b.
Defence. 119.
Vt Confide-
ret res no-
stras.
Vt det Con-
silium.

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Translation of his owne. Aske him wherefore this Greeke worde, *ΕΠΙΟΙΚΕΤΩ*, maie not wel be Englished, To consider. Aske him, wherefore thesse Greeke wordes, *ΔΟΥΛΑΙ ΥΠΟΜΑΧΩΝ*, maie not wel be Englished, To geue Counsel. Aske him, where he ever reade, in any allowed Greeke Writer, these wordes, *ΔΟΥΛΑΙ ΥΠΟΜΑΧΩΝ*, vbled for a Decree, or Sentence in Iudgemente. Aske him, what made him so bolde, to shape vs newe Greeke wordes of his owne, sutch as no Grecian euer hearde before. *ΕΠΙΟΙΚΕΤΩ* saith the *M. Hardinge*, and againe, *ΕΠΙΟΙΚΕΤΩ*, twice togeather in one place. But bid him, leaue his longe discourses, & shewes of witte, and plainly to telle the, euen as he wil be counted a Grecian, in what Historiographer, in what Orator, in what Philosopher, in what Poete, he euer hearde of this worde *ΕΠΙΟΙΚΕΤΩ*. Telle him, good Reader, telle him, This Verbe is not *ΕΠΙΟΙΚΕΤΩ*, as he imagineth, but *ΕΠΙΟΙΚΕΤΩ*. And bid him, not to truste to his Dictionarie, for it wil deceiue him. *ΕΠΙΟΙΚΕΤΩ*, I saie, is the Original Verbe, and not, *ΕΠΙΟΙΚΕΤΩ*. And therefore the firste Indefinite is not *ΕΠΙΟΙΚΕΤΩ*, as *M. Hardinge* telleth the, but *ΕΠΙΟΙΚΕΤΩ*. It was sufficient for him, to mocke the with Latine, & English. But of him selfe to diuise newe Greeke wordes, and newe Grammares, where with to mocke the, it was too mutche.

Detection. 67. b.
Defense.

By his discourses he is hable to defende these wordes of Hostiensis, Deus, & Papa faciunt vnum Consistorium: Excepto Peccato, Papa potest quasi omnia facere, quae potest Deus: God, and the Pope haue one Iudgements State: And, Sinne onely excepted, the Pope can doo in a manner al things, that God can doo. Whereby, I trowe, is meante, that, as God is omnipotent, so in a manner is the Pope.

Detection. 358.

By his discourses he is hable, to defende that moste horrible, and blasphemous Prayer, diuised, & vbled in the Church of Rome, Tu per Thomae Sanguinem &c. to the manifest preiudice, and derogation of the Bloude of Christe. By his Discourses, he is hable to defende thesse wordes of Catharinus, lately pronounced in the Council of Tridente, Our Lady is Christe moste fauourable fellowe, makinge a Creature Equal, and selowe with Christe the Creatour, which is God blessed for euer.

Detection. fol.
399. b. 400.

To be shorthe, by his Discourses, he is wel hable, to defende thesse moste vile, and filthy wordes, touchinge Priestes Concubines, vttered to moste vile, and filthy purpose, Si non caste, tamen caute: If they cannot liue chastely, yet let them deale chaunily. The circumstance considered (saith the *M. Hardinge*) al this maie seeme, to be wel, and discretely (and chastely) saide, and to geue vs very good counsel. Merciful God, whither wil *M. Hardinge* leade vs at laste with his Discourses? Sutch discrete, and wholesome counsel he might haue learned of Mitio in the Heathen Comedie, for thus he saith, Non est flagitium, mihi crede, adolescentem Scortari.

M. Hardinge in
his Preface to
the Reader.

Yet further to proue, that he hath a ready witte to course at pleasure, he saith vnto vs frankly, and by waie of graunte, What if somme haue written, that Iohanson was ministered in the Blessed Sacramente? What if the Pope suffered Francis Dandalus, the Venetians Embassadour, to lie vnder his Table like a dogge, while he was at dinner? What if Popes haue suffered greates Princes, and Monarkes, to kisse their soles, to holde their stirrups, and to leade their horses? What if Pope Alexander vbled Frederike the Emperour more proude, then became a man of his callinge, treadinge him downe to the grounde, and settinge his foote on his necke? Be thesse thinges neuer so true, neuer so Tyrannical, and neuer so horrible, yet if *M. Hardinge* once saie, What if, by Discourse of his witte they maie some be salued.

M. Hardinge
Detection. 39. b.

By sutch Discourses he is hable to prone his Private Masses, his Dimi Communion, his Primacies, his Pardones, his Purgatories, & what thinge so euer shal come to hande. When Scriptures faile, then Discourse of witte muste come in place: And when Witte, and discourse wil not serue, then god plasne rounde railinge must serue the turne. Then, (saith he) Yee are proude, yee are Luciferlike, yee serue the Diuel. Then he telleth the worde, M. Iewel is woorse then Ananias, that condemned S. Paule: M. Iewel

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Jewel plaie the parte of Antichriste: M. Jewel is the open enimie of the Church: M. Jewel is the enimie of God: M. Jewel honoureth that Idole Caluine more then Iesus Christe: M. Jewel is Meseas: M. Jewel is Christe: M. Jewel is better, then Christe. **Then he discourseth, and singeth, nowe at his Lutherans: nowe at his Huguenotes: nowe at Browne: nowe at the Puritanes: nowe at Bale: nowe at Illyricus.**

Detect. 210. 249.

Detection 40.

Detection 358.

Detection. 210.

Detection. 212.

Thus he lumpeth, and courseth, this waile, and that waile, as a man roaninge without a marke, or a Ship flætinge without a Rither. Thus he sheweth vs a Mountaine of wordes without substance, and a House ful of smoke without fire: and imagineth, that his litle Elder Pipe, by Discourse of witte, wil resemble the sounde of a double Canon. When al is donne, we make saie of him, as the poore man saide, that thoure his dowe, here is greate drie, and litle Moule.

God Reader, Truthe is plaine, and homely, and hath no neede of these Vahillemences. But who so wil take vpon him to mainteine Antruthe, muste needes be forced to discourse aboute with longe Tagaries, to leade his Reader from the pourpose, to lade him with wordes, for wante of mater, and briefely to dw, euen as here M. Hardinge dothe.

I cannot imagine, that any my poore labours shalbe hable to ende these quarrelles. For a contentious man wil neuer lacke wordes. Notwithstandinge in this Augmentation I haue endeuoured for my simple parte, to saie so mutche, as to a reasonable man make seeme sufficiente. I haue cleared sutch places, as seemed Darke: I haue supplied sutch thinges, as seemed to wante: I haue resourmed so mutche, as reason required: Briefely I haue answered the substance of al M. Hardinges longe Discourses. If any thinge be leaste vnsanswered, either it was nothinge, or nothinge worthe.

Saie it please thee, good Christian Reader, to peruse bothe, and to iudge by right. Endeavour thoroughly to knowe the cause. An Ignorant Judge was neuer indifferente. M. Hardinge woulde haue thee onely to folowe the example of thy late deceiued Fathers, and further to searche, and knowe nothinge. And oftentimes thine ignorance maketh him bolde. He leade the into the darkenesse of Deathe: and yet woulde haue thee beleue, thou arte in Paradise. The Blinde man is leade, he knoweth not, whither. But searche thou the Scriptures, as Christe him selfe biddeth thee: Learne to knowe the wil of God, as S. Paule aduise the: Haue pleasure in Goddes Holy worde, as the Prophete Dauid warneth thee: And thou shalt neuer be deceiued. Whereas buildinge vpon the sande of wittie Discourses, and the variable weakenesse of mennes iudgements, sometimes allowed, and sometimes reproued, thy House muste needes comme to grounde.

Telle M. Hardinge, It shal be harde for him, to kisse Asl againste the spurre. God hath solued the seede of Life. No power is hable to rote it out. God hath disclosed the Man of Sinne: No Cloke is hable to hide him longer. Heauen, and Earthe shal passe: But Goddes worde shal neuer passe. God open the eyes of thy Harte, that thou maiste haue comforte in his Light, and reioyse in his Mercies, and patiently warte for that Blessed Hope, that is laide by for thee, and continue Faithful vnto the ende. Amen.

From Sarisburie. 11. Decemb. 1569.

Good Christian Reader, I haue heere sette before the certaine principal flowers of M. Hardinges modeste speache. Taste no more, then make wel like ther. And iudge thereof, as thou shalt see cause.

M. Hardinge, in the Preface before his Confutation of the Apologie.

The manner of writinge, whiche I haue here used, in comparison of our Adversaries, is sober, soft, and gentle, &c. And in respecte of their heate, bitterness, and railing, as many telle me, ouer colde, swete, and milde.

Againe, in the same Confutation.

There is no man of wisdom, or honestie, that would with so immoderate bybaidinges, empaire the estimation of his modestie. Fol. 300. b.

M. Hardinge.

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|---|---|--|
| Your Diuellishe spite. Re-
ioinder. fol. 18. b. | Your Synagoge of Sathan.
Con. 341. b. | Despisers of God. C. 131. b. |
| Your Diuellishe vicked-
nesse. Reioinder, prefa.
to the Reader. | Your confuse tentes of Sa-
than. Con. 334. | Your vicked, and blasphemous
Sprite. |
| Your Diuellishe Villanie.
Confuta. fol. 256. b. | Your Synagoge of Anti-
christe, and Lucifer. Con-
futa. 22. b. | Your darke, and malicious
Soule. Reioind. 104. |
| Your railing vwoordes of
Sathans prompting. Re-
ioinder. 67. a. | The Heard of Antichriste.
Confu. 48. a. | Your heresies, blasphemies,
Sathanismes. |
| You are ioined to Sathan.
Sathan your Scholemas-
ter. Reioind. 11. b. | The Nouice of the Diuel.
Confu. | Your filthy railing rabble.
Con. 75. b. |
| Yee are moued by the in-
stincte of Sathan. Con-
futa. 43. b. 255. a. | The Diuel, and his Mini-
sters. 116. b. | Caluinistes, Sathanistes.
Confu. 81. b. |
| Your Father the Diuel.
Confu. 2. a. | Yee haue learned of the Di-
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114. b. |
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Lovvde Lies. Fovvle Lies.
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hath made his shop. 131. a.
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more vile, then the bar-
kinge of a dogge. Re.
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Helle fire. 11. a.
Barke vntil your bellies bre-
ake, yee Helhounds of
Zwinglius and Luthers
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Cienerus Petri de Brouwer-
shaven. Pastor S. Petri Lo-
uanij indignus approbavit.
An. 1565. 10. Aprilis.

**M. Hardinge, in his Preface to M. Ievvel
before the Reader.**

Wee spare your woorthippes, and put you in minde of your outrage with more Courteous language. **A**gain: I seeme to menne of right good discretion, rather to offende of lenitie; and softenesse. And many doo wishe, I had tempered mine Inke with sharper ingredience.

Thus mutche onely out of the Deape. For to late for the al,
it were to make an other Booke.

One demaunded this Question of Zoilus the Railer.

Why takeste thou sutch pleasure in speakinge it?

Zoilus made answer.

Because, whereas I woulde rather doo it, I am not hable.

Scoffes, and Scornes.

M. Hardinge hereof thus reproveth his Adversarie.

Your scorneful scoffes. Re. prefa.

Your Lothesome scoffes. Re. prefa.

Your scoffinge Sprite. Confu. 19.

Your iikesome cunes. Re. prefa.

Your arte of scoffinge. Re. prefa.

Your scoffinge heade. 184. a.

Yee saunce your vvordes vvith scoffes. 139. b.

Yee plaie Hicks corner. Re. prefa.

Yee plaie the Vise in an Enterlude. Re. prefa.

Your boieishe and Childishe disposition,
34. b.

Your boieishe scoffes. 300. a.

Your boieishe mockeries. 149. a.

Your bitter rvvininges. ibidem.

M. Hardinge of him selfe.

Sutch grace in writinge I neither vse, nor couete: nor have I it: nor if I had it, shoulde I thinke it meete to vse. The Truthe of God would not be sette soorth with scoffes. VVhose desire to vnderstande the Truthe is colde, the same is to be sturred vp rather with graue and earnest exhortations, then with scornes, and mockes. *Reioind. In the Preface to the Reader.*

M. Hardinges performace of the same.

His Ministerlike talke: vvith
somme fadde Hypocritie.

Re. prefa.

His Euangelical meekenesse.

Ful coldely, and demure-
ly he promisseth. Re. 13. b.

His solemn Praier: prote-
stantlike. Re. 13. b.

His Rhetorical persuasions
in pulpit: vvith holy hol-
dinge vp of handes, and

casting vp of eyes to Hea-
uen. Re. prefa.

His Ministerlike vvordes.

Re. 23. b.

His pulpit buzzing. Re. pre.

His holy Companions. 170. b.

This blessed Brotherthoode.

Confu. 13. b.

Yee speake like a liberal ge-
ntleman. Con. 184. a.

This gaie Rhetorician. Re.

Reioind. prefa.

This ioily selouve. 9. a.

This ioily Defender. 13. b.

This vvooorthy Capraine.
Re. 13. b.

This substantial Doctoure.

Cuckovlike. 139. b.

His glorious Sermon. prefa.

His vvorthy courage. Re. pre.

He proueth it like a Clerk.

VVel, and Cleikely reaso-
ned for looke. 139. a.

His foresaide vvooorthipful
reasons. 139. a.

His Clerkely provues. 149. b.

Like ptopse gentlemen. 140. a.

Thei haue stied them selues
like proper menne. 139. b.

Luther your Radix: lesse.
Con. 13. b.

Caluine your Patriaske. 100. a.

Your greate Rabbine Peter

Marier. Con. 11. a.

Novve come in these reue-
rende Fathers of our nevve

Clergie. Re. 13. a.

Our ministring Clergie. 146. a.

Our ministring Prelates. 149. a.

Our nevve Gospel Prelates.

Our M. Iohn of Salisbury.

Howe saie yovve Sir Mini-
ster Bishop. 146. b.

The confuson of your Gos-
peliaship. Re. prefa.

Yee speake mutche of your
Ministershippes goodnes.

170. b.

This is false, sauing your Mi-
nisterships. Con. 149. b.

Your Superintendente-
shippes. 139. b.

Your Masterships. Re. pre.

Your Malshippes. 147. a.

M. Hardinge. Confu. Fol. 109. b.

Thus wee comme within you Defenders, as it were: and claspinge with you, wringeyour weapon
out of your hande: and with the other ende of it strike you downe: As it is not harde to vs, by
learninge to ouerthrowe you. &c.

To the Christian Reader



Let pitieeth mee in thy behalfe, good Christian Reader, to see thy conscience thus assaulted this daie with so contrarie Doctrines of Religion: and specially if thou haue a zeale to solowe, and seeke not, what and wouldeste faine please God, and knoweste not, howe: no; findeste thee selfe sufficiently armed with Goddes Holy Spirit: no; habile either to discern the meate from poison, or to vntwinde thee selfe out of the snares. For Satan transformet he him selfe into an

Angel of Lighte: The wicked is more watcheful, and vehement, then the Good; and Falschod is oftentimes painted, and beautified, and shineth more glorious then the Truthe.

These be the thinges, that, as S. Paule saith, worke the subuersion of the Heauens: and by meane whereof, as Christe saith, If it were possible, the very Electe of God should be deceived. Howe be it, God knoweth his owne, and no Power can pulle them out of his hande. God is habile to worke comforte out of confusion, and to force his Lighte to shine out of darkenesse. All thinges worke vnto good, vnto them, that be in Christe Iesu. Be Falschod neuer so rashely coloured, yet in the ende the Truthe will conquere.

Notwithstandinge, God in these daies hath so amazed the Aduersaries of his Gospel, and hath caused them so openly, and so grossely to laie abroade their folies, to the sight, and face of al the worlde, that noman now, be he neuer so ignorant, can thinke, he maie iustly be excused. They deale not now so suttely, as other Heretiques in old times were wont to doe: they hide not the lothsomenesse of their errours; they cloke not them selues in Shepeshinnes: they dissemble nothing: they excuse nothing: but, without either shame of man, or feare of God, they rake vp those thinges, that befoze were buried, that them selues had forsaken, the wise had abhorred, the worlde had lothed. It had benne more policie for them, to haue yielded in somewhat, and to haue staied in the reste. So there mighte haue appeared somme plainnesse in their dealings.

But this is Goddes iust iudgemente, that they, that wilfully withstande the Truthe, shoulde be geuen ouer to mainteine Lies, as beeing the Children of Un-
truthe, Children, that wil not heare the Lawe of God.

For trial whereof, I beseeche thee, good Reader, aduisedly to peruse these few notes, truly taken out of W. Hardinges late Confutation. Judge thereof, as thou shalt see cause. Let no affection, or fantasie cause thinges to seeme otherwise, then they be.

The two principal Groundes of this whole Booke are these: Firste, That the Pope, although he maie erre by personal erreure, in his owne Priuate iudgemente, as a man, and as a particulare Doctour in his owne opinion: yet as he is Pope, as he is the Successour of Peter, as he is the Vicare of Christe in Earthe, and as he is the Shephearde of the Vniuersal Church, in Publique iudgement, in deliberation, and Definitive Sentence, he neuer erreth, nor neuer erred, nor neuer can erre: As if he would saie, The Pope walkinge in his Gallerie is one man: and sittinge in his Consistorie, or in iudgement, is another: Which thinge to holde, Alphonsus de Castro saith, it is mere folie. Yet is this W. Hardinges chiefest, or rather, as I might in manner saie, his onely grounde.

The Second is this, The Church of Rome is the whole, and onely Catholique Church of God: and, who so euer is not obediende vnto the same, muste be iudged an Heretique. These two groundes beeing once wel, and surely laide, he maie builde at pleasure, what him listeth.

As for the Pope, the better to countenance his estate, he saith, that Peter receiued Power Ordinarie, to him selfe, and to his Successours for euer: but his Felowes had power onely by Dispensation: That Peter was the Shephearde, and the

C

Apostles

2. Corin. 11.

2. Tim. 2.

Matthe. 24.

2. Tim. 2.

Ioban. 10.

Roman. 8.

Isa. 30.

M. Harding. fol.

334. b.

Alphon. lib. 1.

cap. 4.

Confu. fol. 16. b.

Fol. 261. b.

Confut. fol. 48. b.

Confut. fo. 335. a.

48. b.

To the Christian Reader.

Apostles the Sheepe: and, that the Apostles were subiect vnto Peter, as the Sheepe are subiect to y^e Sheepehearder: And that James the Apostle was a Member of Peter. For better warrant whereof Pope Leo saith, Petrum Christus in Consortium Individuæ Vnitatis assumptum, id, quod ipse erat, voluit nominari: Christ receiuing Peter into the Companie of the Indiuisible Vnitie, woulde him to be called the same, that he was him selfe.

Upon affiance, and truste of these wordes, M. Hardinge endoweth the Pope with Christes onely Prerogatiue, and calleth him by Christes principal Title, The Prince of Pastours. And further he saith, Of the Pope hangeth the safetie of the whole Church of God: That vnto the Pope is geuen al manner of Power, as wel in Heauen, as in Earthe: And that, if any man saie, The Pope hath Authoritie to commaunde the Angels, and Archangels of God to come, to goe, to waite, to renne, to carrie, to fetch, wee maie not be scrupulous (for these be his wordes) in any such matters: That neither King, nor Emperoure, nor Clergie, nor Councel, nor any Power aloue can haue Authoritie to sidge the Pope, be his Life neuer so vile: That the Pope is endewed with a Diuine, or a Godly Power, and that by the same he is hable to Depose Kinges: That the Pope, euen by the Institution of Christe, is a Temporal Prince, and hath the Righte, and Interest of bothe Swerdes, as wel Temporal, as Spiritual: That al Kinges, and Emperours, by the Commaundemente of Christe, receiue theire whole Power, and Authoritie from the Pope: That the Pope in a right god sense maie be called the King of Kinges, and Lorde of Lordes: Like as also in somme god sense, he maie be called Our Lorde, and God: (And therefore one of M. Hardinges felowes saith, The Pope is the Heade, and Kinges and Princes are the Feete): That the Pope, what so euer he be, is alwaies a Christian man by the Nature of his Office: And therefore an other of them saith, Iudasne sit, an Petrus, an Paulus, Deus attendi non vult: sed solum hoc, quod sedet in Cathedra Petri: Whether the Pope be Iudas (the Traistoure) or Peter, or Paule, thereof God neuer bade vs be careful. This onely is sufficiente for vs, that he sitteth in Peters Chaire. Likewise M. Hardinge saith, It shalbe sufficiente for vs to doo, as Peters Successours bid vs to doo: Christe (saith M. Hardinge) nowe requireth not of vs to obeye Peter, or Paule, but him, that sitteth in theire Chaire.

Againe he saith, The whole Church of God is the Popes Vineyarde: The Pope is the Heade, and al the Faithful of Christe be his Members: The preseruation of the whole Church standeth in the Vnitie of the Pope: And therefore Hosius saith, Absq^e Vno (Papa) Ecclesia Vna esse non potest: Without One Pope the Church of God cannot be One. To conclude, M. Hardinge saith, Without the obedience of the Pope, there is no hope of Salvation. Thus mutche hath M. Harding taughte vs, as moſte sounde, and moſte Catholique Doctrin, touchinge the Authoritie of the Pope.

Of the other side he saith, The Church of Rome is the Vniuersal, and onely Church of God: and that, what so euer Doctrin hath benne taughte in the same, ought to be taken, as godly, and Catholique: And, that al other Churches of the other Apostles mighte erre, and faile: but the Church of Rome, euen by Goddes especial Promise, what so euer shee teache, can neuer erre.

He fighteth as frely for his Pardones, and Purgatories, as he coulde doe for the Faith of the Holy Trinitie. Nathan saide vnto Dauid, Our Lorde hath put awaye thy sinne: Thou shalt not die: Againe S. Paule saith, Beare one of you an others burthens: Hereby (saith M. Hardinge) it is plaine, that the Pope hath Power, to geue Pardones: And Christe gaue S. Peter special Authoritie to bestowe the same.

But the Determination, and full discussion of these greates matters, of Pardones, and Purgatorie, he saith, is very hard, and marvellous intricate.

Whereas they, not without manifeste Blasphemie, haue vniuersally taughte the people, thus to calle vpon the Blessed Virgine, the Mother of Christe, Thou art the Lady of Angels: Thou art the Queene of Heauen: Geue commandement vnto thy sonne: Let him knowe, thou arte the Moother: Where as also an other of them saith, Our Lady

Confu. Fol. 181. a
Leo Epist. 89.

Confut. Fol. 92. a
Confut. 104. b.
Confut. 248. b.
Confut. 290. a.

Confut. 248. b.

Confut. 181. a.
Confut. 247. b.
C. 305. b.
Confut. 180. b.
C. 248. b.
Confut. 290. a.
Confut. 249. b.
Dorman Pag. 15
Confut. 312. b.
Hosius in Confessione Petri: uien. cap. 29.

Confut. 191. a.
Confut. 192. b.
Confut. 283. b.
Confut. 284. a.
C. 283. b.
Confut. 212. b.
Hosius in Confessione Petri: touien cap. 27.
Confut. 306. b.
Confut. 16. b.
262. b.
Confut. 196. a.

1. Regum. 11.
Galat. 6.
Con. 251. a. & b.
Confut. 180. b.
Confut. 252. b.

To the Christian Reader.

Lady is Goddes moſte Faithful Felowe, Fideliffima eius ſocia, thus makinge a Creature equal in felowſhip vnto God: Al this (ſaith the M. Hardinge) is nothinge els, but a preaty kinde of Spiritual dalliance: and he is moſte impious, and impudent, that findeth faulte with it.

*Concil. Trident.
ſeſſione. 2.
Conſut. 123. d.*

And notwithstandinge euen now they teache the people to ſalle downe, and to worſhip the Image of Chriſte, not, as they were wonte beſore to ſaie, geaunte the whole honour vnto Chriſte, that is ſignified by the Image, but euen with the ſelfe ſame honour, that is dewe to Chriſte him ſelfe, and that without any ſcruple, or doubt of Conſcience: notwithstandinge alſo ſomme of his owne compaſſionate ſaie, The ſelfe ſame kinde of Denotion, that is now donne to Images, differeth but litle from open wickedneſſe, Yet M. Hardinge ſaith, We knowe no kinde of Idolatrie euer vſed in the Church of Rome: Neither is there any Idolatrie committed by vs, in Vvorſhippinge of Sainctes, in Praiſinge to them, or in the Reuerence, we exhibite vnto theſe Images. Notwithſtandinge ſundrie others the beſte learned, and wiſe of his ſide, haue plainly confeſſed diuerſe greate erroours, and deſormities in theſe Churches: Notwithſtandinge the Pope, his Cardinales, and his Biſhoppes flugge, and ſlape, and do nothinge: Notwithſtandinge Goddes Euerlaſtinge Light, as muche as in them lieth, be hidde vnder the buſhel: Notwithſtandinge the Watchmenne be blinde: the Dogges be dourbe: the Salte be vnſauery: the people of God ſitte in darkeneſſe, and in the ſhadowe of deathe, & know neither theire owne profeſſion, nor the uſe, and meaninge of theire Sacramentes, nor what they Beleue, nor what they Hope, nor what they Worſhip, nor what they Praiſe: (As for his offeringe by of Fourmes, and Accidentes in a Sacrifice vnto God, for ſo ſondely he writeth, I trowe, to relieue bothe the Quicke, and the Deade, with other erroours of greater importance, where with he maie moze eaſily aſtonne the people, I wil ſaie nothinge) Al this notwithstandinge, M. Hardinge doubteth not to ſaie, If Chriſte him ſelfe, or his Apoſtles were aſine againe, the Wordes, that is to ſaie, the Doctrine of our Beliefe, now preached, and receiued in the Catholique Churches (of Rome) neither ſhoulde be altered, nor coulde be bettered.

*Iacob. Nancian.
tus in Epiſt. ad
Roman. Cap. 1.
Iaco. Payua. li. 9
Polydor. De In-
uentorib. Lib. 6.
Ca. 13 Hec pars
Pietatis differt
non multum ab
Impietate.
Conſu. fol. 292. b*

Relind. fo. 33. b

Conſut. 254. a

And therefore he ſaith further, Suche wicked changes in Religion, as yee haue made, it is lawfull to make, neither with a Councel, nor without a Councel: Again, our Doctrine hath bene too longe approued, to be put in daieinge in theſe daies: And therefore againe, for a final concluſion he ſaith thus, Sette your hartes at reſte: It ſhal not be ſo.

Conſut. 274. a

Conſut. 271

Conſut. 331. a

Theſe be the ſpecial Contentes, and Implementes of M. Hardinges whole Booke of Conſutation: whiche he wiſteth vs to receiue, vnder his warrant, as the whole, and onely Catholique Faith of Chriſte: by force whereof he thinketh him ſelfe hable to ſubdw, and binde the whole worlde. If the thinges, that he mainteineth, be ſo ſonde, what maie we then thinke of other thinges, that he denieth?

Nowe, what ſubſtance of Learninge, out of the Scriptures, Councelles, and Doctours truely alleged, he hath brought vs ſorthe ſor better ſorniture of the ſame, I leaue it wholly to be weighed by others. Merſly, utterance, and eloquence, and ſounde of wordes, and boldeneſſe of ſpeache he wanteth none. Howe be it, oftentimes in the faireſt roſe thou maſte ſoneſt finde a canker.

But here, good Chriſtian Reader, Our Bookes thus laid in the middes beſore thee, I beſeeche thee to conſider, with what Indifferente Iudgemente M. Hardinge woulde haue thee to paſſe betwene vs.

Fiſt he ſaith, What ſhoulde wee ſeeke for Truth? Let vs onely beholde the cuſtoms of the Church. Again, What Argumentes, what Allegations, what ſhewe of diſprouſe ſo euer he bringe againſte theſe thinges, wee ought to make ſmal accompte thereof. Again, I woulde bleſſe mee ſelfe from him, as from the Miniſter of Satan, and as from the Diſciple of Antichriſte, and as from Goddes open, and profeſſed enimie. Again, M. Jewelles Replie, and other like Heretical Bookes, are unlawful to be readde, by order of the Church, without ſpecial licence: and are utterly forbidden to be readde, or kept, vnder paine of Ex-

*Relind. In the
Preface to the
Reader. * liij. b
* liij. a
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And againe, *As for the Replie, none other waie wil serue, but so throwe al into the fire.*

Of the other side, touchinge the VVoorde of God, with moste terrible wordes he straiteth thee from it, and biddeth thee to consider of other thinges, and to behold, I knowe not, what. *The prostitute the Scriptures (he saith) as Baudes doo their Harlots; to the Vngodly, Vnlearned, Rascal people:* Again, *Prentises, Light Personnes, and the rifferaffe of the people:* And againe, *The Vnlearned people were kepte from the Readinge of the Scriptures by the special providence of God, that pretious stoanes should not be throwen before Swine.* In sutch regarde these menne haue, as wel the Holy Scriptures, as also the People of God. The Scriptures they resemble to common Harlots, and the vileste creatures of the steeves: The people of God they calle, Vngodly, Rascalles, Rifferaffe, and Filthy Swine.

Thus he suffereth thee not to reade, either my poore Booke, whereof thou shouldest Iudge: or the Holy VVoorde of God, whereby thou mightest be habile to Iudge: but onely biddeth thee to solowe him, and to saie, as he saith: and al is safe. Thus, firste he blindeth thine eyes, and then willet thee to looke about, and to condemne the thinge, thou neuer knewest. So saith S. Hierome, *Isti tantum sibi assumunt Authoritatem, vt siue dextra doceant, siue sinistra, id est, siue bona, siue mala, nolint Discipulos ratione discutere, sed se Praecessores sequi:* These menne take so muche upon them selues, that, whether they teache with the Righte hande, or with the Left, that is to saie, whether they teache good thinges, or badde, they wil not haue their Hearers, or Learners, so enquire causis, wherefore they should doo this, or that: but onely to folowe them, beinge their Leaders.

But beware, I beseeche thee, good Christian Reader. A simple eie is sone beguiled. It is very course Woulle, that wil take no colour. It is a desperate cause, that with wordes, & eloquence maie not be smothered. Be not deceived. Remember, of what maters, and with what Adversaries thou hast to dole. With feare, and reverence be careful of thine owne Saluation. Loe downe al affection, and fauours of parties. Iudge iustly of that shalbe alleged. Onlesse thou knowe, thou canst not Iudge: Onlesse thou heare bothe sides, thou canst not knowe. If thou like ought, knowe, why thou likest it. A wise man in eche thinge wil seache the cause. He, that cannot Iudge Golde by sounde, or insighte, yet maie trie it by the Masse. If thou canst not weigh these maters, so; wante of Learninge, yet, so sensible, and so grosse they are, thou maist seie them with thy fingers. Thou maist sone finde a difference bitwene Golde, and Masse: bitwene Iacob, and Esau: bitwene a face, and a Masse: bitwene a fulle Body, and an emptie Shadowe.

Saie not, thou arte settled in thy Belesse, befoze thou knowe it. Vaine Faith, is no Faith. S. Augustines counsell is good: *Beleeue no more of Christe, then Christe hath willed thee to beleeue: Nemo de Christo credat, nisi, quod de se credi voluit Christus.* Likewise he saith, *Fides stulta non prodest, sed obest: Fonde Faith is hurtful, and dooth no good.* S. Hilarie saith, *Non minus est, Deum fingere, quam negare: To devise fantasies of God, it is as horrible, as to saie, There is no God.* The Ancients Father Tertullian, speakinge of the Enimies of the Crosse of Christe, that disdaigned to submitte their willes to the wil of God, saith thus: *Amant ignorare, cum alij gaudeant cognouisse. Malunt nescire, quod iam oderunt. Adeo quod nesciunt, prauidicant id esse, quod, si scirent, odisse non possent: They desire to be ignorant, whereas other felkes desire to knowe. They would not knowe the Truthe, because they hate it. (What so euer it be) they imagine it to be the same thinge, that they hate. But if they knewe it in deede, they could not hate it.* Let Reason leade thee: let Authoritie moue thee: let Truthe enforce thee. The VVise man saith, *Who so feareth the Lorde, wil not be wilful againste his Word.* God of his mercie confounde al Errours: geue the Victorie to his Truthe: and Gloze to his Holy name. Amen.

From London. 17. Octobris. 1567.

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FINIS

1

AN ANSWEARE TO A CERTAINE Booke lately set forth by M. Hardinge, and entituled, *A Confutation of the Apologie of the Church of Englande.*

The Title of the Apologie.

A Apologie, or answere in defense of the Church of Englande, with a briebe, and plaine declaration of the true Religion professed, and vsed in the same.

The Confutation by M. Hardinge.

VWhereas these defenders take vpon them the name of the Church of Englande, setting forth thereby a face of auctoritie, they do much like the Asse that Esope telleth of, whiche, to make the beastes afrayed, had put on him a Lions skinn, and therewith ietted abroad terribly. For as the Lions skinn was but lapped about him, and grew not to his bodie: so they beinge in deede no liuely members nor parte of the Church, couer them selues vnder the title and name of the Church, the rather to begyle the simple. And verely herein they folow the wonte of al Heretikes. For neuer was there any secte of Heretikes hitherto, which hath not claimed to be accompted and called the Church. For which cause, of certaine auncient Fathers, they haue bene likened to Apes, whose proprietie is, though they be Apes, yet to counterfeit men, and to couet to seeme men. Nouatianus, as saith S. Cyprian, after the manner of Apes, would challenge to him selfe the auctoritie of the Catholike Church. And where as him selfe was not in the Church, but contrariwise a rebell against the Church, tooke vpon him to affirme, that all other were Heretikes, and presumed to vpholde, the Church was on his side. Irenaeus and Tertullian, who were before him, write, that Heretikes made so much adoo to perfwade, that the Church was amonge them selues onely, that they feared not to call the right beleuinge and Catholike Church, Hereticall and Schismaticall. S. Hilary declaringe how patiently he demeaned him selfe towards the Arians his enemies, by whome he was bannished, writeth, that in fise yeares space, while he liued in bannishment, he neuer spake nor wrote euill wordes against them, whiche falsely saide them selues to be the Church of Christ, and were the Synagoge of Antichrist. The Donatistes, against whome S. Augustine wrote much, saide, that the Christianitie was quite losse and gone out of so many nations that be in the world, and remained onely in Aphrike, and that the Church was onely there. In S. Bernardes time also the Heretikes who would be called Apostolikes, as they of our time call them selues Gospellers, saide that they were the Church.

But what meane all Heretikes (maye we iudge) by couetinge so much to be seene that whiche they are not? Forsooth they meane none other thinge, then their Father the Deuil meaneth, when he goeth about to begyle man. For then what dothe he? vseth he not this policie, to chaunge his owggly hewe, and put him selfe in goodly shape of an Angell of light? For he is not vnwittinge, that if he shewed him selfe in his owne forme, suche as he is, that euery one would fle from him, and none lightly would be deceived by him: Heretikes doo the like. Although they hate the Church neuer so deadly, yet to haue the more oportunitie to hurte it, pretende themselves to be of the Church. For they be not ignorant, how greates the auctoritie of the Church is. Of whose gouernours Christe saide, he that heareth you, heareth me: and he that despiseth you, despiseth me. And againe, Tell the Church. They consider in what credite the Church is with all Christen people: how they staye them selues by it, as being the pillour and grounde of the truthe: how they Loue her, euen as their common Mother, how they honour it, as the Body and fulnes of Christ, as the spouse of Christe through Faith, accordinge to that is written, I will despoise thee to me in faith: As the true Syon, whiche our Lorde hath chosen to be his habitation, and his resting place for euer: As the safe Arke to keepe vs from drowninge in the dangerous Seas of this world, out of whiche nolesse then once out of the Arke of Noe, is no saluation. Again they know the Church must needes be greatly esteemed amonge all the godly, for the singular promises Christ hath made to it, that he would be with it al daies to the ende of the worlde: That he would pray to his father for the holy Ghost to be giuen to it, the spirit of truthe to remaine with it for euer. But as Heretikes impugne the lawe by the wordes of the lawe, as S. Ambrose saith, so to ouerthrowe the Church, they presume to take vnto them the name of the Church. But what doo Heretikes when they are vrged and wroonge, when by force of argumentes they are straightened, and as it were driuen to the walle? when it is plainly proued to their face, which is sone done, that they be not in, nor of the Church, specially beinge of Heresie openly denounced, and by iuste Excommunication cutte

In epist. ad Iubaanū de Hereticis baptizandis. De praescript. haer. Cōtra Cōstānium. Aug. contra epist. Parnen. li. 2. cap. 1. Bernard. in cant. Sermon. 66. Apostolici.

2. Cor. 11.

Luc. 10. Matth. 18. 1. Tim. 3. Ephes. 1. Ofes. 2. Psal. 131. Gene. 7.

In comment. in epist. ad Tit. cap. 3.

For as the lion's skin was but lapped about him, and grew not to his body: so they being in deede no lively members nor part of the Church, cover themselves under the title and name of the Church, the rather to begyle the simple.

Nouatianus, as saith S. Cyprian, after the manner of Apes, would challenge to him selfe the auctoritie of the Catholike Church. And where as him selfe was not in the Church, but contrariwise a rebell against the Church, tooke upon him to affirm, that all other were Heretikes, and presumed to uphold, the Church was on his side.

Hereticks challenge to them selves

S. Hilary bannished by

Donatistes

Apostolicks

Ambrose

The Defense of the Apologie of the

cutte of from the Church? In this case the practise of the Gospellers is, vterly to sette the Church at naught, and with a hote raginge spirite to desie it, and to saie, that them selues be the Catholike Church, and that the Catholikes be the Papisticall Church, the Church of Antichrist, the whore of Babylon, a denne of Theeues, and I can not tell what.

The worte
of the Go-
spellers be-
ing excom-
municate
out of the
Church.

The Answer by the Bishop of Sarisburie.



The answer by M. Hardinge to euery parcel of his Booke, beinge so longe, it would be too tedious. Wherefore leauing many his impertinent speeches, & other vnnecessarie and waste wordes, which sundrie his frendes thinke, he might better haue spared, I will touche onely so muche therof, as shal beare somme the w of substance, & may any way seeme worthy to be answered.

First touching the Church of God, we beleue, & confesse al that M. Hardinge hath here saide, or otherwise can be saide. It is the Pillar of the Truthe, the Body, the Fulnesse, and Spouse of Christe. Al these wordes are vndoubtedly true and certaine. And therefore, M. Hardinge, you are the more blameworthy, that of the House of God, being so glorious, haue made a cane of Thēues: and haue turned the beautie of Sion into the confusion of Babylon.

True it is, that Heretiques haue euermore apparelled them selues with the name of the Church: as Antichriste also shal procure him selfe credite vnder the name of Christ. Thus did your Fathers, M. Harding, long agoe. Thei saide then, euen as you say now, *We are the Children of Abraham: we are the Enheretours of Goddes promises: we haue the Temple of God, the Temple of God. The Lawe shal neuer passe from the Priest, nor counsel from the Wise, nor the woorde from the Prophete.* Thus continuinge wilfully in the open breach of Goddes commaundement, neuertheless they chearished them selues then, as you do now, onely with the bare title of the Church: in whose name what so euer credit ye can any wise winne, your meaninge is, skilfully to conueigh the same ouer wholly to the Church of Rome: as if that Church onely were the Church of God, and without that, there were no hope of Saluation. And therefore you defende, and holde for truthe, that your Church hath authoritie aboue Goddes Worde. And Pope Nicolas saith, *Who so denieth the Priuiledge, and Supremacie of the See of Rome, hath renounced the Faith, and is an Heretique.* And thus, as Leo saith, *Ecclesie nomine armamini, & contra Ecclesiam dimicatis: Te arme your selues with the name of the Church, and yet ye fight against the Church.* Likewise saith S. Cyprian: *Diabolus excogitauit nouam fraudem, vt sub ipso nominis Christiani titulo fallat incautos: The Diuel hath deuised a new kinde of policie, vnder the very title of the name of Christe to deceiue the simple.*

Now concerninge that hote raginge Spite, wherewith M. Harding saith, the Gospellers desie the Church and set it at naught, verily I thinke it a harde mater for any Gospeller, be he neuer so hote, in such kinde of eloquence to matche M. Harding. Neither yet may he wel condemne al such, as in the like cases haue bene hote, & earnest. Esay the Prophete saith, *O ye Princes of Sodom, and ye people of Gomorra: Iohn the Baptiste saith to the Scribes, and Phariseis, O ye Serpentes, ye generation of Vipers, and Adders: Christe saith vnto them, Woe be vnto you, ye Scribes, and Phariseis, ye Hypocrites: Te are of your Father the Diuel.* In these examples we see, the Spite of God can sometimes be hote & earnest against the deceiuers of the people, & the professed enemies of the Crosse of Christe. Neither did either Esay the Prophete, or Iohn the Baptiste, or Christe, desie the Church of God, and set it at naught, as M. Hardinge imagineth of vs: but rather by these seruent speeches vttered the vehement zeale, and iuste griefe, they had conceiued against them, that vnder the name of the Church abused Goddes people, and defaced the Church.

For they are not al Heretiques, M. Harding, that this daie espie your grosse, and

1. Tim. 3.
Ephe. 1.

Iohan. 8.
Hierem. 7.
Hierem. 18.

De Maior. &
Obedi. Vnam
sanctam.
Dist. 22. Omnes.

Leo Epist. 83. Ad
Palestinos.
Cypri. De Sim-
plicitate prala.

ment George
Esai. 1.
Matth. 23.
Matth. 23.
Iohan. 8.

Church of Englande. 1. parte. 3

and palpable errors, and mourne to God for reformation. S. Augustine saith, Non debet Ovis pellem suam deponere, quod Lupi aliquando se ea contegant: *It is no reason, the Sheepe should therefore leaue of his fleefe, for that he seeth the Wolfe sometime in the same apparel.* Likewise, it is no reason, that we should therefore geue over the right, and inheritance, we haue in the Church of God, for that you by intrusion, and vntrust meanes haue intituled your selues vnto the same. It behoueth vs rather to searche the Scriptures, as Christe hath aduised vs, & thereby to assure our selues of the Church of God. For by this trial onely, and by none other, it maie be knowne. Therfore S. Paule calleth the Church the Spouse of Christe, for that he ought in al thinges to geue eare to the voice of the Bispegrōme. Likewise he calleth the Church the Pillar of the Truche, for that she stather her selfe onely by the Worde of God: Without which Worde the Church, were it neuer so bewtiful, should be no Church. The Ancient Father Irenæus saith, Columna, & firmitas Ecclesiæ est Euangelium, & Spiritus vitæ: *The Pillar and buttresse of the Church is the Gospel, and the Sprite of life.* S. Augustine saith, Sunt certi Libri Domini, quorum authoritati vtrique consentimus. Ibi quæramus Ecclesiam: ibi discutiamus causam nostram: *There be certaine Bookes of our Lorde, vnto the authoritie whereof eche parte agreeth. There let vs seeke for the Church: thereby lette vs examine and trie our maters.* And againe, Nolo humanis documentis, sed Diuinis oraculis sanctam Ecclesiam demonstrari: *I wil, ye shewe me the holy Church, not by decrees of menne, but by the woordes of God.* Likewise saith Chrysostome, Nullo modo cognoscitur, quæ sit vera Ecclesia Christi, nisi tantummodo per Scripturas: *It can no waye be knowne, what is the Church, but onely by the Scriptures.* And againe, Christus mandat, vt volentes firmitatem accipere Veræ Fidei, ad nullam rem fugiant, nisi ad Scripturas. Alioqui si ad alia respexerint, Scandalizabuntur, & peribunt, non intelligentes, quæ sit vera Ecclesia. Et per hoc incident in Abominationem Desolationis, quæ stat in Locis Sanctis Ecclesiæ: *Christe commāndeth, that who so wil haue the assurance of True Faith, seeke to nothinge els, but vnto the Scriptures. Otherwise, if they looke to any thinge els, they shalbe offended, and shal perishe, not vnderstanding, whiche is the True Church. And by meane hereof they shal fall into the Abomination of Desolation, whiche standeth in the Holy Places of the Church.*

By these Ancient learned Fathers it is plaine, that the Church of God is knowne by Goddes Worde onely, and none otherwise. And therefore M. Harding, you so carefully see the same, and condemne it for Heresie, and often borne it, lest thereby the defozmities of your Church should be knowne. For the slower sleeth the light.

Nowe, whereas it so wel liketh M. Hardinge to cal vs al Heretiques, and for his pleasures sake to liken vs to Apes, to Ases, & to the Diuel, notwithstanding we might safely returne the same whole, from whence it came, yet I thinke it not seemely, nor greatly to purpose to answer al such intemperate humours. Salomons aduise is good, Answerare not folie with like folie. Notwithstandinge, the poore simple Ass, vnto whome we are compared, was habile sometime to see the Angel of God, and to open his mouth, and to speake, and to reprove the lewde attempt of Balaam the false Prophete. What so ever account it pleaseth M. Hardinge to make of vs, by the grace of God we are that we are. If we be habile to beare Christe with his Crosse, it is sufficient.

But who they be, that haue of longe time setted so terribly vnder the Lions skynne, & onely with a painted Usurbe, or emptie name of the Church, haue feared al the cattel of the fildes, it is needefulle to speake it: the world now seeth it: it can no longer be dissembled. Euen he, that lately bare him selfe as the Lion of the tribe of Iuda, & called him selfe a Kinge of Kinges, & b said, he had power ouer the Angels of God, & amased the hartes of the simple with the terror of his Lions pelte, onely for that he sate in Peters Chaire, is now reuelled and better knowen, and esteemed as he is worthy: he may nowe sette by and downe with more ease,

A y

and Disin.

August. Lib. 2.
De sermon. Domini. in monte.

Iohan. 5.

Ephes. 1.

1. Timoth. 3.

Irenæ. Lib. 3.

Cap. 11.

August. De vnica. Eccle. Cap. 3.

August. in eadē cap.

Chrysostom. in opere imperatoris. Rom. 49.
Chrysostom. in eadem Homilia.

Daniel. 9.
Matth. 24.

Iohan. 3.

Proverb. 26.

Numer. 22.

Augustinus
Steuchus, de primatu.

b see the fiftie parte hereof. the 6. Cap. and 15.

4 The Defense of the Apologie of the

and lesse terrour. And why so? These poore Askes, whome M. Harding so muche disdaineth, haue stripte of his counterfeyte skinne, that made him so hardy, and haue caused him to appeare euen as he is.

The Apologie, Cap. 1. Diuision. 1.

It hath bene an olde complainte, euen from the first time of the Patriarkes and Prophetes, and confirmed by the writings and testimonies of euery age, that the Truth wandereth here and there as a straunger in the world, & dothe readily finde enemies and sclaunders amongst those, that know her not. Albeit perchance this may seeme vnto some a thing harde to be beleued, I meane to sutch as haue scante wel and narrowly taken heede therunto, specially seing al mankind of natures very motion without a teacher doth coueite the Truthe of their owne accorde: and seinge our Sauour Christe him self, when he was on earth, would be called the Truth, as by a name moste fitte to expresse al his diuine power. Yet we, whiche haue bene exercised in the holy Scriptures, and which haue both read & seene, what hath happened to al godly menne commonly at al times, what to the Prophetes, to the Apostles, to the Holy Martyres, and what to Christe him selfe: with what rebukes, reuilinges, and despites, they were continually vexed, whiles they here liued, & that onely for the Truthe sake: Wee (I saie) doo see, that this is not onely no newe thing, or harde to be beleued, but that it is a thing already receiued, and commonly vsed from age to age. Nay truely, this might seeme muche rather a merueille, and beyonde al beliefe, if the Diuel, who is the Father of lies, & enimie to al Truth, would now vpon a suddaine chaunge his nature, and hope, that Truthe might other wise be suppressed, then by belieing it: Or that he would beginne to establish his owne kingdome by vsinge now any other practises, then the same, whiche he hath euer vsed from the beginninge. For since any mans remembrance, we can skante finde one time, either when Religion did first growe, or when it was settled, or when it did afresh springe vp againe, wherein Truthe & Innocencie were not by al vnwoorthy meanes, & most despitesfully intreated. Doubtles the Diuel wel seeth, that so longe as truthe is in good safetie, him selfe cannot be safe, nor yet maintaine his owne estate.

For, letting passe the auncient Patriarkes & Prophetes, who, as we haue said, had no parte of their life free from cotumelies & sclaunders: We knowe, there were certaine in times paste, whiche saide and commonly Preached, that the olde auncient Jewes (of whome we make no doubt but they were the woorthippers of the onely & true God) did worship either a Sowe, or an Asse in Goddes steede, & that al the same Religion was nothinge els, but sacrilege, and a plaine contempt of al godlines. We know also, that the Sonne of God, our Sauour Iesus Christe, when he taught the Truth, was counted a Sorcerer & an Enchaunter, a Samaritane, Beelzebub, a deceiuer of the People, a Drunkarde, & a Glutton. Againe, who woteth not, what woordes were spoken against S. Paule, the moste earnest and vehement Preacher, & maintainer of the Truthe: Sometime, that he

Tertull. in Apologia.

Iohan. 8.

Cornel. Tacit. Annals. li. 21.

Tertull. in Apologia.

he was a seditious and busie man, a raiser of tumultes, a causer of rebellion: sometime againe, that he was an Heretique: sometime, that he was mad: sometime, that onely vpon strife and stomake he was bothe a blasphemier of Gods lawe, and a despiser of the Fathers ordinances. Further who knoweth not, how S. Steuin, after he had thzoughly and sincerely embraced the truthe, and beganne frankly & stoutly to preache and set forth the same, as he ought to doo, was immediately called to answere for his life, as one that had wickedly vttered disdainful and haynous woozdes against the Lawe, against Moyses, against the Temple, and against God: Or who is ignorāt, that in times past there were some, whiche reproued the holy Scriptures of falschhed, saying, they contained thinges bothe contrary, & quite one against an other: and howe that the Apostles of Chziste did seuerally disagree betwixt them selues, and that S. Paule did varie from them al: And not to make reherſal of al, for that were an endles labour, who knoweth not, after what sorte our Fathers were railed vpon in times paste, whiche first began to acknowledge and professe the name of Chziste: how they made priuate conspiracies, deuised secrete Counsels against the common wealth, and to that ende made early and priue meetings in the darke, killed yonge Babes, fedde them selues with mens fleashe, and like sauage and brute beastes, did drinke their Bloude: In conclusion, how that after they had put out the candels, they comitted Adulterie betwene them selues, & without regarde wrought incest one with an other: that Brethern laie with their Sisters, Sonnes with their Mothers, without any reuerēce of nature or kinne, without shame, without difference: and that they were wicked men without al care of Religion, and without any opinion of God, being the very enemies of mankind, vnwoozthy to be suffered in the worlde, and vnwoozthy of life.

All these thinges were spoken in those daies against the people of God, against Chziste Iesus, against Paule, against Steuin, and against al them, whosoever they were, whiche at the firste beginnunge embraced the truth of the Gospel, & were contented to be called by the name of Chzistians: whiche was then an hateful name amonge the common people. And although the thinges which they saide, were not true, yet the Diuel thought it should be sufficient for him, if at the least he coule bringe it so to passe, as they might be beleued for true: and that the Chzistians might be brought into a common hatred of euery bodie, and haue their death and destruction sought of al sortes. Hereupon Kinges & Princes beinge ledde then by such persuasions, killed al the Prophetes of God, lettinge none escape: Elay with a Sawe, Ieremie with stones, Daniel with Lions, Amos with an iron barre, Paule with the sword, and Chziste vpon the Crosse: and condemned al Chzistians to imprisonmentes, to torments, to the pikes, to be thzowne downe headlong from rockes & steepe places, to be cast to wilde beastes, and to be burnt: & made great fiers of their quicke bodies, for the only purpose to giue light by night, & for a very scorne and mockinge stocke: and did compte them no better, then the vilest

*flammas against
themselves from time*

*Hiero. in Proa-
mio in Epist. ad
Galat.*

*Hieron. in Mat-
tha. li. i. ca. i.*

*Tertull. Contra
Marcion. Lib. i.*

Lib. 4.

*Li. 5. ca. 2. La-
stant.*

Euseb. Li. 5. C. II.

*Tertull. in Apo-
loge.*

*Tertull. in Apo-
lo.*

1. Pet. 2. 12.

*Suetonius Tra-
quil. in Nerone.*

filthe, the ofscouringes and laugbinge games of the whole worlde. Thus (as ye see) haue the Authours and professors of the truthe neuer bene entreated.

M. Hardinge.

VVho would not thinke, that these defenders were true men, that in the beginninge of their Apologie speake so muche of the truthe? Yet who knoweth not, that oftentimes euil meaninge is hidde vnder good woordes? VVho hath not hearde, that filthy queanes in time and place vie the honest talke of chaste matrones? The theefe commendeth iuste dealingers, and many times sheweth a stomake against false harlottes, noman more. Amonge al, none pretende truthe in woordes so much as Heretiques. I feare me, saith S. Paule, lest, as the Serpente beguiled Eue by his sutteltie, so your wittes be corrupted, and fallen away from that plainenes, whiche is in Christe. The Apostle feared because of the craftie lewes: who the rather to deceiue, mingled Scriptures with their owne traditions, and truthe with falshead. So bringeth the Heretique his hearer to errour in faith by colour and pretence of truthe.

They are much like to the Manicheis, who promised their hearers to discusse, and set forth the truth most euidently vnto them, and to deliuer them from all maner of errours. By which faire promises, S. Augustine was allured to be a diligent scholar of theirs for the space of nine yeares.

Christe gaue vs a lesson how to discern them. By their fruites ye shall know them, saith he. And nowe to you Sirs. Euen in the beginninge, and as I may saie, in the foreheade of your Apologie, whiles I examine it diligently, I finde two foule faultes: the one in your Rhetorike, the other in your Logike. By whiche two faultes bothe the vnskill of your Secretarie, and the weakenes of your mater maie be espied, as the Asse, I spake of right now, was by his two eares staring out vnder the Lions skinne. Your diuinitie is nothing els in grosse, but a lúpe of lies, errours, and Heresies.

Firste touchinge your Rhetorike, amongst many faultie proemes, one of the worst is that, whiche is suche, as the aduersarie may vse: whiche by them is called *Exordium commune*, that is to witte, suche a beginninge, as will serue the Defendant, no lesse then the Plaintife, or contrariwise. Of that sorte is the beginninge of your Apologie. For declaringe at large, that truthe hath euer benne persecuted, what saith it therein (the faultes amended) that we may not saie the same? That Shipmaister is accompted very bad, who at the settinge out of the hauen driueth the Ship on the rockes.

Alleaginge Tertullian to healepe your cause, ye iniurie the Doctor by alteringe his woordes. Ye were not wise, by falsifying the first sentece, so much to impaire your credite. Tertullian saith not, that truthe readily findeth enimies and slaunders amongst those, that knowe her not: but that truthe sone findeth enimies *inter extraneos*, amongst aliantes and strangers. Now the Christian Catholikes, whom ye call Papistes, be not in respecte of the truthe, aliantes, and strangers. For your selues in sundry places of your Booke, reprove them for resistinge the truthe whiche they knowe.

You haue geuen Tertullian a newe liuerie with your owne badge, and haue made exchange of *Extraneos* with *Ignotos*. Tertullian meante by aliantes no other then Infidels, and Paynimes: emonge whom Christen people then liued, and were dayly persecuted. But after the Gospell had benne founded abroad by the Apostles, and their successours through all the earth, after that the Emperours them selues, and all the people euery where had receiued the faith, then was the truth no more a wanderer, stranger, or Pilgrime in the earth.

The Bishop of Sarisburie.

Toucinge this comparison of *Whores*, and *Therues*, and other like, M. Hardinges vngentle speeches, as I haue befoze protested, I wil saye nothings. He is very daumbe, and can speake but little, that cannot speake ill.

It is true, M. Hardinge, that you saie: Most Lyes oftentimes pretende most Truthe: as, if there were none other example, maie sone appeare by the whole tenour and substance of your Bookes. The Diuel him selfe, the better to founde his Lyes, beareth him selfe oftentimes as the Angel of Truthe.

But the example, that ye bringe of the Jewes, who, as you saie, the rather to deceiue, mingled Scripture with their owne Traditions, & Truthe with Falshead, maketh most plainly against your self. For you know, that this is the general cōplainte of al the Godly this day throughout the whole Church of God, that you haue mingled your Leade with the Lordes Goulde, & haue filled the Lordes Haruest ful of your Darnel: that you haue broken Goddes manifest commaundementes, to vpholde, and mainteine your owne Traditions: That you haue dammed vp the Springes of the Water of Life, and haue broken vp puddles of your owne, suche as be hable to holde no water: That for your dreames sake, you haue caused the people to forget the name of God, and haue ledde them from that sim-

plistic

2. Cor. 11

De Vitiis
Credendi
Honorati
Li. 1. Ca.
Confess.
5. cap. 6.
Matth. 7.

2. Corin. 11.

Matth. 23.

Hierem. 2.

Hierem. 3.

2. Corin. 11.

Church of Englande. 1. parte. 7

placitie, that is in Chyſte Jeſu. This is the minglinge of Traditions with the Scriptures of God. I maruelle, ye coulde ſo freely utter ſo mutche, and ſo directly againſt your ſelfe.

As for the example of the Manicheis, it was utterly impertinent, and from the pourpoſe. Yet (God Reader) that thou maiſt vnderſtande, what manner of Heretiques theſe Manicheis were, & what erreures they defended: firſt they forbade Lawfull Marriage, & allowed fornication, as M. Hardinges Catholiques doe now. So ſaith the S. Auguſtine of them, *Nuptiarum actus intercludunt: & promiſcuæ conuenire hortantur.* Addition. V. Vercunto M. Hardinge ſaith,

See what is answered in the fourth part herof. Ca. 1. Di. 1 In quaſt. in Novum Teſta. 9. 72. M. Hard. fo. 81. a M. Hard. fo. 81. b

1. You ſclaunder vs M. Jewel, moſte vniuſtly and impudently. The Catholiques neuer forbade
2. Lawfull Marriage. And it is knowne to al the worlde, that Fornication was neuer allowed in the
3. Catholique Church at any time or age. And the Manicheis by your pretended prouſe out of S. Auguſtine excluded al men from Marriage generally.

1. *The Anſwere.* To the firſt part hereof, I graunt: Lawfull Marriage was neuer forbidden in the Catholique Church, that is to ſaye, in the whole Chriſtian Church throughout the worlde. For it is knowne, that the Priests in India, Aethiopia, Aphrica, Asia, Græcia &c. haue continued ſtill in Lawfull Marriage, from the beginninge, vnto this daie, without any reſtraints, or ſoſce to the contrary. But in the Church of Rome, the Marriage of Priests, hath benne and is forbidden. And the ſame in al other Churches is iudged lawfull, as it was alſo in the Patriarkes, Prophetes, Apoſtles, Martyres, and other Holy Fathers, and generally in the whole Primitive Church of Chriſte. Neiether is it Marriage, but the Unlawfull reſtraint of Marriage, that S. Paule calleth the Doctrine of Deuilles.

preſtes, neuer continued in lawfull marriage

2. Secondly, Notwithſtandinge M. Hardinge ſaie, Fornication was neuer allowed in the Catholique Church, yet verily in the Church of Rome, it hath benne allowed, as by good recorde, and general praſtiſe it maie appeare. M. Hardinge him ſelfe calleth the open Stewes in Rome, A neceſſarie il, for auoidinge of other diſorders, that woulde be greater: and ſo farre ſo: the, he maketh them allowable by waie of peremittie. And further, to this purpoſe, in defence herof, vnaduſedly he allegeth theſe wordes of S. Auguſtine: *Take Harlots awaye from amonge menne, and ye fille all the countrie with ribauldrie, and villanie.* Unaduſedly, I ſaie, he allegeth theſe wordes. For when Auguſtine wrote the ſame, he was neither Saincte, nor Biſhop, nor Prieste, nor Chriſtian man. In the concluſion, he ſaith vnto vs, In good ſooth, Maſters, yee are to yonge to controlle the Cittie of Rome in her dooings. Here M. Hardinge, I praye you, telle vs, wherefore maie we not controlle the Cittie of Rome in her open filthineſſe, oneleſſe in ſomme ſpectall reſpectes you thinke it lawfull? In ſewe wordes, touchinge the allowance and ſmoothinge of Fornication, the praſtiſe of the Church of Rome is this, *Etſi notoria ſit Fornicatio Presbyterorum, tamen non propter eam abſtinendum eſt ab officijs illorum.* Yea, although the Fornication of the Priest be notorious, yet maie no man therefore reſtaine from his ſervice. That thinge is notorious, ſaith the Lawe, that needeth neither Accuſer, nor Iudge, but is cleare and manifeſt of it ſelfe, And notwithſtanding ſomme of the Canonikes haue writtten otherwiſe of Fornication, yet by theſe wordes it is paſſed, as a mater allowable.

1. Timoth. 4.

fornication M. Hard. Conſutation fol. 163. b. M. Hard. Conſutation fol. 162. a

Auguſt. de ordi. ne. Li. 2. Cap. 4.

M. Hard. Conſutation fol. 163. a.

Diſt. 32. Nullus. Iohan. Andree.

notorious

3. Thirdely, whereas M. Hardinge ſaith, The Manicheis excluded not onely their Priests and Clergie, but alſo generally all manner of men from the uſe of Marriage, as thinkinge it in all meane to be vnlawfull: S. Auguſtines manifeſte wordes to the contrarye are hable bathe to cleare the poore Manicheis in this behalfe, and alſo to reprove his open Erroure. Theſe be his wordes: *Hic non dubito vos eſſe clamatuſos, inuidiamq; factuſos, perfectam Caſtitatem vos vehementer commendare, non tamen Nuptias prohibere. Quandoquidem Auditores veſtri, quorum apud vos ſecundus eſt gradus, ducere, atque habere non prohibentur Vxores: Here, I doubt not, but you, Manicheis, will make outcries vpon vs, and procure vs diſpleaſure. For you will ſaie, yee greatly commend perſite Chaſtiſie, and yet, for all that forbidde not Marriage. For, your*

M. Hard. fo. 81. b

Auguſt. De Moribus Manich. Lib. 2. Cap. 18.

8 The Defense of the Apologie of the

August. Epist. 74

Hearers, which are an inferioure, or seconde degree emongest you, are not forbidden to Marrie, and haue Wines. Likewise, he writeth in an Epistle vnto Deuterius: Auditores, qui appellantur apud eos, & carnibus vescuntur, & agros colunt, & si Noluerint, Vxores habent: quorum nihil faciunt illi, qui vocantur Electi. They, that emonge them be called the Hearers, doo bothe eate Fleash, and tiller their groundes, and, if they list, Marrie Wines: of all whiche thinges, they that be called Electi, doo nothinge.

Aug. in Epist. ad Manicheos
M. Hard. fo. 51. b

Now, good Reader, examine thou a little these witnesses, and compare them together. M. Hardinge saith, The Manicheis forbade all menne from Marriage generally without exception. S. Augustine saith, The Manicheis forbade not their Hearers, which were of their Laitie, to be Married, nor thought it vnlawfull for them to haue Wines. They thought Marriage vnlawful onely in their Priestes & Ministers, which emonge them were called Electi. And euen so, as I saide, do this daye M. Hardinges Catholiques. Wherefore hauing him selfe misrepoynted bothe S. Augustine, & the Manicheis, & also vtteringe so many vntruthes in one place, there was no cause, why he should vse this pitifull outcrie in the ende. Behlode Reader, how immoderately M. Iewel sleaunderseth vs. For, as it may hereby appeare, it is the truth: it is no sleaunders.

Leo Serm. 4. De
Quadragesima.
August. Epist. 19
August. con. Faust.
sum. li. 32. ca. 19
M. Har. fo. 220. b

Secondly they receiued, and ministred the Holy Mysteries vnder one kinde, contrarie to the general order of the Catholique Church. And so doeth M. Hardinge nowe. Thirdly they yielded more credite to their owne diuises, then to Goddes Holy Worde. And where as the Scriptures were plaine against them, they sayde, euen as M. Hardinge saith, The Scriptures were falsified, and full of errorres.

Addition. Albeit in dede he dareth not so boldly by expresse wordes to challenge the Scriptures: he thinketh it better skill rather to laye the faulte in vulgare Translations. And yet the worst Translation, that this daie is commonly vsed, either in the English, or in the French, or in the Dutche tongue, as he himself wel knoweth, is farre better, & truer, then the olde comon Translation in the Latine. Fourthly they abstained from flesh: and yet in their fast, they had and vsed al manner delicate and strange fruites, with sundrie sortes of Spices in great aboundance: They abstained from Wine, and yet vsed other liquours more deintie, and pretious, then any Wine, and thereof dranke while their bellies would holde. S. Augustines wordes thereof be these, Dissenti, & crepantes. I leaue the rest. Nowe iudge thou, gentle Reader, whether partie seemeth to resemble the Manicheis.

Aug. De Morib.
Maniche. Lib. 2.
Cap. 15.
Peregrinus &
exquisitas fruges
multis fer-
cultis variatas.
Aug. De Morib.
Maniche. Lib. 2.
Cap. 13.

But whereas he thus vphaideth vs, By their Fruitcs ye shall knowe them. Wiersly whiles the Bishop of Rome euen in the Cittie of Rome mainteineth his houses of Ribaudie and open Stewes, and M. Hardinge is ready, & hable by his eloquence and Diuinitie to defende the same, they haue no iuste cause, greatly to boast them selues of their fruites. Howe be it, it maie be thought, Christe gaue vs this lesson, not thereby to trie the true Doctrine from the false, but a true professour from an Hypocrite. Otherwise our liues muste be tried by the Gospell, not the Gospel by our liues.

Nowe let vs examine that horrible Heresie, that M. Hardinge hath espied in the Rules of Rhetorique, by whiche, saith he, the Secretaries vnkil is betrayed, euen in the foreheade of our Booke. This entrie, saith M. Hardinge, touchinge the complaint of Truthe, is so indifferent and common to bothe the parties, that either maie vse it, as wel as other. Whiche kinde of beginning, saith he, is called Exordium commune, & by the learned in Rhetorique is misliked as faultie. Firste of al, M. Hardinge, this seemeth to me a straunge kinde of beginninge, in so deepe a disputation of Diuinitie, to make your first quarrel vnto Rhetorique. Bilske for lacke of better Entrie, ye thought it good to rush in as you might. In dede either of vs maie seeme to stande in Defense of Truthe. I denie it not. For as we haue the substance, and Truthe it selfe, so are you contente to claime the name. And so farre forthe Truthe is common to vs bothe. So the wicked Heathens Celsus, and Antiphon, notwithstanding they published their Bookes against the Truthe, yet they

Origen. contra
Celsum. Lib. 3.
Cap. 4.

ex fructu
agnos.

Celsus
Antiphon

they entituled the same ἀληθείαν, the Booke of Truthe. S. Hierome saith, Mendacium semper imitatur Veritatem: Falsehood euermore beareth a shewe of Truthe. In this softe Truthe is common to either partie. Origen saith: Veritas Christus: simulata Veritas Antichristus: Christe is the Truthe it selfe: Antichrist is the Truthe counterfeite. At this notwithstandinge, Christe refused not to vse the same kinde of entrie, that M. Hardinge so muche misliketh: but saide vnto the Phariseis, Ye seeke to murder me, a man that haue tolde you the Truthe. And S. Paule to the Romaines saith, They haue turned the Truthe of God into falshe. The like might I saie of Tertullian, Cyprian, and other Fathers. Yet, I trowe, M. Hardinge wil not therfore reprove either Christe, or Paule, or Tertullian, or Cyprian: nor saie, they vsed sutch a Beginninge, as their aduersaries might haue vsed as wel as they, and had forgotten their Rules of Rhetorique.

Origen in Mat.
the. Tracta. 27.

Iohan. 8.
Roman. 1.

Lothe I am so longe to stande in so light a mater. But I maruelle muche, that M. Hardinge being so great an Artificer in so smal cases, had no better eie to his owne Entrie. For if in wittinge the Defense of Truthe, it be a faulte in Rhetorique to beginne with the ill intreatinge, and complainte of Truthe, what then may we thinke it to be in the Defense of manifest & knowen error, to beginne, as M. Harding doth, with Whores, with Thieves, with Apes, with Ases, with Childe: of the Diuel, and with many other like vnseemely scoffes, and scornes? What Rhetorique, what Eloquence, what Arte, what Skil is this? What Draught euere vsed it? What Rhetoricia, what Sophistia, Græke, or Latine euere taught it? Verily this was sometime accompted an olde rule in Rhetorique, whiche it seemeth M. Hardinge had quite forgotten: Scurrilis Oratori dicacitas magnopere fugienda est. This Secretaries Beginninge, by M. Hardinges owne confession is sutch, as either partie indifferently might wel haue vsed. But M. Hardinges Beginninge is sutch, as neither partie, with any modestie, might haue vsed.

Cic. De Ora. or.
Lib. 2.

M. Hardinge also might haue remembred, that the skillful in Rhetorique, as they mislike Exordium Commune, so they also mislike Commune Argumentum, that is a Reason or Prouse so Common, that it maie indifferently serue both parties. Whiche kinde of proues if M. Hardinge woulde haue wised out of his Booke, he shoulde haue leste very little to trouble the Printer.

Cicer. Lib. 1. De
Inuentione: Ar-
gumentum Com-
mune vitiosum
et

Where he saith in grosse, that our Apologie is nothinge els, but a lump of Lies: the Truthe therof, I trust, shal appeare by this Treatie. In the meane season, god Christian Reader, it maye please thee to consider, that M. Hardinges mouth is no iust measure in this behalfe. For some men thinke, it wil oftentimes utter vnto truth without measure. But he saith, we haue falsified Tertullians meaninge, placinge this worde Ignotus, in stæde of Extraneos, and so at our pleasure makinge exchange of wordes, and geuinge the olde Father a newe Liuerie, and thereby empairinge our whole credite. A greate outcrie in so smal a mater. This greate exchange of wordes is nothinge so haynous as it is pretended. For bothe Ignotus is Extraneus, and Extraneus also in Tertullians meaninge is Ignotus. And M. Hardinge wel knoweth, that Tertullian speaketh namely, and onely of sutch Aliens and Strangers, as knewe not the Truthe of God. Whether of these two wordes it shal like him to leaue vs, the sense is al one: it forceth nothing. If he wil needes refuse this worde, Ignotus, so that he receiue the other worde, Extraneus, and graunt, that he and his selowes be Strangers, to Goddes Truthe, it shalbe sufficient.

Ignotus
Extraneus

Howe be it he addeth farther, that they of his side are nowe no Strangers, but know God, as his deare friendes, and kinsfolke. Euen so sayd the Phariseis of them selues, Nunquid & nos Cæci sumus? What be we blinde too? But Christe answered them, If ye were blinde, then had ye no sinne. Nowe ye saie, that ye see: Therefore your sinne remaineth stil. And againe, I am come to Iudgement into the worlde, that they that see, maie be made blinde. And againe, The Children of the kingdome shalbe throwen forth into utter darknesse.

Iohan. 9.

Iohan. 9.
Matthe. 8.

Daniel. 8.

Chryso. in Ope-
re Imperfecto.

Homil. 42.

August. De Ci-
uita. Dei. Li. 18.

Cap. 14.

De Ciuit. Li. 19.

Cap. 27.

Tertullian in
Apologético.

Yet further M. Hardinge saith, After that the Gospel had benne sounded abroad by the Apostles, and their Successours, then was the Truthe nomore a Stranger, or a Pilgrime in Earthe. Whereby he woulde closely conclud, that his Church of Rome can neuer erre. But this is too vaine a Paradise. For Daniel speaking of the later daies saith, Veritas prosternetur in terra: The Truthe shalbe ouerthrowen in Earthe. Chrysostome saith, Abominatio Desolationis stabit in Sanctis Locis Ecclesie: The Abomination of Desolation shal stande in the Holy places of the Church. S. Augustine saith, Vsq̄ ad huius sæculi finem, inter persecutiones mundi, & consolationes Dei peregrinando procurrit Ecclesia: Until the worldes ende, the Church goeth forewarde, as it were in a Pilgrimage, betwene the persecutions of the worlde, and the comfortes of God. And againe, Tota Ciuitas Dei peregrinatur in Terris: The whole Citie of God (whiche is the Church) is a Stranger, and a Pilgrime in the Earthe. Verily as longe as Satan the Prince of darkenesse is Prince of this world, so longe the Truthe of God passeth in this world as a Stranger: and being emonge Strangers, as Tertullian saith, easily findeth enemies, and is ill intreated. He saith further, Ceterum vnum hoc gestit, ne ignorata damnetur: This onely thinge Truth desireth, that noman condemne her, before he knowe her.

The Apologie, Cap. 2. Diuision. 1.

Wherefore we ought to beare it the moze quietly, which haue taken vpon vs to professe the Gospel of Christe, if we for the same cause be handled after the same sorte: and if we, as our forefathers were longe agoe, be likewise at this date tormented and baited with raylings, with spiteful dealinges, and with lies: and that for no desert of our owne, but onely bicause we teache & acknowledge the Truthe.

M. Hardinge.

O blessed folowers of the Patriarkes, Prophetes, Apostles, and Christe him selfe, that suffer so much persecution in your innocencie, hauinge deserued nothinge at al, and onely bicause ye acknowledge, and teache the Truthe. But Sirs, by your leaue, howe foloweth this (VWherefore) of your former common place so largely treated? This is your fowle faulte, which you make in your Logike. Howe proue ye this argument: The Truthe is persecuted, and the professours of the Truthe haue euer benne euil treated: wherefore we ought to beare it quietly being likewise handled for the same cause &c. If you make this argument, which ye seeme priuely to make, leauinge out the Minor, The Professours of the Truthe be persecuted for the Truthe sake: wee be professours of the Truthe: Therefore we suffer persecution for the Truthe sake: If ye saie thus, we embarre you from your Conclusion by denyinge your Minor, which ye can neuer proue.

And if ye reason thus, which waie also ye seeme to vse: The professours of the Truthe suffer persecution: VVee suffer persecution: Ergo, wee are professours of the Truthe: VVee graunte your Minor is true: but your argument is naught. So might al Heretikes saie, and by that argument proue them selues right beleuers. VWherefore vntil ye proue, that ye succede the Patriarkes, Prophetes, Apostles, Martyres, and Christe him selfe in professinge the Truthe, boaste not, as ye doo, of your Forefathers. For not they whome ye name in your Proeme, but Hus, VVickleffe, Peter Bruse, Berengarius, VValdenses, Albigenes, Donatistes, Aeriens, Manicheis, and such the like Heretikes, iustly condemned of the Church, were your Forefathers.

The Bishop of Sarisburie.

M. Harding pretendeth Logique, and enoeth in Sophistrie. The argument, we make, where with he playeth so pleasantly, is founded vpon these wordes of Christe: The Scholare is not aboue his Maister, nor the Seruant aboue his Lorde: If they haue persecuted me, they wil persecute you. All these thinges shal they doo vnto you for my names sake, bicause they knowe neither my Father, nor me. The Minor is this, wee succede the Apostles, and Martyrs, and are the professours of the Truthe. Whiche Minor, by M. Hardinges iudgement, we can neuer proue. But Gods holy name be blessed for euer: The greatest parte of Christendome this daie saith this Minor is true, and that bothe we are the professours of Goddes knownen Truth, and you the professours of manifest falsehed. Touchinge the Donatistes, and Manicheis, and al other like condemned Heretiques, and Heresses, we utterly abhorre them, euen as the gates of Hel. As for Iohn VVickleffe, Iohn Husse, Valdo, and the
reste,

Math. 10.

Iohan. 15.

reste, soz oughte we knowe, and, I beleue, settinge malice aside, soz oughte you knowe, they were Godly meene. Their greatest Heresie was this, that they complained of the dissolute, and vicious liues of the Clergie, of worshippinge of Images, of feined Miracles, of the tyrannicall pride of the Pope, of Monkes, Freres, Pardons, Pilgrimages, and Purgatorie, and other like deceiuinge, and mockinge of the people, and that they wished a reformation of the Church. We succede not them, noz beare their names. We succede him, whose worde we profess: whose worde, M. Hardinge, they of your side haue so often condemned, and vnder a coloure of false Translation haue burnt for Heresie.

Alphonſus De
Hareſibus.

Bartholome A-
bramus in con-
cil. Ferrarien.

M. Hard. fo. 82. b

Addition. Here M. Hardinge addeth further: VVickleſſe helde, that a Bishop beinge in deadly sinne is no Bishop: That God ought to obeie the Diuell, &c. These and other like erroours were alleged against him, fourtie yeeres after he was deade, and coulde not be present to make his answere.

As touching the formes of these two Errours, we defende it not. But if it be an Heresie, and an Heresie so grieuous as M. Hardinge maketh it, why then is not Pope Zacharie charged also with like Heresie? For thus he writeth, as it maie seeme to none other purpose then VVickleſſe did: Quis sapiens iudicabit eos esse Sacerdotes, qui nec à Fornicationibus abstinent? What wise man wil reckon them to be Priests, that abstaine not so muche as from Fornication? This sayinge is no lesse prejudicial, noz lesse maine to the Clergie of Rome, then the other of VVickleſſe. For it is recorded for matter of truth, Pauci sine illo vitio inueniuntur: There are fewe Priests founde without that faulte. And so by the iudgement of the Pope him selfe, in the whole multitude of the Romaine Clergie, we maie happen to finde not manie Priests. If this Heresie be so horrible in the one, why is it so easily dissembled in the other?

Conc. Tom. 2 E-
piſt. Zacharie
ad Bonifacium.
Pag 454.
Diſ. St. Maximi-
anus in gloss.

The seconde Erroure, that here is noted, That God ought to obeie the Diuell, hath neither coloure, noz sauoure of any truth. It importeth, that God is weake, and the Diuell Omnipotent: or rather, that God is a Creature, and the Diuell is God. Which blasphemie the Diuell him selfe would neuer haue vttered. God be thanked: M. Hardinge can allege no such worde out of any Booke writte by VVickleſſe, although he wrote many. The report of an enimie maketh no prooue. Neither is there any enimie so malicious, no not M. Harding him self, if he beholde his owne conscience, that wil beleue it.

But alas, good Christian Reader, were these the Errours, that so troubled the world, and caused so many Archebishops, Bishops, Abbates, & Freres, to the number of one thousande and three hundred, to meete together in Generall Council? No certainly, there were other greater Heresies, that vered them more. They saide, that the Pope and his Clergie, by these fewe Articles of Transubstantiation, and other like fantasies, had deceiued the people. They saide, that in the Holy Sacramente, after the Consecration, there remaineth still, the very Material Substance, of Breade and Wine, as the Anciente Catholique learned Fathers S. Augustine, S. Chrysostome, Theodoretus, and others had sayde before them. They saide, Christe is not in the Sacramente Really, or in Fleashly manner, or by the Natural presence of his Body. They saide, as the Olde learned Fathers saie, That the Sacrament by Nature is very Breade, and that the same by waie of a Figure is Christes Body: And that vndoubtedly these wordes, This is my Body, implie a Figure, as wel as these wordes, Iohn Baptiste is Elias.

Concil. Conſtan-
tien. 15. 300. articulo.

Concil. Conſtan-
ſenſio. 15. Artic. 1
Articul. 3.
Artic. 108. Hus.

They saide, It can not be proued by the Gospel, that Christe euer ordeined the Masse, as then it was vled. They saide, That a Bishop Excommunicating a Clerke, Appealing either to the King, or to the Parliament, is a traitour bothe to the King, and his Countrey. They saide, It was greatesollie to put assistance in Popes Pardons. They saide, It is not necessarie to saluation, to beleue, that the Church of Rome is the Heade of all other Churches, And that the Pope, is not the nexte, and immediate Cicare of Christe.

Articul. VVic-
kleſſe. 5.
Articul. 12.
Artic. 42.
Articul. 47.

These

These were the causes, that enflamed the Bishoppes to so cruel displeasure, to burne John Husse at the Councel of Constance, contrarie to the Emperours safe Conditte, and their owne special promise: and contrarie to al humanitie, and sense of Nature, to digge vp, and to burne the body of John VVickleffe fourtie yeeres after he had benne buried.

Hereof we forme our argument in this sort: Christe the Sonne of God was persecuted, and carried as a Lamme vnto the Slaughtehouse for speakinge the Truthe: Therefore it becometh vs for the same cause sufferinge the like, to take it with patience. So saith the S. Peter, Christe died for vs, leauinge vs an example, that we shoulde followe his steppes. If wee suffer patiently for dooinge wel, this thinge is thankes woorthy before God. So the holy Father and Martyr Ignatius comforted himselfe, when he was in the middes of his tormentes: Iam incipio esse Discipulus Christi: Nowe beginne I to be Christes Disciple. So Tertullian: Quid debeo, nisi sanguinem, quem pro me fudit Filius Dei? What thinge owe I els, but the Bloude, whiche the Sonne of God hath shedde for me? The like comforte in like cases Christe giueth to his Disciples, Reioyce ye, (saith he) and be gladd, for your reward is greate in Heauen. For thus haue they persecuted the Prophetes, that were before you.

The Apologie, Cap. 2. Diuision. 2.

They crie out vpon vs at this present euery where, that we are al Heretiques, and haue forsaken the Faith, and haue with new persuasions, and wicked learninge vtterly dissolued the con corde of the Church.

M. Hardinge.

If ye haue forsaken the Faith, ye were Baptized in, if ye be gonne from the Faith, whiche S. Eleutherius Pope and Martyr the firste Apostle of Britaine preached in this lande, by Damianus and Fugatius within little more then one hundred yeres after Christes death, if ye refuse the Faith which Gregorie the Greate that holy Pope caused to be preached to our Aunccestours the Englishe nation by Augustinus, Melitus, and other holy Priestes, and haue thereby dissolued the vnitie of the Catholique Church, and leaue not to mainteine the Doctrine, whereby the same vnitie is dissolued: al this presupposed, wee see not but that this crie made vpon you is true: For then are ye Heretikes in deede.

The Bishop of Sarisburie.

As wel this reporte of Eleutherius, as also the other noted in the margin of Augustine, that the one was the firste Apostle of the Britannes, the other of the English, are both vntreue. For it is certaine, that the Church of Britannie, now called Englande, receiued not firste the Faith from Rome. Lucius the Kinge of this Countie had receiued the Gospel of Christ, and was Baptized welnere one hundred and fiftie yeeres before the Emperoure Constantine: and the same Constantine the firste Christened Emperoure was borne in this Ilande. And notwithstandinge Eleutherius the Bishop of Rome, at the Kinges special request, sent hither Fugatius, and Damianus, to enforme the Bishops and Clerergie, and to bringe thinges to better order, yet vndoubtedly the Church and Faith of Christe had bene planted here a longe while before they came, either by Ioseph of Arimathea: or (as Theodoretus writeth) by S. Paule the Apostle passing this way into Spaine: or (as Nicephorus saith) by Simon Zelotes: or by the Grakes: or by somme others.

Addition. Here M. Lewel (saith the M. Hardinge,) extremely beliieth Theodoretus, and Nicephorus. The Answer. The extremitie of these so horrible Lies, standeth onely in that I saue, Paule the Apostle, & Simon Zelotes were in person within this Ilande, and preached the Gospel: which thinge, whether it be true, or no, it weigheth not greatly, I deuised it not. It is alledged by Flacius Illyricus, Iohannes VVigandus, and Mattheus Iudex, and auouched by the Authozitie of Theodoretus, & Sophronius the Patriarke of Hierosalem. Their wordes be these: Theodoretus lib. 9. De curandis Græcorum affectibus indicat, Paulum è priori Captiuitate Roma dimissum Britannis, & alijs in occidente Euangelium prædicasse. Idem ferè tradit Sophronius Hierosolimitanus Patriarcha. This therefore, god

Reader,

1. Pet. 2.

Euseb. li. 3. ca. 36

Tertul. de Fuga

in persecutione.

Matth. 5.

Vntreue.

Gospel first in
England:

Gildas.

Polydorus.

Theodoret. De

Curandis Græc

corum affectibus.

Niceph. li. 2. c. 4.

M. Hard. fo. 83. b

ale in england

Centuria 1. Li. 2.

Cap. 2.

Reader, is not so greate extremitie of Licing, sauinge that it liketh M. Hardinge so to calle it. I alleg mine Authours, and shewe the places. What copies theise learned menne folowed, I haue not to answere.

Againe, where I saie, Simon Zelotes arriued once into this Ilande, and here planted the Gospel, for prouise thereof alleginge the Authortie of Nicephorus, al this M. Hardinge hath likewise condemned for an other extreme Lie. Wherin whether of vs two is moze extremely deceiued, I am contente him selfe shal bee the Judge. The wordes of Nicephorus are theise: Simon Zelotes Doctrinam Euangelij ad Occidentalium Oceanum, Insulasque Britannicas perfert: Simon Zelotes carried the Doctrine of the Gospel into the Weste Ocean Sea, and into the Ilandes of Britannie. If M. Hardinge had weighed the mater better, he woulde not haue benne so ready in dealing of Lies.

Nicephor. lib. 2. cap. 40.

As for oure Augustine of Englande, for it was not S. Augustine the learned Doctoure, neither was he so godly a man, as M. Hardinge maketh him: for as it maie appeare by that Galfridus writeth of him, he was cruel, disdainful, proude, and arrogant, and no waile maie to be called an Apostle.

Galfridus, li. 8. cap. 4.

Addition. Here M. Hardinge saith, I haue vnder the name of Galfridus, immoderately sclaundered that Blessed Apostle, for so he nameth him.

The Answer. But howe Blessed he was, & howe like vnto one of Christes Apostles, it maie appeare. In deede al theise wordes are not expressely vttered neither by Galfridus, nor by Beda. Howe be it, the whole effate thereof maie sone be founde. First, his pride was apparant in that, he, beinge a mere stranger, lately arriued, and vnaquainted, disoigned to stande by from his Chaire, or to shew any kinde of courtesie to the Bishoppes of this Realme, appearinge before him at a Synode: whiche thinge, as Beda witnesseth, they iudged to procede of immoderate stateliness, and in contempte of them. Againe he shewed his crueltie, in that, as it is written in frenche by Thomas Graie, an olde Chronickler, beinge refused of the Christian Britaines, he enflamed Ethelbertus the Kinge of Kent, to leuie his power, and to warre against them, him selfe also beinge in companie, as in the Olde Abstracte of Chronickles it is recordez, and marchinge with him to wardes the slaughter. Of the bloody crueltie, and extremitie, that there was shewed, Thomas Graie saith thus, They had no more regarde of mercie, then a Wolfe hath vpon a Sheepe. Of the innocent Christian Monkes, that there were slaine, Galfridus saith thus, Mille ducenti eorum in ipsa die Martyrio decorati, regni coelestis adepti sunt sedem: A thousande and two hundred of them beeinge that daie honoured with Martyredome, obtained a seate in the Kingedome of Heauen. Howe M. Hardinge if they were Saintes, and Martyres, that so were murdered, what Sainte then was your Augustine, that was the Taiser, and procurer of that murder?

Beda, li. 2. cap. 2.

Thomas Graie.

The abstracte of Chronickles.

Galfridus, li. 8. cap. 4.

Neither was he the firste planter of the Faith within this Ilande. For the

Ann. Do. 212. Faith was planted here many hundred yeres before his comminge. Tertullian saith of his time, Britannorum inaccessa Romanis loca subduntur Christo: The countries of Britannie, whiche the Romaines coulde neuer attein vnto, are nowe subiecte to Christe. Origen saith of his time, Terra Britannia consensit in Religionem Christi: The Lande of Britannie hath agreed to Christes Religion. Athanasius of his time saith, Episcopi Aphricæ vniuersæ, Siciliæ, Sardinia, Hispaniarum, Galliarum, Britanniarum sese ad Concilium contulerunt: The Bishoppes of al Aphrica, Sicilia, Sardinia, Spaine, Fraunce, and Britannie came thither to the Councel, (holden at Sardinia.) Constantinus the Emperoure in his time maketh mention of the Christian Churches in Britannie. S. Hilarie in his time intituled his letter in this wise: Clericis Tolosanæ, & Prouinciarum Britannicarum Episcopis: To the Clergie of Toulouse, and to the Bishoppes of Britannie. Chrysostome of his time saith, Et Insula Britannica extra hoc mare sita, & in ipso Oceano posita senserunt virtutem Verbi Dei: The Ilandes of Britannie beinge in the very Ocean, farre out of this our Sea, haue felte the power of Goddes Woorde. Theodoretus of the time of the Emperour Iouinian

Tertull. contra Iudæos.

Origen. in Ezechiel Homil. 4. Athanas. Apologia secunda. Theodoret. Hist. Eccl. li. 1. ca. 10. Hilarus De synodis. Chrysost. in Homilia. Quod Christus sit Deus.

Theodore. Hist.
Ecc. Li. 4. Ca. 3.

saiſthe thus, Huic Fidei conſenſerunt omnes Eccleſiæ, quæque in Hiſpania ſunt, quæque in Britannia: To this Faiſthe haue agreed al the Churches, bothe of Spaine and of Britannie. Theſe recozdes maie ſeeme ſufficient, if it pleaſe M. Hardinge to receiue them. And al, and euery of theſe liued ſundzie hundred yeres befoze the arriual of Melitus, and Auguſtine.

Art. 3. Diuiſ. 24.
Beda, li. 1. ca. 26.
Beda, Li. 2. Ca. 2.

If any man ſhal happen to replie, The Faiſthe was then vtterly rooted out by the inuaſion of the Engliſhe menne beinge Heathens, that mater is already answered in my former Replie to M. Hardinge. Certainly Beda ſaiſth, The Quene of England was then Chriſtened, and that there were then in this Realme ſeuẽ Biſhoppes, and one Archebiſhop, with other moe greate learned Chriſtian menne.

Beda, li. 2. ca. 26.

As touching this Auguſtine, we are not bounde to al his doings. Although M. Hardinge allowe him Apoſtolike authoritie, yet al his heaſtes were not Goſpel. The Church in his time was grown to mutche corruption, as it maie many waies appeare by ſundzie places of S. Gregorie. Verily Beda ſaiſthe, The Biſhoppes, and learned Chriſtians of this Countrie vtterly reſuſed to receiue this newe Apoſtle with his ſelue Religion. And yet were they right Catholique, and Godly menne. And Galfridus ſaiſthe, Erant ſeptem Episcopatus, & Archiepiscopatus Religioſiſſimis Præſulibus muniti, & Abbatix complures, in quibus grex Domini rectum ordinem tenebat: There were then in Englande ſeuẽ Biſhoprikes, and one Archebiſhoprike poſſeſſed with very godly Prelates, and many Abbies, in whiche the Lordes ſtocke helde the right Religion.

Galfridus, Li. 8.
Cap. 4.

M. Hard. fo. 83. b

Addition. Here, ſaiſthe M. Hardinge, M. Iewel belieth Beda twiſe. Firſt he applieth that to the Engliſhe menne, which he ſpake of the Brittaines, namely of ſeuẽ Biſhoppes, and one Archebiſhop &c. *The Anſwere.* If there had benne ſomme erreure herin, yet M. Hardinge might haue vttered it in moze courteous maner. Howe be it in dede it is not ſo. I ſpake not one worde of Engliſhe Biſhoppes, but onley of the Biſhoppes of the Brittaines, whoe, as M. Hardinge wel knoweth, and as it maie alſo appeare by Galfridus, and Beda, were then the Biſhoppes, and the onely Biſhoppes of this Countrie.

M. Hard. fo. 84. a

Beda, lib. 2. ca. 2
Priſciſ abdicare
moribus
deſerere ſuas
traditiones.

Yet is there here, ſaiſthe M. Hardinge, an other Lie. For they reſuſed to obeie him as their Archebiſhop: They reſuſed not his Religion. Certainly, god Reader, the wordes of Beda ſeeme plaine to the contrarie. The Brittaines, ſaiſthe he, made anſwere, that they could not leaue their Ancient uſages without the conſent of their Fellowes. They came to an Holy man, and demaunded his aduiſe, whether at this Auguſtines requeſt, they ſhoulde forſake, and geue ouer their olde Traditions. He anſwered them, If he be a proude man it is certaine, he is not of God, neither ought we to care for his worde. In the end he ſaiſth, Cunctis, quæ dicebat, contradicere laborabant: They withſtoode him in al that euer he ſaide. I trowe, he ſaide ſomme what els, beſides his Archebiſhoprike, and his Walle: otherwiſe his heade had benne very ambitious.

M. Hard. fo. 83. b

But M. Hardinge addeth further, It is wel known that I haue ſeene a certaine Booke whiche he calleth the Returne of Vntruthes, and that one of the ſame was preſented vnto me at Oxforde, at what time the Quenes Maieſtie was there in Progrefſe. How wel M. Harding is aſſured hereof, I cannot ſaie. It maie paſſe in companie with the reſte of his Truthes. I aſſure thee, god Reader, there was neuer ſutche booke offered to me, neither at Oxforde, noz elſewhere, neither did I euer reade one line thereof in al my life.

The Apologie, Cap. 2. Diuiſion. 3.

That wee reneue, and, as it were, fetch againe from Hel the olde and many a daie condemned Hereſies: that wee ſowe abzoade newe ſectes, and ſuche broyles as neuer earſte were hearde of: alſo that wee are already diuided into contrarie partes and opinions, and could yet by no meanes agree wel amonge our ſelues.

M. Har-

M. Hardinge.

That these
Defenders
be renew-
ers of olde
Heresies.

Sithe that ye raise vp againe the Heresie of Aërius in denyinge praiser for the deade, who was for the same accompted an hereke eleuen hundreth yeres past: siþe that ye raise vp the Heresie of Vigilantius, in refusinge to praiser to Sainctes, and to honoure theire holy Reliques, and to keepe lightes in Churches to the honoure of God, and many other Heresies beside of olde tyme condemned: siþe that ye raise vp the Heresies of Berengarius in denyinge the presence of Christes very Body in the blessed sacramente of the Altar: and siþe that ye adde to those mo Heresies of your owne, as the appointinge of the supreme Pastorship or regimēt of the Church in al thinges and causes spiritual to a laie Magistrate, the denyinge of the external Sacrifice of the Church, whiche wee call the Masse, the maintenance of the breach of Vowes of Pouertie, Chastitie, and Obedience: Againe siþe that your Diuision into sundrie sectes can neither be dissembled nor defended, whereof wee shal speake hereafter more largely: al these thinges beside sundrie other of like enormitie beinge true, as they be moſte true, this other crie made vpon you is true.

The Bishop of Sarisburie.

This heape is greate in shewe, and light in substance. Touchinge Berengarius, gentle Reader, for shortnesse sake I muste referre thee to my former Reple to M. Hardinge. Aërius the Arian Heretique, the Breache of Vowes, the Dissension of Judgements in Religion, halbe answered (God willing) hereafter, & the mater seuerally in his place.

We flatter not our Prince with any newe imagined extraordinarie power, but onely geue him that prerogative & Chieftie, that euermore hath benne due vnto him by the ordinance, and Word of God: that is to saie, to be the source of Goddes Religion: to make Lawes for the Church: to heare and to take vp cases, and questions of the Faith, if he be hable: or otherwise to commit them ouer by his authoritie vnto the learned: to commaunde the Bishoppes and Priestes, to do theire dewties, and to punish the sutch as be offenders. Thus the godly Emperoure Constantine saie in Judgemente in a cause Ecclesiastical, bitwene Cicerianus, and Donatus a Casis Nigris, and in the ende himselfe pronounced sentence. Greater authoritie then Constantine the Emperoure had and vſed, our Princes require none. This, I trust, hitherto is no greate Heresie.

S. Hierome reproboued Vigilantius, for that he founde faulte with the Vigils or night wakes, that then were vſed, with Praisinge to Sainctes, with Worshippinge of Reliques, with Lightes, and other sutch like weighty maters. Touchinge whiche whole controuersie, Erasmus geueth this iudgemente: In hunc ita conuictijs debacchatur Hieronymus, vt plusculum in eo modestia cogar desiderare. Vtinam argumentis tantum egisset, & a conuictijs temperasset: Againste this Vigilantius S. Hierome so railleth, that I wane in him some peece of sobrietie. I would rather, he had deale with arguments, and had spared his railinge.

Of praiser to Sainctes, and Lightes, we shal speake hereafter. Night wakes afterwarde were condemned, as I remembre, in the Councel of Carthage, and so Sentence geuen by the Church with this greate Heretique Vigilantius against S. Hierome. Merily the Fathers in a former Councel holden at Eliberis in Spaine decreed thus: Placuit prohiberi ne forminz in cœmeterio peruigilent: quia sæpè sub obtentu orationis scelera latenter committunt: It liketh vs that women be forbidden to wathe at the places of burial: For often vnder pretense of praiser, priuily thei commit wickednesse. To be short, if Vigilantius were an Heretique for reproving of Night Watches, why hath the Church of Rome so longe sithence condemned and abolished the same watches, agréably to Vigilantius, and contrarie to the Judgement of S. Hierome?

Reliques were subiecte to mutche villanie, and are welneare woꝛne out of them selfe.

The Manicheis emonge other theire fantastical erroures were wonte to saie, that the body of Man was made, not by God, but by the Angelles of the Diuel, whiche they called Gentem tenebrarum: and that in Man there be two soules of contrarie natures: the one of the substance of God: the other of the substance of the Diuel: and that either soule cõtinue weth stil as it is, & cannot alter: That is to say,

By

that

Aërius
Manicheus
Vigilantius
Berengarius

Artic. 5. Diu. 6.

Esai. 42.

August. contra
Cresc. li. 3. ca. 71

Vigilantius

Erasm. in præ-
fatio. in Epistolam
Hieronymi
contra Vigilant.

night wakes for

Council Eliberi,
Cap. 35.

August. De con-
sistent. Cap. 9.
August. contra
duas Epistol. pel-
agian. Li. 2. cap. 3.

August. ad

Quid vultis

that the good soule can neuer be ill: and that the ill soule can neuer be good. And in this sense thay saide, that Man hath no free wil.

Al these, and other like errours we abhorre and Detest, as frātique furies. We saie, that the Soule of Man is not the substance, but the Creature of God: that it maie be changed from good to ill: from ill to good: that Dauid maie saie: that Paule maie rise: that God geueth vs a newe hart, and a newe Spzite within our breastes.

August. De Verh.

Apostoli. sermo

11.

August. in En-

chiridm. ca. 30.

August. De Na-

tura & Gratia

Cap. 33

August. ad Boni-

facti. Li. 3. ca. 8.

August. De Ver-

bis Apost. serm.

vno. 10.

But as touchinge the freedome of wil, and power of our selues, we saie with S. Augustine, Omnia Libera Arbitrium sine Deo: O euil is Free Wil without God. Againe, Libero Arbitrio male vtens homo, & se perdidit, & Arbitrium: Man misusing his Free Wil, spoile bothe him selfe, and his wil. Againe, Quid tantum de Naturæ possibilitate præsumitur? Vulnerata, saucia, vexata, perdita est. Vera confessio, non falsa defensione opus habet: What doo menne so muche presume of the Possibilitie of Nature? It is wounded, it is mangled, it is troubled, it is losse. It behoneth vs rather truly to confesse it, then falsly to defende it. Againe, Libera Arbitrium captiuatum, non nisi ad peccatum valet: Free Wil once made thralle, enaileth nowe nothinge but to sinne. Againe, Quod bene viuimus, quod rectè intelligimus, Deo debemus. Nostrium nihil est, nisi peccatum, quod habemus: That wee liue wel, that wee vnderstande aright, wee haue it of God. Of our selues wee haue nothinge, but onely sinne, that is within vs.

The better to cleare this whole case, I thought it good to vse the moe wordes. Thus maie we learne to knowe our selues, and humbly to confesse our imperfection, and to giue the whole glorie vnto God.

August. De Bono

pe-scrutan. ca. 13

Cap. 6.

Therefore to conlude, S. Augustine saith, Nos volumus: Sed Deus in nobis operatur velle. Nos operamur: Sed Deus in nobis operatur & operari pro bona sua voluntate. Hoc nobis expedit & credere, & dicere. Hoc est pium: hoc est verum: vt sit humilis, & submissa Confessio, & detur totum Deo. Tutiores viuimus, si totum Deo damus: non autè nos illi ex parte, & nobis ex parte comittimus: Wee wil: but it is God, that woorketh in vs to wil. Wee woork: but it is God that woorketh in vs to woork, accordinge to his good pleasure. This is behoouefull for vs bothe to beleue, and to speake: This is a Godly, this is a True Doctrine, that our Confession maie be humble, and lowly, and that God maie haue the whole. Wee liue in more safetie, if wee geue al vnto God, rather then if we commit our selues partly to our selues, and partly to him.

The Apologie, Cap. 2. Diuision. 4.

That wee be accursed Creatures, and like the Gyauntes doo warre againste God him selfe, and liue cleane without any regard of whorshiping of God.

M. Hardinge.

VVhat ye bee, God knoweth, and your owne Conscience shoulde knowe. Our Lorde amende bothe you and vs. But to saie somewhat to that your gilty minde imagineth the VVorlde to re-
 porte of you, if they which take away and abhorre the external Sacrifice, wherein Christ according
 to his owne Institution, is offered to his Father, make no warre againste God: if they which make
 Christe a Minister of Shadowes, Signes, Tokens, and Figures. they, which feare not to breake their
 solemne Vowes made to God, and defende the same as wel done: they, whiche assure them selues
 of their Salvation, and therefore liue dissolutely without due care and feare of God: If (I saie) they
 be not cursed Creatures, and like Gyauntes that warre againste God, then are ye cleare of this
 charge.

Luc. 22.

1. Cor. 11.

The Bishop of Sarisburie.

To answer Ihs with Ihs, and Wordes with Wordes, it were great folie. Therefore leauing the answer of Towes, & assurance of Salvation to their seueral places, first we denie not the Sacrifice of Christ. Christ onely vpon his Crosse is our whole and onely Sacrifice for sinne, & beside him we haue none other. Ho w be it, I haue spoken hereof more at large in my former Replie to M. Hardinge.

In the 17. Article.

Iohan. 1.

Neither make we Christ, as it liketh M. Harding to saie, a Minister of Signes and Figures. We knowe, that Christe is the fulfilling and Perfection of the Lawe,

Lawe, and that Grace, and Truthe are wrought by him. Yet neuertheless we saie, that the Sacramentes of the Newe Testament are Signes, and Figures. The olde Father Tertullian expoundeth Christes wordes in this sorte, Hoc est Corpus meum, Hoc est, Figura Corporis mei: This is my Body, that is to saie, This is a Figure of my Body. S. Augustine saith, Christus adhibuit ludam ad convivium, in quo Corporis & Sanguinis sui Figuram Discipulis suis commendauit, & tradidit: Christe receiued Judas vnto his Banket, whereat he deliuered to his Disciples the Figure of his Body, and Bloude. And againe, Non dubitauit Dominus dicere, Hoc est Corpus meum, cum daret Signum Corporis sui: Christe doubted not to saie, This is my Body, whereas he gaue a Token of his Body.

I leaue other Holy Fathers of like wordes & sense welneare innumerable. Yet were they neither Giances, nor Rebels againste God, nor accursed Creatures. If thei had neuer vsed these wordes, nor called the Sacrament the Figure, or Token of Christes Body, then might M. Hardinge haue bene holde to saie somewhat, and to leade awaie his Reader with a Tragical exclamatio of Signes, and Figures. How be it, he him selfe, as I haue shewed in my former Answer, in the exposition of these wordes of Christe, This is my Body, & other like Phrases incident vnto the same, to auoide one vsual and common Figure, is forced to shifte him selfe into thirtie other vnnecessarie and childish Figures: as knowinge that not so muche as his open Antitruethes can wel stande without Figures.

The Apologie, Cap. 2. Diuision. 6.

That we despise al good Deedes: that we be no discipline of Ver- tue, no Lawes, no Customes: that we esteeme neither right, nor or- der, nor equitie, nor Justice: that we geue the bzidel to al naughtie- nesse, and prouoke the people to al licentiousnesse and lulle.

M. Hardinge.

Ye teachē men to fast for policie, not for Religion. And by your Statute of VVednesdaies fast, who so euer shal write of saie that forbearinge of Fleashe is a Seruice of God, otherwise then as other politike lawes are, they shal be punished as spreaders of false Newes and ought to be. VVhen ye Preache onely Faith not to remoue the merite of woorkes before Baptisme, as S. Paule meant it, but also after Baptisme: VVhen ye take awaie the Sacrament of Confession and Absolu- tion, geue ye not the bzidel to al naughtinesse? Do not some of your Gospellinge maides of Lon- don refuse to serue, except they may haue libertie to heare a Sermon before noone, and a plaie at after noone?

The Bishop of Sarisburie.

I thought, M. Hardinge had knowen a difference betwene Fasting, and Ab- stinence, or choise of meates. True Fasting is a Religious worke, ordeined to tes- tifie our humilitie, and to make the fleshe the more obedient vnto the Spite, that we maie be the quicker to Praiser, and to al good woorkes. But Abstinence from this or that meate with opinion of Holinesse, Superstitious it maie easily make a man, but Holy it can not. S. Paule saith, Cibus nos non commendat Deo: It is not meate that maketh vs acceptable vnto God. Againe, It is good to confirme the harte with Grace, and not with meates: Wherein they that haue walked, haue funde no profit. The meate serueth for the Belly, and the Belly for the meate: The Lorde wil destroy them bothe. And againe, The Kingdome of God is not Meate, and Drinke. Likewise Christe saith, The thing that entreth into the mouth, defileth not the man.

Hereby it is easie to see, that Fastinge is one thinge; and Abstinence from Fleashe is an other. The Nazareis in the Olde Testament abstained not from Fleashe, and yet they Fasted. Elias was fedde with Fleashe, Iohn the Baytiste eate the Fleashe of Locustes: and yet they bothe Fasted. Socrates saith, That many Christians in the Lente season did eate Fische and Birdes: many abstained vntil thre of the clocke in the after none, and then receiued al kindes of meate, either Fish, or Fleashe, without difference. Like wise Epiphanius saith, Some eate al kindes of Birdes, or Fowle, abstaininge onely from the Fleashe of fower footed beastes. And yet they kept their Lent truely, & fasted as wel as any others. Wherefore Abstinence from

Tertull. contra
Marston Lib. 4.
August. 1. ad
August. contra
Adimantum
Cap. 12.

Art. 12. Diu. 16

the man of Lawe
by the word of

fastinge
abstinence
meate.

1. Cor. 14.

Hebr. 13.

1. Cor. 6.

Rom. 14.

Matth. 15.

3. Regum. 17.

Matth. 3.

Socra. li. 9. ca. 22

Castidor. Lib. 9.

Cap. 38.

Epipha. De He-

ref. Lib. 3. in O-

ratione de Fide

Faste for
Policie. Fo.
2. Pag. 2.
Epist. ad
Roman.
Bridle geue
to lewdnes
by this new
Gospel.

Catholica oi
μὴ τερπνὴ
δὲ μόνον
ἀπὸ οὐτοῦ,
λαμπρῶς
δὲ ἐπὶ τῷ
Augustin.
Hieronim. in
Ioclem. Cap. 1.

any one certaine kinde of meate is not of it selfe a worke of Religion to please God, but onely a mere positive Politie. S. Augustine saith, Non quæro quod Vescaris, sed quod Delecteris: I demaunde not, what thou Eatest, but wherein thou hast Pleasure. And S. Hierome saith of the Manicheis, Ieiunant illi quidem: Sed illorum Ieiunium est saturitate deterius: They Faste in deede: but their Fastinge is woorse, then if they filled their Bellies.

Of onely Faith, and Confession, we shal speake hereafter.

The Apologie, Cap. 2. Diuision. 7.

That wee laboure and seeke to ouerthrowe the state of Monarchies and Kingedomes, and to bringe al thinges vnder the rule of the rashe inconstant People, and vnlearned multitude.

M. Hardinge.

Can Monarkes and Princes seeme to be maintained by your sectes, who teache the people to rebel for pretended Religion? Allowe ye the Monarchie of the Romaine Empire, who so muche complaine in your Apologie, that the Pope made Charlemaigne Emperoure of the VVeste: Hathe the Queene of Scotlande cause to praise the poceedinges of your Gospel, through occasion whereof shee ruleth not her Subiectes, but is rather ruled of her Subiectes?

The Bishop of Sarisburie.

Here is an other greates Antrueth emonge the reste. For M. Hardinge right wel knoweth, that we neuer armed the people, nor taught them to rebel for Religion againste the Prince. If any thinge haue at any time happened other wise, it was either some wilful rage, or some fatal surie: It was not our Counsel: it was not our Doctrin. We teache the people, as S. Paule doth, to be subiecte to the higher powers, not onely for feare, but also for conscience. We teache them, that who so striketh with the Swerde by Prinate authoritie, shal perish with the Swerde. If the Prince happen to be wicked, or cruel, or burthenous, we teache them to saie, with S. Ambrose, Arma nostra sunt Preces, & Lachrymæ: Teares, and Prayers be our Weapons. Notwithstandinge, what rebellion hath benne moued in Englande by some of your side, in the late Reignes of Kinge Henne the eight, and Kinge Edward the first in defense of your Religion, ye maie wel remember.

Roman. 13.
Matthe. 26.

Ambrosius.

M. Hard. fo. 84. b

Addition. Here M. Hardinge hath shottely shuffled together a whole trowpe of wordes, witten, or spoken by Luther, Melanchton, or others, in somme parte true, in mooste parte false, and quite rackte from their meaning: but in no parte touchinge any parte of our Doctrin. Neither dothe any of al these teache the people to rebelle againste their Prince, but onely to defende them selues by al lawful meanes againste oppression, as did Dauid againste Kinge Saule. So do the Nobles in France at this daie. They seeke not to kille, but to saue their owne liues, as they haue openly protested by publike writtinge vnto the world. As for vs, we are strangers vnto these cases. They them selues are best acquainted with the Lawes, and Constitutions of their Countrey: and therfore are best hable to geue accompte of the groundes, and reasons of their doinges. But let M. Hardinge shewe vs, in so many Kingdomes, and Countreies, that haue withdrawen them selues from the obedience of the Pope, what one Prince hath there ever benne removed for Religions sake by the Professours of the Gospel. There maie he finde the very paterne, and practise of our Doctrin. Perhappes many good Princes maie be founde, that haue benne removed by the Pope, and by others of his deuotion.

I will not speake of enterprises attempted within this Countrey. And yet is it knowen what hath benne donne, and at whose becke, and in whose behalfe.

M. Hard. fo. 87. a

Sabian part. 7.

But, for as muche as you saie, VVe openly proteste before God, and the VVorld, that wee condemne, and desie al suche attempts. I meane that any subiecte, or subiectes, whatsoever of their owne priuate Authoritie shoulde take armes againste their Prince for maters of Religion: Howe like you then the attempts of Thomas Arundel the Archbishop of Canturburie, againste Richard the second Kinge of Englande: you will saie, It was no

Pater

Pathe of Religion: yet can you not saie, but the saide Archbishop was a Subiecte, and Kinge Richard was his Prince. How like you the late Insurrection in the North, in the time of Kinge Henric. 8. who kindled that fire: who raised that tempest: whose right was attempted: whose crowne was assaulted: had Protestantes the leading of those bandes: Was VViate the General of that fild: how like you the Counsel of Cardinal Poole, in his imagined Oration to Charles the Emperour, calling backe his Maestie from the Turke, to leaue al other affaires, and to vende his banners against Englande, and encouraginge the Subiectes of this Realme holdely to rebelle againste their Prince: There be in Englande, saith he, whole Legions of menne, that haue not bowed their knee to Baal. If thou once arrive there, o Emperoure, God wil bringe them to thy hande. Englishmenne are a people that oftentimes haue deposed their Kinges for lighter causes &c. They haue stil the same courage &c. Nothinge staith them from reuenginge so greate wronges by their Kinge committed, but onely the waitinge for your Maestie &c. The Booke is abroad in printe, and may be seene. I shewe you onely a fewe examples out of the heape, and, for that they be odious, I haue rather touched them shortly, then laide them open.

Reginaldus
Polus. Lib. 3.

Nicolas Machiauel, in his Italian Historie saith, that the Bishoppes of Rome them selues through their Ambition, and crueltie, haue raised such deadly discord, and bloudy warres betwene Christian Princes, as fewe the like haue benne seene in Christendome these many yeeres. Yet wil you proteste openly againste them al: Againste your Archbishoppes, againste your Cardinales, and againste the Pope him selfe, the Successour of Peter, and the Vicare of Christe: Will you condemne, and defie their attemptes before God, and before the worlde: How then if the Pope this daie, to recouer his losses, would release the Natural Subiectes of this Realme, from their Othe, and allegiance to the Quenes Maestie, as he hath often done, as wel here, as in other Countries, and saith, he may iustly doo it by the right of his Office: what would you then do your selfe, Mr. Harding: or what would you aduise your frendes to do: why shoulde you dissimble: you would do euen as your Fathers haue done before you.

Nicol. Machia-
uellus Florenti-
nus.

15. q. 6. Nor Sa-
ctorum 2. ad. Ap-
lins.

But what meane you to deale so nicely in this mater: you saie, You proteste before God, and the worlde: you condemne and defie al suche attemptes. A man would thinke, ye spake in earnest. Wherefore then haue you sette so fauourable a construction to these wordes: I meane (saie you) that any Subiecte, or Subiectes what so euer, of their owne Priuate Authoritie, should take armes againste their Prince for maters of Religion. Whether excepte you onely the case of Religion: Is it lawfull, by your iudgemente, for the Subiecte in any other case, either of life, or of gouernement, to arme him selfe againste his Prince: and would you thus perswade the people: is this your Religion: is this your Doctrine:

M. Har. fol. 87. a

Or: what meane you, By their owne Priuate Authoritie: make then the Subiecte arme him selfe againste his Prince, by the Common aduise, and by the Publique Authoritie of the Realme: If so, wherefore then blame you the Nobles of Scotlande: For what soeuer was donne there, a fewe onely excepted, was donne by the Consente, and agreement of the whole. But perhaps by Priuate Authoritie, you meane, what soeuer is attempted in this behalfe, without the Authoritie of the Pope: to whome you haue geuen the righte, and Authoritie of Bothe Swerdes, Spiritual, and Temporal: and from whom, you saie, the Kinges, and Princes of the worlde haue receiued their Power. Verily the Pope him selfe saith, Materialis gladius stringendus est manu Regum, & Militum, sed ad nutum, & patientiam Sacerdotis. The Material, or Temporal Swerde muste be draven by the handes of Kinges, and Souldiers (howe be it, not by the Princes owne Authoritie, but) at the becke, and patience of the Priest: by whiche Prieste, is meante the Pope. And what soeuer is donne at his becke, hath Authoritie sufficient, and is wel donne. But great was the patience of the Princes, and Powers of the worlde, that coulde so longe, and so quietly beare his beckinge.

M. Har. Confu-
tat. fol. 247. b.
248. b.
De Maiorit. &
Obedient. Vnam
sanctam.

Now M. Harding, if you thinke it lawfull for Subiectes to drawe the Swerde in Defense of the Pope, why maie you not also thinke it lawfull for them, to defende them selues in Defense of Christe?

The displacinge of the Emperoure of Constantinople, and the placinge of Charlemaigne the frenche Kinge, serueth M. Hardinge to smal purpose: onlesse it be to disclose the Popes conspiracie against the Emperour. Certainly, as any man maie sensibly see, it was the aduancinge of the Pope, the strenghteninge of the Saracenes, and after of the Turkes, and the Diuision, and dissolution of the state of Christendome. Platina saith: Ab hoc tempore perijt & potestas Imperatorum, & virtus Pontificum: After this time the power of the Emperours, and the Holinesse of the Popes were bothe losse.

Touchinge the Queene of Scotlande, I wil saie nothinge: The Kingedomes, and states of the World haue sundrie agreementes, and compositions. The Nobles, & Commons there, neither drawe the Swerde, nor attempted force against the Prince. They fought onely the continuance of Goddes vndoubted Truthe, and the Defense of their owne liues against your Barbarous & cruel Inuasions. They remembred, besides al other warninges, your late dealing at Vassei, where as great numbers of their Brethren were suddaintly murdered, bringe together at their Prayers in the Church, and holdinge vp theire Innocente handes to Heauen, and callinge vpon the name of God. Achab saide sometime to the Prophete Elia: Thou arte he, that troublest the whole Countrie of Israel. But Elia made him answere, It is not I, that trouble the Countrie: It is thou, and thy Fathers house, whiche haue forsaken the commandementes of the Lorde, and haue folowed after Baalim.

Addition. VVhat is a Lie, (saith M. Hardinge) if this be none? The Answer. In diuine the Nobles, and Commones of Scotlande were in the fildes: we denie it not. So was Dauid in the fildes against the Kinge Saul. They stode in armour, not to inuade, or attempte force against their Prince, but onely to defende them selues, as by waie of retiere. And therefore they withholde them selues with their power into the Marches of Englande, not for wante of strength, or courage, (for they had then double more men in the fildes, then came against them) but onely for reuerence of their Prince, that came vpon them: lest they should be forced by rage of their enemies, and furie of warre to strike the Anointed of the Lorde. Suche broiles haue often happened, in many Countreies, as by sundrie Stories it maie appeare.

The Subiecte is bounde to obey his Prince: how be it not in al thinges without exception: but so far as Goddes glorie is not touched. These Nobles had learned of S. Peter, It is better to obey God, then man: And of the Prophete Dauid, Better it is to truste to God, then to truste in Princes. For they are mortal, and shal die: their Spirit shal be taken from them, & then shal they returne into the Earth. Neither maye a godly Prince take it as any dishonour to his estate, to see God obeyed before him. For he is not God, but the Minister of God. Leo saith; Christus quæ Dei sunt, Deo; quæ Cæsaris sunt, Cæsari reddenda constituit, &c. Hoc est verè non impugnare Cæsarem, sed iurare: Christe commanded, that is dewe vnto God, to be geuen to God: that is dewe vnto Caesar, to be geuen to Caesar. Verily this is not to rebel againste, but to helpe Caesar. Likewise S. Ambrose, bringe him selfe in manner a Capitaine vnto the people in Goddes quarrel againste Valentinian the Emperoure: Quid presentius dici potuit a Christianis viris, quàm id, quod hodiè in nobis Spiritus Sanctus loquutus est? Rogamus, Auguste, non pugnamus: Non timemus, sed Rogamus? What coulde be more boldly spoken of Christian menne, then that the holy Ghoste spake in you this daie? (Thus ye saide) Wee beseeche the Noble Emperour; wee fight not. Wee feare thee not, but wee beseeche thee.

To conclude, the Queene of Scotlande is still in quiet possession of her estate: and is obeyed of her Subiectes, so far as is conuenient for godly people to obete their Prince.

Addition.

Platina in Adriano. 2.

At Vossii. An. no. 1561

3. Regum. 17.

Act. 5.
Psal. 113.
Psal. 146.

Leo De Passione Domi. serm. 10.

Ambros. Lib. 5. Epist. 33.

Diuisi
& Sch
follow
16 Lu
Preach
1. Ioha
Numer
Iohan.

Addition. Here (saith M. Hardinge) what wil you sticke to saie, or write, which doe saie, write, and sette out in Printe suche a palpable, and manifest falsehoode: suche, I saie, as euen the Tankerdebearers in London can witnesse against you? *The Answer.*

At the time of the wrytinge, and firste entrie into the printinge of my Booke, these wordes were true. For then was the Queene of Scotlande in the full possession of her estate. Neither coulde I prophesie, what thinges woulde folowe. Shortly afterwarde the whole case was altered, as it is knowen. In the ende of the Printe, by so great fulnesse, this place escape my handes without correction; and so slipte awaie vnwares, as it was printed at the firste. In dede as I could not loose the restraint of the saide Queenes libertie whiche folowed, but wrote of her state, as it then presently was, as in dede doinge, trulie I could do none other: so could I not loose the causes that occasioned that alteration. For that the Kinge should shortly after the time of my wrytinge be so murdered, and the house where he lodged blown vp with powder, that a wicked man, accompted the certayne Authour of that Parricidal murder, hauinge him selfe a wife yet liuinge, should attaine to the Mariage of the same Queene, whose husbände he had so traisterously slaine, were thinges vnknowen vnto me, and vnto al men also when I did write this: & what way, the Nobles and bodie of the Realme, would take for the safetie of the yonge Prince, who seemed to all men to be in greate daunger, was likewise vnknowen vnto me. And M. Hardinge knoweth right wel, that these were the occasions of the alteration of the state, from that it was when I did write, and not Religion, whiche might wel be knowne by that, that many, of the saide Queenes Religion were against her, and many Protestantes were and are her friends. And it seemeth, that M. Hardinge so openly protestinge before God, and the world, that they cōdemne and desie such attemptes, that any subiectes should of their owne Priuate Autoritie, take armes against their Prince, by his exceptinge of maters of Religion onely, should thinke it reason that Parricides, Murthers, and shedding of bloude, specially bloude Royall, Rapes, Incestes, and such like, shoulde not passe without al controlment. Surely God hath not suffered such great faultes to escape unpunished euen in Princes, as doeth, wel apere by the examples of Quene Iesabel in Israel, Quene Iohanne in Naples, Kinge Torquine in Rome: whome for their great wickednes, God, by stirring their owne subiectes against them, depriued of their Princely estates. For Princes also are Goddes subiectes, against whome, for their offences against his Maiestie, he proceedeth as wel, as against the basest sortes of men, by such waies, as to his heauenly wisdom it seemeth good.

The Apologie, Cap. 2. Diuision. 7.

That wee haue seditiously fallen from the Catholique Church, and by a wicked schisme and diuision haue taken the whole worlde, and troubled the common peace and vniuersal quiet of the Church: and that, as Dathan and Abiron conspired in times past against Moyses and Aaron, euen so wee at this daie haue renounced the Bishop of Rome, without any cause reasonable.

M. Hardinge.

Before Luthers time all Christen people came together peaceably into one Church, vnder one Heade, as Shepe into one folde vnder one Shepheard, and so liued *Unanimes in domo*, in one accorde: But after that Sathan, who at the beginninge begyled Eue, had perswaded some to taste of the poysoned apple of Luthers Newe Doctrine: they went out from vs, who were not of vs (for if they had benne of vs, they had remained with vs) forsooke the Catholike Church of Christe, sorted them selues into Synagoges of Antichriste, withdrewe them selues from obedience toward their Pastour and Iudge, and sundred them selues into diuerse Sectes. This schisme, diuision, and conspiracie against the Head Shepheard, is no lesse wicked, then that of Dathan and Abiron against Moyses and Aaron was. For as God commaunded Moyses and Aaron to be obeyed of the children of Israel, so Christe commaunded al his Shepe to obey and heare the voice of him, whom in Peter, and succedinge Peter, he made Shepheard ouer his whole flocke.

Grete Vn-truthes.

The

Diuision
& Schisme
folowed y.
66 Luthers
Preaching.
1. Iohan. 2.
Numer. 6.
Iohan. 21.

The Bishop of Sarisburie.

Before the time that Goddes holy wil was, that Doctour Luther should begin after so longe time of ignorance, to publishe the Gospel of Christ, there was a general quietnesse: I graunte: sutch as in the night season, when folke be asleepe. Yet, I thinke, to continue sutch quietnesse, no wise man wil wishe to sleepe still.

We say, They haue forsaken the Catholique Church: They went from vs, who were not of vs. Nay rather, W. Hardinge, we are returned to the Catholique Church of Christ: & haue forsaken you, because you haue manifestly forsaken the wayes of God. But what if a man would a litle put you scendly in remembrance? Sir, it is not so longe sithence your selfe were out of your owne Catholique Church: and so were gonne out from your selfe: because your selfe were not of your selfe. For if your selfe had bene of your selfe, you would haue remained better with your selfe. It is no wise dome, in carping others, to offer occasion against your selfe. I beseeche God to geue you grace, that you may Redire ad cor, and returne againe to your selfe. But here you bringe in a greate many Untruthes in a thronge together. You saie, that as God commaunded the people of Israel to obey Aaron, so Christe commaunded al his Sheepe to obey the Pope succeedinge Peter: You saie, Christe made the Pope Shepheard ouer his whole flocke: You cal him Our Pastour, and our Judge: you cal him the head Shepheard: & for prouise hereof, for some countenance of Truthe, ye allege the one and twentieth Chapter of S. Iohn, in whiche whole Chapter notwithstandinge, ye are not able to finde, neither any sutch commaundement of Christe: nor any mention of Peters Successour: nor Al his Sheepe: nor Shepheard ouer his whole flocke: nor Our Pastour: nor Our Judge: nor Our Head Shepheard. It is mutche to reporte Untruthe of a man. But to reporte Untruthe of Christe, and of his Holy Worde, and that willingly, and wittingly, and without feare, some menne thinke it to be the sinne against the Holy Ghoste.

Matthe. 28.
1. Corinth. 15.

As for these wordes, *Feede my Sheepe, Feede my Lammes*, they pertaine as wel to other the Apostles, as to Peter. Christe saide generally to al his Disciples, *Go ye into al the worlde, and preache the Gospel.* And Paule saith of him selfe, *Ego plus omnibus laboraui: I haue taken more paines (and more fedde the flocke) then al the rest.* Surely me thinketh it is a weake kinde of reasoninge, to saie thus, Christe bade Peter feede his sheepe, Ergo, he made him headshepheard ouer al the worlde.

Augustin in Ioh-
ban, Tracta. 123.

But if this whole Prerogative hange of Feedinge the flocke, what then if the Pope feede not? What if he neuer minde to feede, as thinkinge it no parte of his office? To conclude, what if he be utterly ignorant, as many haue benne, & cannot feede? Yet must he needs be the headshepheard ouer the whole flocke: and must al the sheepe obey him, and heare his voice, that cannot speake? Verily S. Augustine saith, *Qui hoc animo pascunt oues Christi, vt suas velint esse, non Christi, se conuincuntur amare, non Christum, vel gloriandi, vel dominandi, vel acquirendi cupiditate: Who so euer they be, that Feede the sheepe to the ende to make them theirs, and not Christes, they loue them selues, and not Christe, for desire either of glorie, or of rule, or of gaine.*

The Apologie, Cap. 2. Diuision. 3.

That we set naught by the authoritie of the Auncient fathers and Councils of olde time: that we haue rashly and presumptuously disanulled the olde Ceremonies, whiche haue benne wel allowed by our fathers and forefathers many hundred yeeres past, both by good customes, and also in ages of more puritie: and that we haue by our owne priuate head without the authoritie of any Sacred & General Council brought fette Traditions into the Church: & haue donne al these thinges not for Religions sake, but onely vpon a desire of contention and strife. But that they for their parte haue chaunged no manner

manner of thinge, but haue helde & kepte ſil ſutche a number of yeres to this very daie al thinges, as they were deliuered from the Apoſtles, and wel approued by the moſt Auncient Fathers.

M. Hardinge.

The auncient Fathers are but men, if they pleaſe you not. But if ye finde any colour of aduantage but in the newe Schoolemen, ye make muche of it, So that your owne opinion is the rule to eſteeme them, or deſpiſe them. Councils ye admitte as your phanſie and pleaſure leadeth, ſometimes three, ſometimes foure, ſometimes fiue or ſixe. But al ye would neuer admitte: and yet ſo many, as are general and haue bene confirmed by the See Apoſtolike, they are al of like authoritie. Concerninge Ceremonies, if ye ſhewe vs not the uſe of Chriſtine in your Churches, if the ſigne of the Croſſe be not borne before you in Proceſſions, and otherwheres uſed, if Holy VVater be aboliſhed, if lightes at the Goſpel and Communion be not had, if peculiar Veſtimentes for Deacons, Prieſtes, Biſhoppes be taken awaie, and many ſuche other the like: iudge ye, whether ye haue duely kepte the old Ceremonies of the Church.

As for your newe Traditions, Rites and Ceremonies, I can not tel, what to make of them, nor whether I maie ſo terme them.

No manner of thinge haue we changed, that is of neceſſitie either to be beleued, or to be obſerued.

The Biſhop of Sarisburie.

We allowe the Auncient Fathers the ſame credite, that they them ſelues haue euer deſired. S. Auguſtine hereof writeth thus: Neque quorumuis Diſputationes, quantumuis Catholicorum, & laudatorum hominum, velut Scripturas Canonicas habere debemus, vt nobis non liceat, ſalua reuerentia, quæ illis debetur, aliquid in illorum Scriptis improbare, aut reſpuere, ſi fortè inuenerimus, quod aliter ſenſerint, quàm Veritas habet. Talis ſum ego in ſcriptis aliorum: tales volo eſſe intellectores meorum: We receiue not the Diſputations or Writings of any menne, be they neuer ſo Catholique, or praiſeworthy, as wee receiue the Canonical Scriptures: but that ſauing the reuerence due vnto them, wee may wel reprove or reſuſe ſome thinges in their Writings, if it happen wee finde, they haue otherwiſe thought, then the Truthe may beare them. Suiche am I in the Writings of others: and ſutche would I wiſhe others to be in mine. Likewise he writeth to S. Hierome, Non puto, Frater, te velle Libros tuos legi, tanquam Apoſtolorum, aut Prophetarum: I reckon not, my Brother, that ye would haue vs ſo to reade your Bookes, as if they were written by the Apoſtles, or Prophetes. It is certaine, Tertulian, Cyprian, Clemens Alexandrinus, Papias, Irenæus, Victorinus, Laſtantiuſ, Hilarius, and other Auncient Fathers were oftentimes mutche deceiued. S. Hierome ſcoffeth at S. Ambroſes Commentaries vpon Luke, and calleth them, Nugas, Triſtes, and nicknameth S. Ambroſe, ſometime callinge him Coruus, ſometime Cornicula. Likewise S. Auguſtine ſaith, Eccleſiaſtici Iudices, vt homines, plerunq; falluntur: The Judges, or Doctours of the Church, as beinge men, are often deceiued. And Thomas of Aquine ſaith, Non tenemur de neceſſitate Salutis, credere non ſolum Doctores Eccleſiæ, vt Hieronymo, aut Auguſtino, ſed ne ipſi quidem Eccleſiæ, niſi in his quæ pertinent ad ſubſtantiam Fidei: Wee are not bounde vpon the neceſſitie of Saluation to beleue not onely the Doctours of the Church, as Hierome, or Auguſtine, but alſo neither the Church it ſelfe, ſauinge onely in maters concerninge the Subſtance of Faith.

Toucinge the authoritie of Councils, S. Auguſtine ſaith, Ipſa plenaria Concilia ſæpè priora à poſterioribus emendantur, cum aliquo experimento aperitur, quod clauſum erat: The very General Councils are often corrected, the former by the later, as often as by trial and experience the thinge is opened, that before was ſhut. Likewise Panormitane ſaith, Plus credendum eſt vni priuato fidei, quàm toti Concilio, & Papæ, ſi meliorem habeat authoritatem, vel rationem: Wee ought to geue more credite to one priuate Laye man, then to the whole Council, and to the Pope, if he bringe better authoritie, and more reaſon. If the Council be wicked, and carried with malice, as many haue benne, ſpecially within theſe ſewe late hundred yeres, We ſaie, as the Prophete Eſai ſaith, Inite Conſilium, & diſſipabitur: Loquimini verbum, & non ſtabit: quia nobiſcum eſt Dominus: Take Counſel together, and it ſhal be broken: Speake the woorde, and it ſhal not holde: For the Lorde is With vs.

Auguſt. and Fortunatianum. Epiſt. lvi.

Auguſt. ad Hieronymum. Epiſt. 19.

Picus Mirandula in Apologia. Auguſt. contra Creſconium. Li. 2. Cap. 2.

Picus Mirandula in Apologia.

Thomas in Quodlibet. 9.

Arti. vltimo. Auguſt. contra Donatiſt. lib. 2.

Cap. 3.

Abb. Panormit. De Electio. &

Electi Petriſt. Cap. ſignifi-

cati. Eſai. 8.

Councils.
Ceremonies of the Church Aboliſhed by the Goſpellers.

As for the late Schole Doctors, your selues weigh them as litle, as noman lesse. You say in your common talkes, Bernardus non vidit omnia: You haue controlled your Doctor of al Doctors, Peter Lombard, with this common Caueat in the Margine, Hic Magister non tenetur: Here our Doctor is no Doctor. You your selfe M. Hardinge, in this your very Booke against our Apologie saie, that your Doctor Gratian was deceiued, and in strde of Anacletus alleged Calixtus. You your selfe againe saie, If in a secrete pointe of learninge S. Augustine, or S. Cyprian teache singularly, wee folowe them not: muche lesse do wee binde our selues to beleue, what soeuer Albertus Pigghius hath written. And againe, VVee binde our selues neither to the wordes of Syluester, nor of Pigghius. And againe, VVee take not vpon vs to defende al that the Canonistes, or Scholemen saie, or write. And an other of your companie saithe, that your Doctor Gratian hath published greate vnttruthes, and wilfully falsified the General Councel. Nomen vniuersalis, saithe he, assutum est a Gratiano. Thus M. Hardinge, ye vse your Doctors, euen as the Marchante vseth his Counters: sometime to stande for an hundred poundes, sometime for a pennie.

But nowe let vs a litle examine the particulars of your bil. Ye come in with Processions, with Lightes, with Torches, with Tapers, with Chrysme, with Oile, with Tunicles, and Chibbles, with Holy Water, and holy Breade, and I knowe not, what els: as if al these thinges had descended directly from the Apostles, and without the same the Church of God were no Church.

Acridly, M. Hardinge, we hate not any of al these thinges. For we knowe, they are the Creatures of God. But you haue so misused them, or rather so defiled, and beraied them with your superstitions, and so haue with the same mocked, and deceiued Goddes people, that we can no longer continue them without great conscience. I wil passe over the rest, and speake onely of your Oile, whereof you seeme to make moste accompte. In your Pontifical thus are ye taught to blesse your Oile: Fiat Domine hoc Oleum te benedicente, vnctio Spiritualis ad purificationem Mentis, & Corporis: O Lorde, let this Oile by thy blessinge, be made a Spiritual Ointement to purifie both Soule and Body. And againe, Emitte quæsumus, Sancte Pater, Spiritum Sanctum Paracletum tuum de Cœlis in hanc pinguedinem Oliuæ, ad refectionem Corporum, & Sanationem animarum: O holy Father, wee beseeche thee, sende downe thy holy Sprite the Comforter from Heauen into this fatnesse of the Oline, to the refreshinge of Body and Soule. In like sorte ye are taught to praye over the sick: Per hanc Sanctam vnctionem, & suam pijsimam misericordiam ignoscat tibi Deus, vt per hanc vnctionem habeas Remissionem omnium peccatorum: By this holy enointinge, and by his greate Mercie God pardone thee, that by this enointinge thou maiste haue Remission of al thy sinnes. These thinges cannot be denied: they are witten in al your Manuals, vsed and practised in al your Churches. Ye call it Holy Oile, & Oile of Saluation: Ye beare the people in hande, that thereby they shal haue health of Body & Soule: And yet in dede ye haue no Chrysme at al. For Pope Innocentius saithe, Chrisma conficitur ex Oleo, & Balsamo: The Chrysme is made of Oile and Balsame. And to the makinge thereof the Balsame is as necessarie, as the Oile. But these many hundred yeres ye haue had no Balsame, nor hath there benne any to be had: Therefore ye haue had no Chrysme this longe while, but haue deceiued the people with quid pro quo, geuinge them one thinge for an other.

Now that your Oile came not from the Apostles, your owne Doctor Panormitan is witness. For thus he writeth, Apostoli olim conferebant Spiritum Sanctum sola manus impositione. Et quia hodie Prælati non sunt ita beati, fuit institutum, vt illi conferrent hoc Sacramentum cum Chrismate: The Apostles in olde time gaue the Holy Ghoste onely by laieinge on of handes. But nowe a daies bicause Bishoppes be not so Holy, order hath benne taken, that they shoulde geue this Sacramente with Chrysme.

Neither is this mater so thorowly approued by al Antiquitie, as M. Hardinge imagineth. For Pope Innocentius is witness, that in olde times there were some, that founde faulte with these doings. These be his wordes: Non Iudaizat

Ecclesia,

M. Hardinge,

Fol. 92. b.

M. Hardinge,

Fol. 131. b.

M. Hardinge,

Fol. 158.

Copys, Dialogo.

1. Pag. 33.

De Consec. Olei.

Extra. De Sacra

vnctione.

Panormitan. De

Consuetud. ca. 5.

Ecclesia, cum vnctionis celebrat Sacramentū, sicut Antiqui mentiuntur: *The Church is not Jewishe in solemnizinge the Sacramente of Vnction, as the Elders haue misreported.*

Touchinge your Lightes, and Tapers, Beatus Rhenanus a man of greates learninge, and iudgemente, doubteth not, but ye borrowed the vse thereof from the Heathens. I graunte, the Christians in olde time had Lightes in their Churches, when they mette together at their common Prayers. But it appeareth by the Ancient Fathers, that the same Lightes serued to solace them against the darke, and not for any vse of Religion. S. Augustine saith, Vouent alius Oleum, alius Ceram ad luminaria noctis: *They promise (to the Church) one Oile, an other Waxe, for the night Lightes. Likewise saith Eusebius, καθάρον φῶς, ὡς οὐρανὸς ἐξαγνέσαι πρὸς ἐκλαμψαίν τῶν ἐυχόμενοις. Ignis Purus, quantum satis esset ad præbendum lumen precantibus. A cleare Lighte, so mutche as might suffice the people at their Prayers. So likewise saith S. Hierome, Cereos non clara luce accendimus, sed vt noctis tenebras hoc solatio temperemus: Wee light not our Tapers at midde daie, but onely by this comferte to ease the darkenesse of the night. Therefore, M. Hardinge, vnto you, that set up Lightes in your Churches, as your selfe saie, to the Honour of God, the Aunciente ffather Lactantius saith thus, Num mentis suæ compos putandus est, qui Authori, & Datori Luminis Candelarum, & Cerarum lumen offert pro munere? What, maie wee thinke, he is wel in his wittes, that vnto God the Maker and Gener of Light wil offer up Candels, and Tapers for a present? Merily Tertulian saith, Accendant quotidie lucernas, quibus lux nulla est, &c. Illis competunt & Testimonia tenebrarum, & auspicia poenarum: Let them that haue no lighte (of God) set up their Tapers euery daie, &c. To them belongeth bothe the Testimonie of darkenesse, and the beginnunge of Paine.*

But what shal I saie of your Holy Water? No doubt it must needes serue, as your Oile dothe, to the saluation of body, and soule. Augustinus Steuchus, a principal Doctour of your side saith, Non inane institutum est, quod Aquas sale & Orationibus sanctificamus, vt ad eorum aspersum delicta nostra deleantur: *It is no vaine inuention, that wee hallowe Water with Salte and Prayers, that by the sprinklinge thereof our sinnes maie be forgiven. Thus profanely, and Heathenlike he writeth, as if the Bloude of Christ were quite dyled vp.*

Beside al this, one of your Doctours of Louaine telleth vs in good sadnesse, by reporte of one of the Iesuites, that in India Holy Water is very wholesome to dyle awaie Misse, and to make barren Wemen to conceiue. I saie not this matter: The place maie be seene. M. Hardinge, I muste needes saie of your company, that one saide sometime of the Grecians, *Theise that cal themselves Catholiques, are euer Children.*

We saie, ye haue chaunged nothing, that is of necessitie either to be belæued, or to be obserued. What necessitie ye meane, I can not wel conecture. For when you liste, your Holy Water, and Holy Breaðe must needes be of necessitie. But in dede of the ancient Godly orders of the Church ye haue in a manner leaste nothinge, onlesse it be such as ye might best haue spared: and the same ye haue so defaced with superstition, that it hath now quite losse his former vse, and is not the same it was before. Certainly if you had changed nothinge, then should you haue nowe no Priuate Masse.

Therefore wee maie iustly saie to you, as Tertullian saith in like case vnto the Romaine Heathens: Vbi Religio? vbi veneratio Maioribus debita? Habitu, victu, instructu, sensu, ipso denique sermone Proavis renuntiaistis. Laudatis semper Antiquitatem: noue de die viuistis. Per quod ostenditur, dum à bonis Maiorum institutis deceditis, ea vos retinere & custodire, quæ non debuistis: cum quæ debuistis, non custoditis: *Where is your Religion? Where is the reuerence dewe to your forefathers? You haue forsaken them in your apparel, in your diet, in your order, in your meaning, and in your speeche. Ye change your life daiely: Yet ye praise Antiquitie. Whereby it appeareth, while ye leaue the good orders of your Elders, that yee keepe the thinges, yee should not*

Extra. De sacra vnction. Vngitur.

In Annotation. in 5. lib. contra Maritonem.

Aug. de tempo. in Natali Do.

sermo. 3.

Eusebius de vita

Constan. Orat. 3.

Hieron. aduer.

Vigilantium.

M. Hardinge,

Fol. 7. b.

Lacta. li. 6. ca. 2.

Tertul. de idolo-

latia.

Aug. Steuchus

in librum nu-

mer. Cap. 19.

Copus Dialo. 1.

Pa. 18. b.

ΕΛΛΗΝΕΣ ὑμεῖς

αὐτοὶ ποιεῖτε

ἑσέ: Plato in

Timæo: &

Theodoret. De

corrigendis Gra-

corum affectio-

bus. Lib. 1.

Tertull. in Apos-

logetico.

keepe: seeinge ye keepe not the thinges, ye shoulde keepe.

The Apologie, Cap. 2. Diuision. 10.

And that this mater shoulde not seeme to be donne but vpon priuie sleaunder, and to be tossed to and fro in a corner onely to spite vs, there haue benne besides wilily procured by the Bishop of Rome certaine persons of eloquence penoughe, and not vnlearned neither: whiche shoulde put their healpe to this cause nowe almoste despaired of, and shoulde polishe and set sooth the same, bothe in booke and with longe tales, to the ende, that, when the mater was trimly and eloquently handled, ignorant and buskillful persons mighte suspecte there was somme greate thinge in it. In dedde they perceiued, that their owne cause did euery where go to wracke, that their sleightes were now espied and lesse esteemed, and that their healpes did dayly faile them, and that their mater stode altogether in greate neede of a cunninge spokesman.

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VVe cannot despaire of this cause, onlesse we woulde forsake our Faith, as ye haue. For beleuinge Christe, which our faith leadeth vs vnto, we cannot mistrust the continuance of this cause, Heauen and Earth shal passe, but my wordes shal not passe, faithe Truthe it selfe. And his wordes tel vs, that he wil be with his Church al daies to the worldes ende: And that he hathe besought his Father to geue to it the Sprite of Truthe to remaine with it for euer. Then be we most assured of this cause. VVe tel you therefore, it standeth, and shal stande by Christes presence, and by the Holy Ghostes assistance, to the ende. Your cause yet standeth not, but wauereth and tottereth, as that whiche S. Paule termeth a puffe of doctrine, and doubtlesse shortly shal it shal, as al Heresies haue fallen.

The authours and professours of them be dead and rotten, in Hel fire with weeping and grintage of teeth. The like iudgemente looke ye and your felowes to haue, if ye repente not, and reuoke your Heresies by time.

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The Church of God shal stande still, yea though Rome were possessed with Antichriste. It is true that Christe faithe, Every plante, whiche my Heauenly Father hath not planted, shal be rooted vp: vpon whiche wordes S. Hilarie faithe, Significat, Traditionem hominum eruendam esse, cuius fauore transgressi sunt Præcepta Legis: He meaneth, that the Tradition of man, for whiche Traditions sake they haue broken the Lawe of God, shal be taken vp by the rootes. Heauen and Earthe shal passe: and your fantasies, and diuises, *M. Hardinge*, shal passe: the Lorde hath spoken it: But the Worde of God, and his Church shal endure for euer.

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Lucæ. 21.

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August. in Psal. 36. par. 3.

sapient. 9.

The Apologie, Cap. 3. Diuision. 2.

Nowe as for those thinges whiche by them haue benne laide against vs, in parte they be manifestly false & condemn'd so by their owne iudgementes, whiche spake them: partly againe, though they be as false too in dedde, yet beare they a certaine shewe and colour of truthe, so as the Reader (if he take not good heede) mate easily be tripped and brought into errour by them, specially when their fine and cunninge tale is added thereunto: And parte of them be of such sort, as we ought not to shunne them as crimes or faultes, but to acknowledge and confesse them as thinges wel donne, and vpon very good reason. For shortly to saie the truthe, these folke falsely accuse and sclaunder al our dooinges, yea the same thinges, which they them selues cannot denie but to be rightly and orderly donne: and for malice doo so misconstrue and depzaue al our sakeinges and dooinges, as though it were impossible, that any thing could be rightly spoken or donne by vs. They shoud more plainely and sincerely haue gonne to woork, if they woulde haue dealte truely: But nowe they neither truely nor sincerely, nor yet Ch�istianly, but darkely and craftily charge and batter vs with lies, and doe abuse the blindenesse and fondenesse of the people, togeather with the ignorance of Princes, to cause vs to be hated, and the Truthe to be suppressed.

This, I say, is the power of darkenesse, and of men, whiche leane more to the amased wonderinge of the rude multitude, and to darkenesse, then they doo to Truthe & Light: and as S. Hierome saithe, doo openly gaine saie the Truthe, closinge by their eyes, and wil not see for the nonce. But we geue thanks to the most good and mighty God, that such is our cause, where againste (when they would faimest) they were hable to vtter no despite, but the same, whiche might as wel be wrested againste the Holy Fathers, againste the Prophetes, againste the Apostles, againste Peter, againste Paule, and againste Ch�iste him selfe.

Hierony. aduersus Rufinum.

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This, I say, is the power of darkenesse, and of men, whiche leane more to the amazed wonderinge of the rude multitude, and to darkenesse, then they doo to Truth & Light: and as S. Hierome saith, doo openly gainsaie the Truth, closinge vp their eyes, and wil not see for the nonce. But we geue thanks to the most good and mighty God, that such is our cause, where againste (when they would faintest) they were hable to utter no despite, but the same, whiche might as wel be wrested againste the Holy Fathers, againste the Prophetes, againste the Apostles, againste Peter, againste Paule, and againste Christe him selfe.

Hierony. aduersus
Rufinum.

M. Hardinge.

The Catholikes doo not burden you with ought, wherein by their owne iudgements they condemne themselves, as ye slea under them, not onely here, but oftentimes in your Booke. For if they iudged otherwise, they would not wittingly do against their iudgemente. That is the special properie of an Heretike, whom S. Paule biddeth al men to auoide, knowing that he that is suche, is peruered, and seemeth euen condemned by his owne iudgement.

Tim. 3.

They shewe bothe your blasphemous Heresies, and your wicked actes. Luther, ye know, powdered out his Heresies and villanies, &c. Your robbing of Churches, persecuting of men for standing stedfastly in the faith of the Holy Forefathers, your incestuous mariages of Monkes, Friars, and Nonnes, your breache of solemn vows for fleshly pleasure, your prophaning and abandoning of Holy Sacramentes, your contempt of auncient and godly ordinaunces and discipline of the Church, and suche other things of like estimation.

For in deede the Catholikes doo persecute you, (if suche deserued entreatinge of euill persons maye be called persecution) and al good folke besides, we graunt, and shal so doo, so longe as they loue the Truthe, and keepe them in the vnitie of the Church. Yet with no other minde doo they persecute you, then Sara did Agar: then Christe the Iewes, whome he whipt out of the Temple: then Peter did Simon Magus.

Genes. 16.
Iohan. 8.
Egesippe*The Bishop of Sarisburie.*

Petuis, M. Hardinge, it might please you to remember, that Bartholomæus Latomus a Doctour of your side confesseth in wittinge to al the world, that our request touching the Holy Ministration vnder Bothe Kindes, accordinge to Christes firste Institution, is iuste and reasonable:

Bar. Latomus
aduersus BuceriGerard Lorichius
us De Missa
proroganda. In
7. par. Canonis.

That Gerardus Lorichius an other of your owne side saith, Sunt Pseudocatholici, qui Reformationem Ecclesie quoquo modo remorari non verentur: *They be false Catholiques* (and this, M. Hardinge, he speaketh of you, beinge one of your owne) *they be False Catholiques, that hinder the Reformation of the Church by al meanes they be able.* He saith, you be false Catholiques, far contrary to the common opinion: and concludeth in the ende, that the wilful maintenance and sequel of your Doctrine in this point, is, as he calleth it, Hæresis, & Blasphemia pestilens, & execrabilis: *An Heresie, and a Blasphemie against God, Pestilent and Cursed:*

seruati Gard. in
the Duties so-
phistic.

That others of your side confesse, that this your vie of Ministration vnder One Kinde, whiche now ye call Catholique, began first, not of Christe, or his Apostles, or any Ancient Learned Father: but onely of the errour, or, as he better termeth it, of the simple Deuotion of the People:

Albertus Pighius
us De Missa
Triuata.
Platina in Pio.
1.
Io. Sleidanus.
Lib. 4.

That Albertus Pighius, the stoutest gallante of al your Campe, graunteth there haue benne, and be many Abuses in your Masse, notwithstandinge ye haue tolde vs far otherwise:

That Pope Pius oftentimes graunted, and bled commonly to sale, He saue great causes, why Priestes shoulde be restored to the libertie of Mariage: That Pope Adrian by his Legate Cheregatus confessed openly at Norenberg in the General Diet of al the Princes of Germanie, that al the il of the Church came firste à culmine Pontificio, *From the topp of the Pope:*

M. Hard. fo. 22. b

And to be short, M. Hardinge, it might haue pleased you to remember, that your selfe in your firste Booke, in the Defense of your Priuate Masse, haue written thus: Mary, I denie not, but that it were more commendable, and more Godly on the Churches parte, if many wel disposed, and examined, woulde be partakers of the blessed Sacramente with the Prieste.

Gene. 16.
Iohan. 2.Chrysost. in Marc.
the. Homil. 19.

All these things, M. Hardinge, be they Uses, or Abuses: Reasonable, or Unreasonable: Right, or Wrong: Better or Worse: Be they neuer so wicked, neuer so Blasphemous, neuer so cursed, yet be they stoutly defended stil, and no hope offered of amendement: With what Conscience of your parte, he onely seeth, that seeth the Conscience. You graunte, ye persecute your brethren, where ye haue the Swerd, and maie persecute: but as Sara did Agar: as Christe did the Iewes: and not otherwise. Verily, M. Hardinge, that Christe or Sara were persecutours, I haue not greatly heard. But I remember Chrysostome saith thus: Nunquid Ovis Lupum persequitur aliquando? Non, sed Lupus ouem. Sic enim Caim persequutus est Abel: non Abel Caim. Sic Ismael persequutus est Isaac, non Isaac.

Isaac Ismael: Sic Iudæi Christum, non Christus Iudæos: Hæretici Christianos, non Christiani Hæreticos. Ergo ex fructibus eorum cognoscetis eos: What, doothe the Sheepe persecute the Woulfe at any time? No, but the Woulfe doothe persecute the Sheepe. For so Caime persecuted Abel, not Abel Caime: So Ismael persecuted Isaac, not Isaac Ismael: So the Jewes persecuted Christe, not Christe the Jewes: So the Hæretiques persecute the Christians, not the Christians the Hæretiques. Therefore ye shal know them by their Fruits.

S. Augustine saith, Non eo modo persecutionem passi sunt Pseudoprophete ab Elia, quomodo ipse Elias a Rege nequissimo: Neither were the False Prophetes so persecuted by Elias, as Elias was persecuted by the wicked Kinge. Surely Chrysostome saith, Quem videris in sanguine persecutionis gaudentem, Lupus est: Whome so ever ye see reioicing in the Bloudde of persecution, he is the Woulfe.

But ye pretende greate good wil, and saie, We persecute & murder your Bishops, thzen for Loue, as Christe persecuted the Jewes. So I trowe, Aristophanes saith, Philippides toke a cudgel, and beate his Father, and al for loue. How be it, M. Hardinge, neither are you armed, as Christe was armed: nor was Christe armed, as you are armed. I must saie to you, as S. Augustine saith vnto the Hæretiques the Donatistes: Hanc formam ne ab ipsis quidem Iudæis persecutoribus accepistis. Illi enim persecuti sunt Carnem ambulantis in terra: Vos Euangelium sedentis in Coelo: Ye learned not this fourme of persecution, no not of the Jewes. For they persecuted the Fleashe of Christe walkinge in the Earthe: You persecute the Gospel of Christe sittinge in Heauen. Robert Holcote emonge other his doctores moueth this question, An Amor sit odium: Whether Loue be hatred, or no. If he were now alieue, and saue your dealinge, and the kindnesse of your Loue, I belcuc, he woulde put the mater out of question, and saie, vndoubtedly your Loue is hatred, it is no Loue. So Moses saith, Ismael plaied or sported with Isaac. But S. Paule saith, The same plaieinge and sportinge was persecution. For thus he writeth: He, that was after the Fleashe, persecuted him, that was after the Sprite.

I doubt not, but you thinke, of your parte it is wel done. For so Christe saith, Who so ever shal Murder you, shal thinke he offereth a Sacrifice vnto God. And your selues haue sette to this note in greate Letters in the Margine of your Decrees: Iudæi mortaliter peccassent, si Christum non Crucifixissent: The Jewes had Sinned deadly, if they had not hanged Christe vpo the Crosse. Benedictus Deus, qui nō dedit nos in captione Dentibus eorum: Blessed be God, that hath not geuen vs to be a Preie vnto their Teeth.

To al the reste it is sufficient for M. Hardinge to saie, They be Blasphemous Heresies: wicked Actes: Luthers Heresies, and Villanies: Robbinge of Churches: Breaches of Vowes: Fleashe pleasures: Abandoninge of the Holy Sacramentes: Malices, Sclaunders, and Lies. And besides these thinges, in effecte he answereth nothinge. Howe to answerare nothinge with some thinge, it were worthe nothinge.

The Apologie, Cap. 3. Division. 5.

Howe therefore, if it be leeful for these folkes to be eloquent and finetongued in speakinge euil, surely it becommeth not vs in our cause, beinge so very good, to be dounge in answeringe truely. For, mienne to bee carelesse, what is spoken by them and theire owne matter, be it neuer so falsely and sclaunderously spoken, (especially when it is sutch, that the Maiestie of God, and the cause of Religion maye thereby be dammaged) is the parte doubtlesse of dissolute and retchelesse persons, and of them, whiche wickedly winke at the iniuries donne vnto the Name of God. For although other wronges yee oftentimes greate, maye be bozne and dissembled of a milde and Christian man: yet he that goeth smoothely awaye and dissembleth the mater when he is noted of Heresie, Rufinus was woont to denie, that man to be a Christian. Wee therefore wil doo the same

August. contra
Lice. Petilian.
Lib. 2. Cap. 19.
Chrysost. in Ope
pere Imperfecte
in Mattha. Ho-
mil. 19.
In Vespis.

August. contra
Lice. Petilian
Lib. 2. Cap. 87.
Holcote, in 1. sc.
ten. Quast. 3.
Art. 8. Dubi. 2.
Orig. in Genesi
Homi. 7.
Gene. 22.
Galat. 4.

Iohan. 16.
Dist. 13. Item.
In Margine.

thinge, whiche al Lawes, whiche natures owne voice doothe commaunde to be donne, and whiche Christe him selfe did in like case when he was checked and reuiled: to the intent we maie put of from vs these mennes slaunderous accusations, and may defende soberly and truely our owne cause and innocencie.

M. Hardinge.

Yee haue not proued, the Truthe to be of your side, nor euer shal be able to proue, mainteining the Doctrine of the Lutherans, Zwinglians, and Caluinistes, as ye doo. Now al dependeth of that point. And bicause yee haue not the Truthe, what so euer ye saie, it is soone confuted: and what so euer ye bringe, it is to no purpose.

The Bishop of Sarisburie.

This is the very issue of the case: Whether the Doctrine that wee profess, be the Truthe, or no. Whiche thinge through Goddes Grace, by this our confession, in parte maie appere. I beseeche God the Authour of al Truthe, and the Father of Light, so to open our hartes, that the thinge that is the Truth in deede, maie appere to vs to be the Truthe.

The Apologie, Cap. 4. Diuision. 2.

For Christe verily, when the Phariseis charged him with Sorcery, as one that had some familiare Sprites, and wrought many thinges by their helpe: I, saide he, haue not the Diuel, but doo glorifie my Father: but it is you, that haue dishonoured me, and put me to rebuke & shame. And S. Paule, when Festus the Lieutenaunt scorned him, as a mad man: I (saide he) mooste deere Festus, am not mad, as thou thinkest, but I speake the Wordes of Truthe & sobrenesse. And the ancient Christians, when thei were slaundered to the people for mankillers, for Adulterers, for committers of incest, for disturbers of the common Weales, and did perceiue, that by such slaunderous accusations the Religion whiche they professed, mighte be brought in question, namely if they should seeme to holde their peace, & in manner confesse the faulte: lest this might hinder the free course of the Gospel, they made Orations, they put by Supplications, and made meanes to Emperours, and Princes, that they might defende them selues and theire felowes in open Audience.

M. Hardinge.

VWhen ye proue, that ye haue the Truthe, then maye ye be admitted, in your Defence to alleage the example of Christe, of S. Paule, and of the first Christians. But nowe wee tel you, beinge as you are, these examples serue you to no purpose. And for ought ye haue saide hitherto, the Anabaptistes, Libertines, Zwenkfeldians, Nestorians, Eunomians, Arians, and al other pestiferous Heretikes might saye the same aswel as ye. Christe was charged of the Iewes with vsinge the power of impure Sprites, blasphemously: Paule was scorned of Festus, as a mad man, without cause: the Ancient Christians were accused by the Infidels of hainous crimes, falsely. But ye are accused of Heresies and sundrie Impieties, by Godly, VVise, and Faithful men, vpon Zeale, by good aduise, and truely. And as for those Auncient Christians, when they made Apologies or Orations in the Defence of the Christen Faithe, they did it so as became Christen men, plainly and openly. Either they offered them to the Emperours with their owne handes, or put to their names, and signified to whome they gaue the same. As S. Hilary deliuered a Booke in Defense of the Catholique Faithe against the Arians to Constantius. Melito and Apollinaris wrote their Apologies to the Emperours. S. Iustine the Philosopher and Martyr gaue his first Apologie for the Christians to the Senate of the Romaines, the second to Antonius Pius Emperour: Tertullian to the Romaines. S. Apollonius the Romaine Senatour and Martyr, did Reade his Booke openly in the Senate house, which he had made in Defense of the Christian Faithe. But ye doo your thinges that ought to be done openly, in Hucker Mucker. Ye set forth your Apologie in the name of the Church of Englande, before any meane parte of the Church were priuie to it, and so as though either ye were ashamed of it, or afraide to abide by it. The inscription of it is directed neither to Pope nor Emperour, nor to any Prince, nor to the Church, nor to the general Councel then being when ye wrote it, as it

Luke. 11.
Act. 26.
Tertul. in
Apolog.
The Apologies of
the old Fathers were
lawfully published.
Eccle. Hist.
Lib. 4. Ca.
26.
Eccle. Hist.
li. 5. ca. 31.

it, as it was moste conuenient. There is no mans name set to it: It is Printed without Priuilege of Vntruth. the Prince, contrary to the Lawe in that behalfe made: allowed neither by Parliament, nor by Proclamation, nor agreed vpon by the Clergie in Publike and lawfull Synode. This packing becometh you: it becometh not the vpright Professours of the Truthe. VVherefore your vnlawfull Booke, as it is, so it maie be called an Inuectiue, or rather a Famous Libel, and sleaundersous VVrite, as that whiche seemeth to haue benne made in a corner, and caste abroade in the streetes, the Authours whereof the Ciuil Lawe punisheth sharply.

The Bishop of Sarisburie.

Howe farre forthe these examles maie serue vs, we remit the iudgemente thereof to the discrete Christian Reader. It is not yenough thus to crie out, Impieties, and Heresies. M. Hardinges bare Worde in this behalfe is not sufficient to warrant an euidence. Certainly emonge other greate comfortes, that we haue in Goddes mercies, this is one, and not the leaste, that touchinge the Innocencie, and right of our cause, we maie saie to you, as Christe saide to the Phariseis, *Wee haue not the Diuel, but we glorifie our Father: Or, as S. Paule saide vnto Festus, Wee are not madde (M. Hardinge) as ye reporte of vs: but wee utter vnto you the Woordes of Truthe and Sobrietie.*

*Iohan 8.
Act. 16.*

But this is a piteous fault: The names of al the Bishoppes, Deanes, Archebishops, Personnes, Vicars, and Curates of England are not set to our Apologie. It is directed neither to the Emperoure, nor to the Pope, nor to the Council. Neither is it Printed with Priuilege of the Prince. This laste clause is a manifeste Vntruth, and maie easly be reproued by the Printer. Hereof ye conclude, It is a sleaundersous Libel, and was wrytten vnder a Hedge, and, as you saie, sit Ducket Ducket.

First, were it graunted, that al ye saie of Hilarie, Melito, Iustinus, Tertullian, and Apollonius were true: Yet must it needes folowe, that al Bookes, that are not subscribed with the Authours names, were wrytten in a corner? Firste to beginne with the Scriptures, tel vs, M. Harding, who wrote the Bookes of Genesis, of Exodus, of Leuiticus, of Numeri, of Deuteronomium, of Iosue, of the Iudges, of the Kinges, of the Chronicles, of Iob, &c. Who wrote these Bookes? I saie: Who Authorized them? Who subscribed his name? Who sette to his Seale? The Booke of VVisedome by some is fathered vpon Philo, by some vpon Salomon. The Epistle vnto the Hebrewes, some saie, was wrytten by S. Paule: Some, by Clemens: Some, by Barnabas: Some, by some other: and so are we vncertaine of the Authours name. S. Marke, S. Luke, S. Iohn, neuer once named them selues in thre Gospels. The Apostles Crede, the Canons of the Apostles, by what names are they subscribed? Howe are they authorized? To what Pope, to what Emperour were they offered? To leane others the Ancient Doctors of the Church, which, as you knowe, are often misnamed, Ambrose for Augustine, Greeke for Latine, Peter for Olde: your Doctor of Doctors, the fairest flower, and crophe of your garlande Gratianus, is so wel known by his name, that wise menne can not wel tel, what name to geue him. Erasmus saith of him thus, *Quisquis fuit, siue Gratianus, siue Crasianus: What so euer name wee maie geue him: be it Gratianus, or Crasianus.* And againe he saith, *Eruditi negant, illam Gratiani, nescio cuius, congeriem vlla vnquam Publica Ecclesie autoritate fuisse comprobata: The learned saie, that Gratians Collection, or heape of maters, was neuer allowed by any Publike Authoritie of the Church.* And againe, *Non constat vllis argumentis, quis fuerit Gratianus, quo tempore opus suum exhibuerit, cuius Pontificis, cuius Concilij fuerit Autoritate comprobatum: It cannot appeare by any tokens of recorde, neither what this Gratian was: nor at what time he offered up his Booke: nor what Council, nor what Pope allowed it.*

*Erasm. In Prasfat. in certam Seriem quart Tom. Hieronymi.
Erasm. In Prasfat. tione in. 4. Tom. Hieronymi.*

Who subscribed the late Council of Colaine? Who subscribed the Booke not longe sithence set abroade vnder the name of the Church of Colaine, and named Antididagma? To be shorte, who subscribed your owne late Booke intituled the Apologie of Priuate Masse? Where were they wrytten? Where were they subscribed? By what authoritie, and vnder what names were they allowed? I wil

saie nothinge of your late Famousse Volume bearinge the name of Marcus Antonius Constantius. This Booke, as you see, hath three greates names: notwithstandinge the Authour him selfe had but two: and yet not one of al these three. What, M. Hardinge, would you make your Brethren beleue, that al these be but sleaundersous Whittes, dyssed onely in Hucker Pucker, and vnder a Hedge?

Act. 15.

The Decree, the Apostles made in the fiftenthe Chapter of the Actes, it appeareth not, it was so curiously subscribed with al their names. The Protestation of the Bohemiens in the Councel of Basile, the Confession of the Churches of Geneva and Heluetia, so ought that I knowe, haue no lutch Publique Subscriptions. Neither is it necessarie, nor commonly vsed, to toyne Private mennes names to Publique maters: neither in so mightie and ample a Reaime, vpon al incident occasions is it so easy to be donne. Briefely, our Apologie is confirmed by as many names, as the highe Courte of Parliament of Englande is confirmed.

Neither was the same conceiued in so darke a corner, as M. Hardinge imagineth. For it was afterwarde imprinted in Latine at Parise: and hath benne since thence Translated into the Frenche, the Italian, the Duche, and the Spanishe tongues: and hath benne sente, and bozne abroade into Fraunce, Flaunders, Germanie, Spaine, Poole, Hungarie, Denmarke, Sueueland, Scotlande, Italie, Naples, and Rome it selfe, to the iudgement and trial of the whole Church of God. Psea it was Readde, and sharply considered in your late Couent at Trident, & greates threats made there, that it shoulde be answered, and the mater by two notable learned Bishoppes taken in hand, the one a Spaniarde, the other an Italian: Which two notwithstandinge, these five whole yeeres haue yet donne nothing, nor, I beleue, intende any thinge to do. In deede certayne of your Brethren haue benne often gnawinge at it: but lutch as care nothinge, nor is cared, what they waite.

But if names be so necessarie, wee haue the names of the whole Clerergie of Englande, to confirme the Faith of our Doctrine, and your name M. Hardinge, as you can wel remember, amongst the reste: onelesse, as ye haue already denied your Faith, so ye wil now also denie your name.

To conclude, it is greater modestie to publishe our owne Booke, without Name, then, as you do, to publishe other mennes Bookes in your owne Names. For in deede, M. Hardinge, the Bookes ye sende so thicke ouer, are not yours. Ye are but Translatours: ye are no Authours. If euery birde shoulde fetch againe his owne feathers, alas your poore Chickens woulde die for colde.

Theodoret. in
Hist. Ecclesiast.

But you saie, Wee offered not our Booke to the Pope. No, neither ought wee so to do. He is not our Bishop: He is not our Judge. Wee made saie vnto him, as the Emperoure Constantius saide sometime to Pope Liberius, Quota es tu pars Orbis terrarum? What greates portion art thou of the whole Worlde? As for your Councel of Tridente, God wote, it was a sleely Couente, so ought that maie appeare by their Conclusions.

Wee offered the Defense, & profession of our Doctrine vnto the whole Church of God: and so vnto the Pope, and to the Councel too, if thei be any parte, or member of the Church: and by Goddes mercie, shal euer be hable in al places bothe with our handes, and with our Bodies to yelde an accompte of the hope wee haue in Iesus Christe. Whereas it liked you to terme our Apologie a Sclaundersous Libel, I doubt not, but who so euer shal indifferently consider your Booke, shal thinke M. Hardinges tonge wanteth no sleaunder.

The Apologie, Cap. 4. Diuision. 3.

But wee truely, seeinge that so many thousandes of our brethren in these laste twentie yeeres haue bozne witness vnto the Truthe, in the middes of moste painefull tormentes, that coulde be diuised: and when Princes desirous to restraine the Gospel, sought many waies, but preuailed nothinge, and that now almost the whole worlde doeth beginne

beginne to open their eies to beholde the light: wee take it, that our cause hath already bene sufficiently Declared and defended, and thinke it not needeful to make many wordes, seeinge the very mater saith the penoughe for it selfe.

M. Hardinge.

The reasons and examples ye bringe for it, conclude nothinge. Bicause lackinge Truthe, ye builde vpon a false grounde, what so euer ye set vp, eistones it falleth, beinge staied by no iuste proufe. Here ye goe soorth, and faine woulde ye proppe vp that mater: but your Reasons be as weake as before. There haue not so many thousandes of your Brethren benne burnt for Heresie in these laste twentie yeeres, as ye pretende. But when ye come to boasting, then haue ye a great grace in vsinge the Figure Hyperbole: Then Scores be Hundreds: Hundreds be Thousandes: Thousandes be Millions.

Seruetus
burnte for
Heresie at
Geneua.
Dauid
George.
Ioan of
Kent.
Aetes and
Monu-
mentes.
A weake
argument
of Truthe.
This Carnal
Gospel
soone taketh
place
amonge
carnal
hearers.
The argu-
ment of the
defenders
seruinge
wel for
Antichrist.
Matth. 24.
The argu-
ment of
multitude
retained
vpon the
defenders
is a contrary
conclusio.
Matth. 28.
Iohan. 14.

But what was Michael Seruetus the Arian, who was burnt at Geneua by procurement of Caluine, a Brother of yours? Dauid George that tooke vpon him to be Christe, who was taken vp after he was buried and burnte at Basile, was he your Brother? To come neare home, Ioan of Kente that filthe, who tooke soorth a lesson further then you taught her (I trowe) or yet Preache, was she a Sister of yours? So many Adamites, so many Zwencsfeldians, so many hundredes of Anabaptistes and Libertines, as haue within your twentie yeeres benne ridde out of their liues by fire, sword, and water, in sundry partes of Christendome, were they al of your blessed Brotherhed?

And this is the chiefe argument yee make in al that Huge Dungehil of your stinking Martyrs, whiche yee haue intituled Aetes and Monumentes. But we tel you, It is not deathe that iustifieth the cause of dyinge: But it is the cause of dyinge that iustifieth the Deathe.

Princes (ye saie) were desirous to restraine your Gospel, and though they went about it by many waies, yet preuailed they nothinge. Therefore your Doctrine must needes be the true Gospel. As good an Argumente as this is, maie Theeues make in their Defense. For Princes be desirous to keepe their Dominions from Robbinge, and haue euer deuised straight Lawes and punishments for restrainte of Theeues: yet be Theeues euery where, and theste is dayly committed.

And whereas your Gospel is a grosse Gospel, a Carnal Gospel, a Belly Gospel: wonder it is not, if those people be not wholly withdrawn from assenting to the same, who be not of the finest wittes, and be muche geuen to the Seruice of the Belly, and of the thinges beneath the Belly. Yet where the Princes haue vsed moste diligence, and beste meanes to stoppe the course of your Heresies, there the people remaine moste Catholike: As euery man maie iudge by vewe of Italy, Spaine, Base Almaigne, and Fraunce, before that weighty Sceptre by Goddes secreete prouidence for punishment of sinne, was committed to feeble handes, that for tender age were not able to beare it.

Your other argument, whereby ye woulde persuaide your Gospel to be the Truthe, is, that now (as ye crake) almoite the whole worlde beginne to open their eies to beholde the light. This argument serueth maruelous wel for Antichriste. And truly, if he be not already come, ye maie very wel seme to be his foreronnors. Nay Sirs, if it be true that ye saie, that almoite the whole worlde looketh that waie, knowinge that in the latter daies, and towarde the ende of the world, iniquitie shal abounde, and the Charitie of the more parte shal waxe colde: VVee maie rather make a contrarie argument, and iudge your Gospel to be erroneous and false, because the multitude is so ready to receiue it. Again, Christe hath not loued his Church so little, as that the worlde shoulde nowe beginne to open their eies to beholde the light. For the same presupposeth a former general darkenelle. It standeth not with Christes promises made to the Church, touchinge his beinge with the Church al daies to the worldes ende, and the Holy Ghostes remaining with it the Sprite of Truth for euer, that he shoulde suffer his Church, to continewe in darkenelle and lacke of Truth, these thousand yeeres past, and nowe at the latter daies to reuele the Truthe of his Gospel by Apostlates, Vowebreakers, Churchrobbers, and suche other most vnlike to the Apostles.

The Bishop of Sarisburie.

What so euer we saie, here appeareth smal weight in M. Hardinges saies. Wee make no boaste of the numbers, and multitudes of our Partyes. And yet, as S. Paule saith, if we shoulde needes boaste, we woulde chiesly boaste of suche our infirmities. But we reioise with them, and geue God thanks in their behalfe, for that it hath pleased him, to prepare their hartes vnto temptation, to trie and purifie them as Golde in Fornace, & to keepe them faithful vnto the end.

As For Dauid George, and Seruete the Arian, and suche other the like, they were yours, M. Hardinge, they were not of vs: You brought them vp, the one in Spaine, the other in Flaunders. Wee detected their Heresies, and not you: Wee arraigned them: Wee condemned them: Wee putte them to the Creguition of the Lawes. It seemeth very much to cal them our Brothers, bicause we burnt them. It is knowen to Childzen, it is not the deathe, but the cause of the deathe that maketh

August. in Psal.
34. 147.2.

maketh a Party. S. Augustine saith, Tres erant in Cruce: Vnus Saluator: Alter Saluandus: Tertius Damnandus. Omnium per Poena, sed dispar causa: There were three hanging on the Crosse: The firste was the Sauoure: The seconde to be Saued: The thirde to be Damned. The Paine of al three was one, but the cause was diuerse.

Suetonius Tra.
quillus in Nes
rone.

Your Anabaptistes, and Zuenkfeldians, we knowe not. They finde Harbour amongst you in Austria, Slesia, Moravia, and in sutch other Countries, & Citties, where the Gospel of Christ is suppressed: but they haue no Acquaintance with vs, neither in Englande, nor in Germanie, nor in France, nor in Scotlande, nor in Denmarke, nor in Sweden, nor in any place els, where the Gospel of Christe is clearly preached. But it hath benne your greate Policie these many late yeres, when ye murdered the Sainctes of God, firste to rote out their Tongues, for feare of speakinge: and then afterwarde to tel the people, they were Anabaptistes, or Arians, or what ye listed. With sutch policie Nero sometime that Bloudy Tiranne burnt the Christians in heapes together, and made open Proclamations, that they were Traitors, and Rebels, and had fired the Cittie of Rome.

It pleaseth you for lacke of other Euation, to calle the Storie of Partys a Dunghil of Lies. But these Lies shal remaine in Recorde for ever, to testifie and to condemne your Bloudy doings. We haue imprisoned your Brethren, ye haue stript them naked, ye haue scourged them with Roddes, ye haue burnt their handes & armes with flaminge Torches, ye haue famished them, ye haue drowned them, ye haue burnt them: ye haue summoned them beinge deade, to appeare before you out of their graues, ye haue ripte vp their buried Carcasses, ye haue burnt them, ye haue thrown them out into the Dunghil: ye took a poore Babe fallinge from his Mothers Wombe, and in moste cruel, and Barbarous manner threw him into the fire.

Chrysost. in
Math. Homi. 19.

Al these thinges, M. Hardinge, are true: they are no Lies: The ciues, and consciences of many thousandes can witnesse your doings. The Bloud of innocent Abel crieth to God from the earth: & undoubtedly he wil require it at your handes. Chrysostome saith, as it is alleged before, Quem videris in Sanguine persecutionis gaudentem, is Lupus est: Who so euer hath pleasure in the Bloud of persecution, the same is a Wolfe. We slewe your Brethren so cruelly, not for Murder, or Robberie, or any other greuous crime, they had committed, but onely for that they trusted in the Livinge God. How be it, we maie saie with the Olde Father Tertullian, Cruditatis vestra nostra gloria est: Your crueltie is our glorie.

Tertull. ad Scap.
pulan.

Whereas we auouche the Power and Authozitie of Goddes Holy Word, for that the more it is trodden downe, the more it groweth, & for that the Kings, and Princes of this worlde with al their puissance, and policie were neuer hable to rote it out, your answer is, that this reason maye serue theues as wel as vs. To dissemble your odious comparisons, howe lightly so euer it shal please you to weigh this reason, yet your fozefathers the Phariseis in olde time seemed to make some accompte of it. For thus they murdered, and mistaked amongst them selues: Videtis, nos nihil proficere. Ecce Mundus totus post eum abiit: Ye see, we can doo no good. Loe the whole worlde (for al that we can do) is gone after him. Tertullian likewise saith, Exquisitor quæque crudelitas vestra illecebra magis est Sectæ. Plures efficimur, quoties metimur à vobis. Semen est Sanguis Christianorum: The greatest crueltie, that ye can devise, is an entisement to our Secte. Howe many of vs so euer ye murder, when ye come to the viewe, ye finde vs more and more. The seede of this encrease is Christian Bloud. So S. Augustine, Ligabantur, includebantur, cadebantur, torquebantur, vrebantur: & multiplicabantur: They were fettered, they were imprisoned, they were beaten, they were racked, they were burnt: and yet they multiplied. S. Cyprian saith, Sacerdos Dei Euangelium tenens, & Christi præcepta custodiens, occidi potest, vinci non potest: The Priest of God holdinge the Testamente in his hande, killed he maie be, but overcome he can not be. So likewise Nazianzene, Morte vivit: vulnere nascitur: depaustum augetur: By death it liueth: by woundinge it springeth: by diminishinge it encreaseth.

Iohan. 12.

Tertull. in Apo.
logico.

August. de Ciu.
lib. 22. cap. 6.

Cyprian. lib. 1.

Epist. 3.

Gregorius.

Nazianzen. in
reditum suum
ex agro.

Thus

Thus these Holy Fathers, when they sawe, the Gospel of Christe increased and grew by persecution, contrary to al iudgement of reason, and worldly policie, they were enforced, contrarie to M. Hardinges iudgement, therein to acknowledge the mighty power, and hande of God, and an vndoubted testimonie of the Truthe. Iustinus a Godly Learned Father, and Martyr saith thus of him selfe, Cum audirem Christianos publice traduci, & excogitari ab omnibus, viderem autem eos ad mortem, & ad omnia, quæ ad terrorem excogitari possent, esse intrepidus, cogitabam, nullo modo posse fieri, vt illi in aliquo scelere viuerent: When I (beinge an Heathen, and one of Platoes Scholars) heard that the Christians were accused, and reuiled of al menne, and yet sawe them to goe to their death: and to al manner terrible, and cruel tormēt, quietly, and without feare, I thought with mee self, it was not possible, that such menne should live in any wickednes. The like writeth Sozomenus of the Christians in the Primitive Church: Nec adulatione victi, nec minis perterriti, magnum omnibus argumentum dabant, sese de maximis præmijs in certamen descendere: The Christians neither relentinge by faire meanes, nor shrinkinge for threatenings, made it wel appeare to euery man, that it was for some greate reward, they suffred such trouble.

θανάτου, ἢ
καὶ τομῇ
φύεται, καὶ
ἀλύεται δια-
πανώμενον.
Euseb. li. 4. c. 8.

Sozom. li. 1. c. 1.
Διὰ τοῦ πᾶσι
ἐποίησαν, ὡς
ὑπὲρ μνηστῶν
ἀέδων τοῦ αἵ-
ματός ὑπομέ-
νους.
Psal. 2.
Proverb. 21.

These learned Fathers therefore sawe, that M. Hardinge coulde not see, the encreasinge of the Gospel through deathe, and persecution, maugre the might of worldly Princes, is an euident token of the Truthe. The Prophete Dauid saith, The Princes came, and consulted together againste God, and againste his Christe. But he that dwelleth in heauen, wil laugh them to scorne. There is no wisdom, there is no policie, there is no counsell againste the Lorde.

Further, you saie, Our Gospel is grosse, and the people dulle, and sensual, and geuen to their belly, and beastly pleasure, and therefore the apter, and readier to receiue the same. M. Hardinge, what a desperate cause is this, that cannot stande without such manifest blasphemie of the Gospel of Christe, and dispiteful reproche of Goddes people: Certainly S. Paule saith, The Gospel is the power of God vnto Salvation: And the Prophete Dauid saith, The people is Christes inheritance. What hathe the people so much offended you, that you should either in this place, so scornfully, and so reprochefully repute of them, or in your former Booke so disobediently cal them Swine, and Dogges: Yet is it not so longe sithence your selfe were an earnest professour of the same Gospel, were it neuer so grosse. Where was then your fineness, and sharpenesse of witte: Where was your belly: Where was the rest: You should not so soon haue forgotten your owne selfe.

Rom. 2.
Psal. 2.

M. Har. fo. 155. b.

Surely M. Hardinge, neither wil the sensual man, drowned in filth, and beastly pleasures, take vp his Crosse, and folowe Christe, and yelde his necke to your swearde, or his body to your fire: neither is it a grosse, or sensual Gospel, that wil leade him to the same.

You saie, it standeth not with Goddes promise, to forsake his Church a thousand yeres. It is muche for you, M. Hardinge, openly to breake Goddes commaundementes, to defile his Holy Sanctuary, to turne light into darkenesse, and darkenesse into light: and yet neuertheless to binde him to his promise. Al men be liars, but God onely is true, and preuaileth, when he is iudged. God knoweth his owne. Christe wil be euermore with his Church, yea althoughe the whole Church of Rome conspire againste him.

Psal. 50.
2. Tim. 2.

Addition. ¶ Here M. Hardinge saith, VVee succede the Donatistes, and renewe their wretched obiection againste the Church &c. Howe be it, we are no Donatistes, as his owne conscience wel knoweth. The Donatistes enclosed the Church of God within the bandes of one Countrey, and saide there was no Church, but onely their owne, whiche was in Africa. In like sorte, and with like Truthe, M. Hardinge so often, and so constantly telleth vs this tale, There is no Church, nor Salvation, but vnder the obedience of the See of Rome. It is easy therefore to see, who are the children of those Fathers. We saie, as al the Holy, and Learned Doctors haue saide: The Church of God hath ben euer

M. Har. 90. b.

the papist's argument
is double.

church compared
garden. As the

Cantic. 4.

Canti. 6.

M. Hard. fo 89.

Malach. 1.

Rom. 1.

Hierem. 7.

Michea. 3.

euere from the beginninge, and shal continue vnto the ende, and ouer spreadeth al the partes of the worlde, without limitation of time, or place. Notwithstanding, sometimes by care, and diligence shee is kepte neate, and cleane: sometimes by negligence shee is laide waste, and ouergrown with weeds: and therefore shee is compared vnto a gardine. Sometimes her light is cleare, and beautiful: sometimes shee wanteth, and groweth darke: And therefore shee is compared vnto the Moone.

The Church, you saie, hangeth not of your wel doinge. Goddes name therefore be blessed. For if it honge of you, it could not stande. It hangeth onely of the assurance of Goddes Promise: And the same Promise God extendid as wel to Hierusalem, & Antioche, as he did to the See of Rome. But nowe Antioche, where Peter had his first Apostolique seate, and Hierusalem, where Christe him selfe first planted his Gospel, are bothe forsaken, and leaste vnto the uttermost without faith, and knowledge of God. Notwithstandinge, God is true in al his wordes, yet vnto the wicked he saith, Non est mihi voluntas in vobis: I haue no wil, nor pleasure in you. I wil receiue no Sacrifice at your handes. And S. Paule saith to the Church of Rome, euen to the same Church, wherein you so immoderately gloze & assure your self, it cannot erre, Noli autem sapere, Sed time: Presume not, but stande in awe. For if God haue not spared his owne people of Israel, and Hierusalem, (vnto whom he made his Promise, that his name shoulde dwell there for euere,) howe muche lesse wil he spare the? Marke wel the mercie, and sharpnesse of God. His sharpnesse against them, that are fallen from him: but his mercie towards thee (O thou Church of Rome) if thou continewe stil in his mercie. Otherwise euen thou shalt likewise be hewen downe. Thus M. Harding S. Paule aduiseeth the Church of Rome to walke in awe, with feare and reuerence: And not to presume of her selfe, that shee cannot erre.

The Argumente that you fourme thereof, taken, as you saie, out of the Scriptures, as very simple. For thus it standeth: Christe hath promised to be with his Disciples, and with his Faithful for euere vntil the ende of the worlde, Ergo, the Church of Rome can neuer erre in mater of faith.

The Prophete Hieremie aduiseeth you better: Saie not (saith he) The Temple of God, The Temple of God. We haue his Temple, We haue his Word: We haue his Promise. Put no confidence in such wordes. They be wordes of hyeinge, and Vanitie, saith the Prophete: They wil deceiue you.

So saith the Prophete Micheas of the Priestes, that deceiued the people: Super Dominum requiescunt, dicentes, Nonne est Iehoua in medio nostri? ideo non veniet super nos malum. Idcirco propter vos Sion, vt ager arabitur, & Hierusalem erit in acruum, & Mons Domus in excelsa sylua: They reaste them selues quietly vpon the Lorde, that is to saie, they embolden them selues vpon his promises. Beholde, saith they, is not the Lorde in the middeste amongst vs? Therefore none it shal happen to vs. Euen therefore, saith the Prophete, shal the Castle of Sion be ploughed vp, as the corne fild, and Hierusalem shal lie as a heape of stones, and the Mounte of the Temple, shal stonde waste as a forest.

But why doe you so muche abate your rekening? Why make you not by your full account of fiftene hundred threescore and sixe yeeres, as ye were wonte to doe: Ye haue here liberally, and of your selfe quite striken of fife hundred threescore and sixe yeeres, that is to saie, the whole time, wherein the Apostles of Christe, and Holy Martyrs, and other Learned Fathers, and Doctors liued: in whiche whole time, it appeareth by your owne secreete Confession, the Church of God might wel stande bothe without your Private Masse (for then was there none) and also without many other your like fantasies. Pester ought you, M. Hardinge, so deeply to be grieued, and to cal vs Apostates, & Heretiques, for that we haue reformed either our Churches to the Patern of that Church, or our selues to the example of those Fathers. Verily in the iudgemente of the godly, fife hundred of those first yeeres are more worthe, then the whole thousande yeeres that folowed afterwarde.

Addition. This, saith M. Hardinge.

Hardinge, is a manifeste Blasphemie, and little becommeth a Christian man. But wherefore, I heare smal reason. The Primitive Church, whiche was vnder the Apostles, and Martyres, hath encrinne benne counted the pureste of al others without exception. And therefore the Anciente Fathers oftentimes appeale to the iudgemente thereof, as vnto the infallible standerde and measure of Truthe. S. Chrysostome speakinge hereof, although not specially to this purpose, saith, Verè tum Cœlum Ecclesia fuit, Spiritu cuncta administrante, cuncta Ecclesiæ capita moderante, &c. Nunc verò vestigia tantum rerum illarum tenemus: Then verily the Church was a Heauen, the Sprite of God orderinge al thinges, and directinge al the heades of the Church. But now we scarcely haue the steppes and tokens of those thinges. And immediately after he saith further, the Church nowe maie be likened to a woman, that hath losse her olde modestie, hauinge onely certaine tokens and shewes of her former felicitie, as the geastes, and soyleles of pretious thinges, beinge utterly bolde of the Treasure. Thus saide S. Chrysostome, touchinge the decate of the Church: and yet he thoughte, his wordes imported no Blasphemie. If the fourme of the Church were so mutche altered in Chrysostomes daies, that is aboue eleuen hundred yeres past, what maie we then thinke of the times of Darkenesse, that haue followed sithence? It was no Blasphemie therefore M. Hardinge, to saie, as we saie, The firste five hundred yeres of the Church are more worthe, then the whole thousande, that followed afterwarde. This rather is open Blasphemie, to compare the Church of Rome, that nowe is, to a peruite man, as you do, and the Primitive Church of the Apostles, and Holy Martyres, vnto an Infante. This surely is Blasphemie againste God.

M. Har. fo. 24 b.

Chrysost. 1. Cor. Homil. 36.

Therefore I wil answere you with the wordes of S. Hierome: Quisquis es assertor nouorum Dogmatum, quæso te, vt parcas Romanis auribus: parcas Fidei, quæ Apostolico ore laudatur. Cur post quadringentos annos docere nos niteris, quod antea nesciuimus? Cur profers in medium, quod Petrus, & Paulus edere noluerunt? Vsq; ad hunc diem sine ista Doctrina Mundus Christianus fuit: Thou, that art a Maintainer of newe Doctrines, what so euer thou be, I praie thee spare the Romaine eares: spare the Faith, that is commended by the Apostles mouth. Why goest thou about now after foure hundred yeres to teache vs that Faith, whiche before we neuer knewe? Why bringest thou vs forth that thing, that Peter, and Paule neuer uttered? Euermore vntil this daie the Christian worlde hath benne without this Doctrin.

Hieron. ad Rom. machium & Oceanum.

The Apologie, Cap. 4. Diuision. 7.

For if the Popes woulde, or els if they coulde weigh with their owne selues the whole mater, and also the beginninges and proceedings of our Religion, howe in a manner al their trauaile hath come to nought, no body driuinge it forwarde, and without any worldly healpe: and howe on the other side, our cause, against the wil of Emperours from the beginnunge, against the willes of so many Kinges, in spite of the Popes, and almoste maugre the heade of al menne, hath taken increase, and by little and little spredde ouer into al Countreys, and is come at length euen into Kinges Courtes and Palaces: These same thinges me thinketh might be tokens greete penough to them, that God him selfe doth strongly fight in our quarrel, and dothe from Heauen laughe at their enterprises: and that the force of the Truthe is such, as neither Mans Power, nor yet Helle gates are hable to roote it out.

M. Hardinge.

It is wel, that ye vse the terme of the beginnunge and proceedings of your Religion. For in

D

deede

decde of late yeeeres it beganne, not at Ierusalem, but at VVittenberg. Neither was it firste deliue-
red vnto you by an Apoitle, but by an Apostata. Stil it procedeth, and the farther of from the end.
And wel maie ye name it your Proceedinges, for there is no staie in it. VVhat liketh to daie, misli-
keth to morowe. The seely beguiled soules that folowe it, be as S. Paule saith, euer learninge, and
neuer reachinge to the knowledge of the Truthe.

Vntruthe.

Did not your Religion beginne firste of Couetise, and grewe it not afterwarde of rancour and
malice, whiche Martin Luther conceiued against the Dominican Friers in Saxonie, because Albert
the Archebishop of Mentz and Electour of the Empire, had admitted them to be Preachers of the
Pardonne of a Croisade againste the Turkes, contrary to an Ancient custome, whereby the Au-
gustine Friers, of whom Luther was one, had of longe time bene in possession of that preferment.
Is it not wel knowne what a stirre Frier Luther made againste Iohn Tetzel the Frier of S. Domi-
nikes order, for that the saide Tetzel was made chiefe preacher of a Pardon, wherein was greate
gaine, and thereby him selfe was bereft of that sweete Morfel, whiche in hope he had almoste
swallowed downe?

VVhere you saie, your Religion is spreadde abroade, and hath taken so much encrease against
the willes of Princes, and almost maugre the head of al men: that is as false, as your Religion is.

Did not the greate slaughter of your hundred thousande Boures of Germanie signifie to the
worlde, your cause to haue had the helpe of man? VVhat maie we iudge of the greate League of
Germane Princes made at the diete of Smalcalde, for defense of your Lutheran Gospel?

The troubles and tumultes of Fraunce raised by your Brethren the Huguenotes, and the lamen-
table outrages comitted there for your Gospels sake, be they not a witnes of freshe memorie, that
your Religion is maintained, set soorth, and defended with power and helpe of menne?

That it is now at length come euen into Kinges Courtes and Palaices, it moueth wise menne
no lesse to suspecte it, then to praise it.

The Bishop of Sarisburie.

Ye make your selfe game, M. Harding, for that the Preaching of the Gospel
issued firste out of VVittenberg, and not from Rome: Notwithstandinge VVit-
tenberg is a noble, and a famous Vniuersitie, so generally frequented out of al
fozeine Countries, and so mutche commended for al kindes of tongues, and libe-
ral knowledge, as not many the like this daie in Christendome.

But be it, that VVittenberg were so simple a burrough, as M. Harding ima-
gineth. Yet were it not moze simple then was the Towne of Nazareth: in whiche
poze Towne notwithstandinge, first appeared the mosse glorious, and greatest
Light of the world. Christian modestie would not disoeyne the Truthe of God in
respekte of place. That rather becommeth the Proude lokes of the Scribes, and
Phariseis. They despised Christe and his Disciples, and called them Nazarenes,
in despite of his Countrie. And there hence, it is likely, first grewe that scoznesul
question vsed by Nathanael, Nunquid ex Nazareth potest aliquid esse boni? *Can any
good thinge come from Nazareth, so poze a Towne?* So Celsus the Heathen despised
the Religion of Christe, because it came (not from Rome, or Athens, but) from the
Barbarous Jewes. For thus Origen repositeth of him: Dogma Christianum af-
firmat à Barbaris cepisse ortum, hoc est, à Iudæis: *He saith, the Doctrine of the Chri-
stians had his beginnunge onely from a Barbarous Nation, that is to saie from the Jewes.*

But this is the mighty hande and power of God. He chuseth the weake
thinges of the worlde, to confounde the stronge: and the soliste thinges of the
worlde, to confounde the wise. He ouerthroweth the great Goliath with a sely
sling, and bloweth downe Antichriste in al his glorie with the breath of his
mouth. I thanke the, O Father saith Christe: for that thou hast hid thesse thinges
from the wise, and Politique: and hast reueled the same vnto the simple. The
Faith of Christe is not bounde to place. The whole Earthe is the Lordes, and al
the fulnesse of the same. There is now no Distinction of Greeke, and Barbarous:
We are al one in Christe Iesu:

Notwithstandinge, the Gospel of Christe that we profess, neither had his
beginning from that Learned Father Doctor Luther, nor came first from VVit-
tenberg. It is the same Gospel, whereof it is Written by the Prophete, *The Lawe
shal come out of Sion, and the Woordes of God out of Ierusalem.*

Touchinge your longe tale of Doctoure Luthers auarice, and sale of Par-
dons, I minde not, nor neede not to answer you. It is a simple stale sleaunder.

Yet

2. Tim. 3.

The firste
beginning
of this new
Gospel, &
the occasiō
that firste
moued Lu-
ther to He-
resie.

The diete
of Smal-
calde.

The Hu-
guenots of
Fraunce.

Ioban. 1.

Origen contra
Celsum li. 1.

1. Corinth. 1.

1. Reg. 17.

2. Thess. 2.

Matthe. 11.

Psalm. 24.

Galat. 3.

Mich. 4.

Yet it often serueth your turne of course, when other thinges beginne to faile. In daide Frere Teccel the Pardoner made his proclamations vnto the people openly in the Churches in this sorte: Although a man had laine with our Lady the Mother of Christ, and had begotten her with Childe, yet were he hable by the Popes power to Pardonne the faulte. Againste this, and other like soule Blasphemies Doctor Luther firste beganne to speake. Nowe whether this occasion were sufficient, or no, let M. Hardinge him selfe be the Judge.

Iohan. Sleidanus. Lib. 13.

Wile graunte, the Princes, and Estates of the worlde haue nowe laide theire power to assiste the Gospel. Goddes Holy Name therefore be blessed. Howe be it the Gospel came not firste from them. It sprang vp, and grewe by them many wheres againste theire willes.

Neither is the Gospel therefore the more to be suspected, bicause it hath entered into Princes Courtes. Daniel was in Kinge Nabuchodonosors Palace, and taught him to knowe the Liuinge God. S. Paule reioyced, and tooke comfote in his bandes, for that there were some euen in Neroes Courte, that began to harken to the Gospel. And Eusebius saith, Valeriani Aula erat iam Ecclesia Dei: Valerian the Emperours Courte was nowe become the Church of God. Athanasius saith vnto the Emperour Iouinian, Conueniens est Pio Principi, &c: The Studie and loue of Godly thinges, is very meete for a Godly Prince. For so shal you surely haue your harte euer more in the hande of God. Likewise saith S. Cyril to the Emperours Theodosius, and Valentinian: Ab ea, quæ erga Deum est, pietate, Reipub. vestra status pendet. The state, and assurance of your Empire hangeth of your Religion towards God.

Philip. 1.

Theod. li. 4. ca. 3

Cyrrill. in Epist. ad Theodof. & Valentinian.

Sozom. li. 9. ca. 3

So likewise saith Sozomenus of the Emperoure Arcadius, Μὲν ἡ Εὐσεβία ἀρκεῖ πρὸς σωτηρίαν τοῖς βασιλεύουσιν: ἀλλ' οὐ τὰύτης μὲν ἐστὶ τὰ σπέρματα.

Therefore it behoueth Princes to vnderstande the cases of Goddes Religion, and to receiue Christe with his Gospel into theire Courtes. For God hath ordeined Kinges, as the Prophete Dauid saith, to serue the Lorde: and, as Esaie saith, to be Pources vnto his Church.

Psalm. 2.

Esaie. 49.

If there be occasions of vanities or wickednesse in Princes Courtes, yet is there no Courte therein comparable to the Courte of Rome. For there, S. Bernarde saith, Mali proficiunt: boni deficiunt: The wicked waxe: the Godly wane.

We strue in vaine, M. Hardinge: This Council is not of Man: it is of God. If Princes with theire powers coulde not staie it, mutche lesse can you staie it with vntruthes and fables. The poyze beguiled soules, of whom ye speake, are neither so seely, nor so simple, but they are hable to espie your folies. The Truthe of God wil stande: Vanitie wil falle of it selfe. Remember the Council of Gamaliel: Fight not againste the Spite of God.

Act. 5.

The Apologie, Cap. 5. Diuision. 3.

For they be not al madde at this daie, so many Free Citties, so many Kinges, so many Princes, whiche haue fallen a waie from the Seate of Rome, and haue rather ioyned them selues to the Gospel of Christe.

The Bishop of Sarisburie.

M. Hardinges answere hereto is longe: the effecte thereof in shorte is this:

The Faithe of the Holy Romaine Church, is the very Catholique Faithe, which who so forsake, shal be companions with Diuels in euerlastinge fiere.

And where ye saie, so many Free Citties, so many Kinges, I praie you, howe many free Citties can you name, that haue receiued your Sacramentarie Religion? Nay the Free Citties of Germanie, as many as haue forsaken the Catholique Church, doo they not persecute you the Sacramentaries? But, saie ye, they be fallen from the Seate of Rome. So be the Greekes also in a pointe or twoo: yet condemne they you for Heretiques.

Neither be al the Free Citties in al the Countrie of Germanie fallen from the See Apostolike. Of fiue partes of that greete Countrie, at leaste twoo remaine Catholique.

Let vs see, howe make ye vp the number of so many Kinges, ye speake of? The Realmes of England, and Scotland, bicause by Gods prouidence the Gouernement of them is deuolued to VVo-

men,

men,

men, for as mutche as they be no Kinges, though they haue the ful right of Kinges, of them I speake not. Nowe onely twoo Christened Kinges remaine, the Kinge of Denmarke, and the King of Sweden. Geate you now vp into your Pulpites like bragginge cockes on the rowlt: Flappe your whinges, and crowe out aloud, So many free Citties, so many Kinges.

But what thinke you of al the worlde before this daie? VVere al Citties, and Prouinces, al Countries, al Kinges, al Princes, &c. til Freer Luther came, and with his Nunne told vs a newe Doctrinne, and controlled al the olde, were al these mad?

The Vertuous menne of the Societie of Iesus, haue they not brought many Countries, many Kinges, many Princes to the Faith of Christ by preaching the Doctrinne of the Catholike Church? VVee wil not folowe your foolishnesse in boasting, &c. The Faith professed in the holy Romaine Church, is nowe preached in Peru in the Kingdome of Ignamban, in the Kingdome of Monopotapa, in Cambaia, in Giapan, in Cina, in Tartaio, in Balnaga, in Taprobana, in Ormuz, in Ceilon, in Zimor, in Bacian, in Macazar.

The Miracles wrought by these Holy Fathers whiche conuerted these Countries, I trowe, ye wil not accompte to be madnesse. Thus your vaine boaste in wickednesse wrought by the power of Satan is put to silence, &c.

The Bishop of Sarisburie.

The Faith of the Romaine Church, saithe *P. Hardinge*, is the very Catholique Faith of Christe: whiche who so forsaketh, bee he Kinge or Emperoure, he shalbe Companion with Diuels in euerlastinge fiere. Thus mutche, I trowe, *P. Hardinge* learned of the Countrefeite Decree of Anacletus. For thus it pleaseth him to glose, and interlace the wordes of Christe: Super hanc Petram, id est, Super Ecclesiam Romanam, ædificabo Ecclesiam meam: Upon this Rocke, that is to saie, Upon the Church of Rome, I wil builde my Church. And therefore Pope Bonifacius, for a ful resolution of the mater saithe thus: Subesse Romano Pontifici, omni humanæ creaturæ declaramus, dicimus, definimus, & pronuntiamus, omnino esse de necessitate salutis: Wee declare saie, determine, and pronounce, that it is of the necessitie of Saluation for euery mortal creature, so be subiecte vnto the Bishop of Rome. And the Glose likewise vpon the same, Quicquid saluatur, est sub Summo Pontifice: What so euery creature is saued, is vnder the Highest Bishop. Here is no mention neither of Christ, nor of his Gospel. Saluation, and Damnation hangeth onely of the Bishop of Rome. This thinge once graunted, the case is cleare: The Pope himselfe hath resolved the doubt. What shoulde wee neede a better trial? Notwithstandinge Cornelius the Bishop of Bitonto in the late Chapter at Tridente, of the Bishop, and Holy See of Rome, saithe thus, Vtinam à Religione ad Superstitionem, à Fide ad infidelitatem, à Christo ad Antichristum, à Deo ad Epicurum, velut prorsus vnamines non declinassent, dicentes in corde impio, & ore impudico, Non est Deus: O woulde God (the Pope and al his Cardinales) had not fallen with common consente, and altogether, from true Religion to Superstition, from Faith to Infidelitie, from Christe to Antichriste, from God to Epicure: saieinge with wicked harte, and shamelesse mouth, There is no God. In like sence, of the same Bishoppes, and See of Rome S. Bernarde saithe, Serui Christi seruiunt Antichristo: The Seruauntes of Christe serue Antichriste. Cornelius saithe, the Bishoppes of Rome are fallen to Superstition, to Infidelitie, to Antichriste, to Epicure: and are not ashamed to saie, There is no God. Yet, saithe *P. Hardinge*, the Faith of Rome is the Catholique Faith: and who so departeth from the same, be he Kinge or Emperoure, he shalbe companion with the Diuel in Helle fiere. And thus to saie, is no more madnesse.

That the Princes, and free Citties of Germanie euery persecuted vs, it is vtterly vntrue, and like the reste of your tales. Notwithstandinge somme of them haue dealt sharply with certaine of this side, in consideration either of Conscience, as they thought, or of the state, and quietnesse of their Subiects, yet in open Consultation and publique Diete, they neuer suffered this Doctrinne to be condemned. They resopce in God in our behalfe: and bringe there, they receiued vs vnder their protection, and offered vs sutch freedom, and courtesie, as they sel dome haue offered the like to any nation. Certaine of them by your owne Confession, haue already agreed to al the pointes of our Doctrinne. But none of them

al, no

counterfet decree

Anaclet. Epist. 1.

*Extra. De Ma-
tor. Obedien.
Vnam Sanctam.*

*Glossa in eodem
Cap.*

*Cornelius Epist.
Bitont. in Conc.
Tridentino.*

*Psalom. 14.
Bernard. in Ca-
ntic. Canticor.*

al, no not one woulde euer suffer the same Doctrine of oures to be condemned in open assemblie, and to be iudged for Heresie.

What the Grecians this daie thinke of vs, I cannot tel. Notwithstanding, it appeareth by their letters witten pourposely to the Churches of Bohemia, that they allowe wel of our Doctrine, and vtterly condemne yours. For thus they wryte vnto them: ΟΥΚΕΝ ΠΟΘΕΝΟΤΑ ΤΟΙΣ ΑΔΕΛΦΟΙΣ ΚΑΙ ΥΙΟΙΣ, ΕΙΣΤΩ ΕΣΤΙΝ, ΩΣ ΑΝΘΩΜΕΝ, ΚΑΙ ΕΛΠΙΖΟΜΕΝ, ΕΠΙΟΠΕΥΟΝΤΕ ΤΗΝ ΜΕΤ' ΗΜΩΝ ΕΝΩΣΙΝ: Wherefore, louinge Brethren, and Children, if it be so as wee heare, and hope, make haste, that wee maie ioine together in Unitie. And againe, thus it is recozded in the late Councel of Laterane, Græci in tantum coeperunt abominari Latinos, vt si quando Sacerdotes Latini super eorum altaria celebrassent, ipsi non vellent prius in illis sacrificare, quam ea, tanquam per hoc inquinata lauissent: The Greekes beganne so muche to abhorre the Latines, that, if it had happened the Latine Priestes had Ministred vpon their aultars, they woulde not afterwarde make oblation vpon the same, before they had washed them: as thinkinge their Aultars defiled by the Latines handeling. Wherefore, M. Hardinge, what so euer the Grecians thinke of vs, it appeareth hereby, they vtterly refuse your Communion, and condemne you for Heretiques.

But who woulde haue thought, M. Hardinge had benne so skilful in propositions: The whole countrie of Germanie, saithe he, beinge diuided in equal portions, twof of five remaine stil in the obedience of the See of Rome. Wæ geue God thanks, it is, as it is. In deede certaine towne subiecte to the Bishoppes, in outwarde vlsage of their Churches, remaine stil, as they were before. Yet neuer thelesse, in most places where the Churches are Popish, the people of al sortes are Protestantes, and loue the Truthe, & are muche ashamed of your folies. It was Goddes secrete prouidence, that certaine of yours should remaine emongst vs a season, as the Cananites remained emongst the people of Israel. Other wise with- in fewe yeres ye woulde denie, that euer your disorders had benne so greate.

It is very harde, and in manner not possible, to conuert the whole people of so greate a countrie al at once. The Heares of a mans Bearde, or Heade, neuer ware white al together. Christe compareth the Kingdome of God vnto Leauen, whiche the woman taketh, and laieth in a lumpe of dowgh. It worketh, and laboureth by little, and little, vntil it haue Leauened al the whole. In this sorte Eusebius seemeth to compare the two partes of the Romaine Empire dissentinge in Iudgement of Religion: the Caske part to the Night, and the Aleast to the Dafe. But Christe will dræwe al vnto him selfe: and then shal God be al in al.

But here to matche our so many Kinges, and so many Princes, M. Hardinge hath brought vs a many of netwes out of Ignamban, Monopotapa, Cambaia, Giapan, Bisnaga, Ormuz, and other strange, and farre Countreies. There, he saithe, so many, and so many Kinges, and Princes are lately Conuerted, and brought to the obedience of the See of Rome. I marueile, he saithe not, the Man in the Stone was likewise newly Chriskened, to make by the Puffer.

How be it, al these things must nedes be true. For Christes owne Felowes, or, as M. Hardinge vttereth it in better wise, the Holy Fathers of the Societie of Iesus, haue sente home worde as wel hereof, as also of sundrie Miracles wrought by the same Holy Fathers. Verily, so the name of Christe be published, whether it be by them, or by vs, by Light, or by Darkenes, Goddes Holy name be blessed. But of many their Miracles I haue no skil. For thus these Holy Fathers wryte, as it is saide before, that with Holy Water they haue dræuen Wile out of the countrie, and made Barren Women to beare Childzen, and sutch other the like maruellous Miracles. Neither are we bounde of necessitie to beleue al sutch Miracles what so euer, without exception. Alexander of Hales saithe, In Sacramento apparet Caro, interdum humana procuracione, interdum operatione Diabolica: In the Sacrament it selfe there appeareth Flesh, sometime by the conueiance of menne, sometime by the workinge of the Diuel. Likewise saithe Nicolaus Lyra, Aliquando

Epist. Ecclesie
Constantinopo-
litana ad Eccle-
sia Pragensen.
In Concil. Late-
ranen. Cap. 4.

Luc. 13.

Eusebius.

Ioh. 4. 12.

1. Cor. 15.

miracles

Copus Dialo. 1.

Pa 13.

Alexander de

Hales. par. 4.

qua. 53. mem. 4.

Ar. 3. solut. 2.

Nicola. Lyra in
Daniel. Ca. 14.

Augusti. Contra
Faust. Lib. 13.
Hieremi. 23.

Vespucius.

Petr. Martyr
Mediolanen.

M. Har. fo. 56.b

Rom. 1.

Rom. 2.

Ambros. ad
Roma. cap. 2.

Hieronym. ad
Roma. cap. 1.

De Natura
Deorum, Lib. 1.

Tuscul. 1.

in Ecclesia sit maxima deceptio Populi in Miraculis fictis à Sacerdotibus, vel eis adherentibus, propter lucrum: Sometime euen in the Church the People is shamefully deceived with fained Miracles wrought either by the Priestes, or els by their companions for lukers sake. Miracles be not euermore vndoubted proofes of True Doctrine. Therefore S. Augustine saith vnto Faustus the Manichee: Miracula non facitis: quia si faceretis, tamen ipsa in vobis caueremus: Ye worke no Miracles: and yet if ye wrought any, at your handes wee would take heede of them. The Prophete Ieremie saith, Seduxerunt Populum meum in mendacijs suis, & in Miraculis suis: They haue deceived my People by their Lies, and by their Miracles.

Touching the Conuersion of the East India, Vespucius writeth, there were many Godly Bishoppes there, and sundrie whole countries Couerted, and Christened, longe before that either the Portugales, or the Iesuites came thither: and yet had neuer heard of the name of the Bishop of Rome.

As for the reste of the Weste Spanishe Indies, the People there liued not onely without al manner knowledge of God, but also wilde, and naked, without any Ciuile government, offering by mennes bodies in Sacrifice, drinking mens bloude, and eating mennes flesh. Some of them worshipped the Sonne, and the Moone: some, an ancient olde Tree: some, what so euer they sawe first in the morninge, they thought the same for that dale to be their God. Some worshipped certaine familiar Diuels, and vnto them sacrificed yonge boies, and girles.

Being in this miserable state, and naturally by the very sense, and iudgement of common reason abhorring and loathing their owne blindness, what maruella is it, if they were easie to be leade into any Religion, specially carrying such a shewe of apparel, and Holy Ceremonies?

Addition. Here, saith the M. Hardinge, M. Iewel attributeth the glorious conuersion of the Indians to the leadinge of natural reason. This, saith he, is his Heathenish harte. VVhat coulde Porphyrie, or Iulius, or Celsus saie more? And what maketh you M. Hardinge to be so vehement? Is Nature so blinde, that she can no waie discern, what is likely or vnllikely in any part of Religion? Wherefore then doth S. Paule saie, speakinge onely of Natural menne, and of the lighte of Nature, That thinge, that maie be knowne of God, is opened vnto them. The inuisible thinges of God are knowne (Naturally) by the Creatures of the worlde: euen the euerlastinge power of God, and his Diuinitie? Or why saith he, The Heathens, that haue not the Lawe of God, yet by Nature doo the thinges, that pertaine to the Lawe: and hauinge no Lawe, they are a Lawe to them selues, and shewe forth the woork, or effecte of the Lawe written within (by Nature) in their hartes? S. Ambrose addeth further, Gentilis, duce Natura, credit in Christum: Gentilis per Solam Naturam intellexit Authorem. The Heathen by the leadinge of Nature beleueth in Christe: The Heathen onely by Nature hath knowne God the maker of the worlde. In the shorthe Commentaries, that beare the name of S. Hierome, it is written thus. Cognouerunt Deum, siue per Naturam, siue per facturam, & Rationem: The Heathens knewe God, either by Nature, or by Creation, and waie of Reason. And againe, Homo Naturaliter potest scire de Deo, & quod sit, & quod iustus sit: Man maie by Nature knowe of God, bothe that he is, and that he is iuste. If these sayings be so Heathenish, and Iewish in vs, why are they suffered in S. Paule, in S. Hierome, in S. Ambrose, and in other Holy Fathers?

I saie not, that Nature alone is hable to leade vs into the perfection of Faith, or to endewe our hartes with the Spirit of God. But thus I saie, Nature of her selfe is oftentimes hable to discern betwene Truthe and falsehood. Cicero saith onely of the habilitie, and force of Nature, Vtinam tam facile vera inuenire possem, quam falsa conuincere. By whiche confession it appeareth, although he were not hable by skill of Nature to finde the Truth, yet was he hable by the same to reprove the falsehood. And therefore speaking of the Vanitie of his owne Heathen Religion, he saith, Quid negotij est hec Poetarum, & Pictorum portenta conuincere? What maisterie is it (euen onely by the light of Natural wisdom) to reprove the fabulous

bulous Wonders of Painters and Poets?

The harte of man is Naturally inclined to Religion: notwithstandinge beinge blinded with Original sinne, in the chosse thereof it oftentimes falleth into horrible errors. When the Christians in Rome had chosen a voide platte in the Citty, and therein had builded them selues a Church for the service of Christe, and the Laueriers, or Attuliers there, had laide claime to the same platte, for that it seemed to stande commodiously for their utterance, Alexander Seuerus the Emperoure, beinge an Heathen, and voide of Faith, and leade onely by the guidinge of Nature, hauinge the hearinge of the mater, answered the Laueriers in this sorte: *It is better, that God be any waie woorshipped in that place, then you shoulde haue it.* The Tartariens of late yeres, hauinge no certaine Religion of their owne, submitted them selues to the Religion of the Turkes. Nature taught them, it was better to haue the Turkeish Religion, then none at al.

Ælius Lampridius in Alexandria.

Vespasianus in Nono Orbe fol. 485.

This therefore is it, that I saie, M. Hardinge: The poore Indians, liuinge by mannes flesh, and goeing naked, hauinge no manner sense, nor knowledge of God, but fallinge downe either befoze an olde Tree, or befoze the Sunne, and the Moone, or what so euer thinge they sawe firste in the morninge, when they sawe the Religion of Rome, with so many Ceremonies, and shewes of Holinesse, very Nature taught them, to thinke the same farre better, then their owne. What Heathenish Infidelitie finde you herein, or what Blasphemie against the power of God? As blinde as your Indians are this daie, if they might see bothe your, and our Religion sette open befoze them, I doubt not, but Nature her selfe woulde leade to iudge, that ours is the Lighte, and yours Darkenesse. S. Paule speakinge of the Disorder of praising vnto God, that he sawe emonge the Corinthians, saith thus, *Nonne Natura ipsa docet vos? Dothe not very Nature teache you this thinge?*

1. Corin. 12.

Al this notwithstandinge, I saie not, that Nature is hable to leade vs into al the Secrecies, and Mysteries of Christes Gospel: Christe him selfe saith, *God oftentimes hideth these things from the (natural) wise, and greate learned men, and reuealeth the same vnto babes.* And againe, *Noman commeth to my Father, but by mee: And Noman commeth to mee, onlesse he be drawn by my Father.* And vnto Peter he saith, *Fleashe, and Bloude hathe not reuealed these things to thee, but the Sprite of my Father whiche is in Heauen.*

Matthe. 11.

Iohan. 14.

Iohan. 6.

Matthe. 16.

As for the Conuersion of the wilde Indians, which you cal so Glorious, I prate God, it mafe not iustely be saide vnto you, that Christe saide vnto the Phariseis, *Yee seeke aboute by sea, and by lande, to finde one Nonice: And when yee haue gotten him, yee make him the childe of Helle, double woorse, then your selues.*

Matthe. 23.

And what if God woulde vse this meane for the time, afterwarde the better to leade the saide nations to the cleare Light of the Gospel, as S. Augustine saith, the shomaker vseth his byssle not to sewe withal, but to drawe in his thred: So doubt, M. Hardinge, if your Doctrine, and ours were laide together, the very Indians them selues, be they neuer so rude, woulde be able to see a great difference.

But let the Bishop of Rome winne abroad, and lose at home. You remember the olde Proverbe, Dionsysius Corinthy, Dionsysius when he had losse his Kingedome at home at Syracuse, he gotte him selfe to Corinthe, and there became a Scholemaster, and so seemed to continue a Kingedome stil.

Woe make no boaste, M. Hardinge, nor geate vs to rowste, as ye saie, nor flip our winges in the behalfe of these Princes, and Countreies, so many, and so many, as it pleaseth you to sporte, that haue submitted them selues to the Gospel of Christe. Neither are the same, so many, and so many, so fewe as you woulde seeme to make them. The Kingdome of Englande, the Kingdome of Scotlande, the Kingdome of Denmarke, the Kingdome of Sweden, the Dukes of Saxonie, the Duke of Brunswike, the Palsgrau of Rhene, the Duke of VVirtenberg, the Landtgrau of Hefsa, the Marques of Brandeburg, the Prince of Russia, al other the Carles, and Noble menne, and greate Citties through the whole Countrie of

Germany,

Germanie,

Germanie, the mighty common weales of Heluetia, Rhetia, Vallis Tellina, with so many hundred thousandes besides in Fraunce, Italie, Spaine, Hungarie, and in the Kingedome of Poole: Certainly al these wel reckened cannot seme so fewe, as ye would haue it. Yet wilke, M. Hardinge, it graueeth you sul soze, they are so many. If God of his mercy blesse those thinges, that he hath mercifully begonne, it wilbe high time for you shortly to seeke a newe refuge.

Wee boaste not our selues of these thinges. There is no cause. It is not the worke of man: it is the onely hande of God. David saith, *Let the Heauens reioyce: let the Earth be glad: The voice (of the Apostles) is sounded abroad into al the worlde: The Angels of God singe, Glorie be to God on high: The Angel in the Apocalyps crieth amaine, Cecidit, cecidit Babylon illa magna: Downe, downe is fallen that greete Babylon: Tertullian saith, Parthi, Medi, Elomitz, &c. The Parthians, the Medians, the Elamites, the people of Mesopotamia, of Armenia, of Phrygia, of Cappadocia, of Pontus, of Asia, of Pamphilia, of Egypte, of Aphrica, of Rome, of Hierusalem, of Getulia, of Mauritania, of Spaine, of Fraunce, of Britannie, of Sarmatia, of Dacia, of Germanie, of Scythia and many other nations, and Prouinces, knowne, and unknowne haue receiued the Gospel of Christe. Thus saide they, the Angels, and Prophetes of God, and Holy Fathers, and yet without boasting, or flaying to rowse, or clappinge of whinges. Wee vs leaue therefore, M. Hardinge, in the like case to solace our selues with the consideration of Goddes mighty, and merciful workes, and humbly to reioice at the triumphe of the Crosse of Christe.*

Psal. 19.

Luc. 2.

Apocalyp. 19.

Tertull. contra

Iudeos.

Arnobius contra Gentes li. 8.

Arnobius saith vnto the Heathens: Ne nobis de nostra frequentia blandiamur. Multi nobis videmur: sed Deo admodum pauci sumus. Nos gentes, nationesque distinguimus: Deo vna Domus est mundus hic totus: *Let vs not flatter our selues of our greete multitudes. Vnto our selues wee seme many: but vnto God wee are but fewe. Wee put difference betweene Nation, and Nation: But vnto God this whole worlde is but one house. This counsel, M. Hardinge, is wholesome for either parte to solowe, that who so wil reioyce, maie reioyce in the Lorde.*

The Apologie, Cap. 5. Diuision. 4.

And although the Popes had neuer hitherunto leasure to consider diligently and earnestly of these maters, or though some other cares doo now let them, and diuers waies pulle them, or though they coumpt these to be but common and trieflinge studies, and nothinge to appertaine to the Popes woozthinnesse, this maketh not why our mater ought to seme the woozse. Or if they perchance wil not see that, whiche they see in deede, but rather wil withstande the knowen Truthe, ought wee therefore by and by to be coumpted Heretiques, bicause wee obey not their will and pleasure?

M. Hardinge.

Sith Christe hath geuen to the Pope in Peter, whose lafull successour he is, commission to feede his Sheepe: Holesome feeding beinge thend of that commission, it is not to be doubted, but he that ordeined thend, hath also ordeined meanes belonginge to thend. Therefore it is not the dutie of a good and humble sheepe, to geue soorth a malicious surmise, that the shepheard wil not see that he seeth in deede, but rather wil withstande the knowen Truthe. And what so euer sheepe be disobedient, and refuse to heare the voice of their shepheard, whom Christ hath made ouer them, the same be not of Christes folde. And mainteininge contrary Doctrine to their shepheardes true Doctrine, iustly may they be accounted Heretikes.

Iohan.

The Bishop of Sarisburie.

To be Peters laful Successour, it is not sufficient to leape into Peters stalle. Laful Succession standeth not onely in possession of place, but also, and mutche rather in Doctrine and Diligence. Yet the Bishoppes of Rome, as if there were nothinge els required, euermore put vs in minde, and tel vs many gaye tales of their Succession. Pope Symmachus saith, *In Papa si desint bona acquisita per meritum, sufficiunt quia a loci Praedecessore praestantur: If the Pope wante vertues,*

and

common of both in the old time of Peter

Distin. 42. Non nos.

and goodnesse of his owne, yet the vertues that are geuen him by (Peter) his predeceffour, are sufficient. And the Gloe upon the same: Petrus fecit Papam haredem bonitatis suae: Peter hath made the Pope Heire of his goodnesse.

Glosa ibid. in verb. Cum Hæc reditarem.

But S. Hierome saith the same otherwise: Non Sanctorum filij sunt, qui tenent loca sanctorum: They be not euermore Holy mennes Children; that sitte in the roumes of Holy minne. Likewise saith the Alphonsus de Castro, a special assistant of that side, Quamuis teneamur ex Fide credere, verum Petri Successorem esse Supremum totius Ecclesie Pastorem, tamen non tenemur eadem Fide credere, Leonem, aut Clementem esse verum Petri Successorem: Norwithstandinge wee be bounde by Faith to beleue, that the true Successour of Peter is the highest Shepheard of the whole Church: yet are we not bounde by the same Faith to beleue, that Leo, or Clement (beinge Bishoppes of Rome) are the true Successours of Peter.

Dis. 40. Non est facile. Alphonsus Contra Hæres. Lib. 1. Cap. 9.

The wordes, that Christe spake vnto Peter, importe no Souerainetie, but were common to al the rest. S. Cyprian saith, Hoc erant vtique ceteri Apostoli, quod fuit Petrus, pari consortio præditi & Honoris, & Potestatis: The rest of the Apostles were euen the same, that Peter was, al endewed with like fellowship bothe of Honour, and of Power. What special priuilege then can the Pope claime by the Succession of S. Peter? What talketh he of feedinge the whole flocke of Christe, that neuer seeth any parte thereof: wherein is the Pope like S. Peter: or wherein euer was S. Peter like the Pope?

Iohan. 21. Cyprian. de simplicitate. prælato.

Pet. Harding doubteth not to geue his Definitive Sentence, VWhat so euer Sheepe is not obedient to the Head Shepheard, is not of the flocke of Christe. The Pope also him selfe boldly warranteth the same. Thus he saith of him selfe, Quicunque præceptis nostris non obediuerit, peccatum Idololatriæ, & Paganitatis incurrit: Who so euer obeith not our commaundementes, falleth into the sinne of Idolatrie, and Infidelitie. And therefore Pope Steuin thus anaunceth the authoritie of his owne See: Sacrosancta Domina nostra Romana Ecclesia: Our Holy Lady the Church of Rome.

Dist. 81. si quis sunt: in glosa.

But Christe speakinge of him selfe saith, I am the True Shepheard: And, Who so heareth these wordes of mine, and doeth the same, I wil liken him to a wise man. S. Paule bringe but one of the sheepe, saith thus, I withstoode Peter (as P. Harding saith, the Head Shepheard) euen vnto his face, for that he walked not vprightly to the Gospel of Christe. Pet was he a sheepe of the flocke of Christe. Hostienus in this case seemeth reasonable: His wordes be these: Omnes debent obedire Papæ, quicquid præcipiat: nisi sequi possit peccatum: Al men must obey the Pope, what so euer he commaunde, so there folowe no sinne of his commaundement. Likewise Felinus a notable Canonist: Non obstante Plenitudine Potestatis, quæ est in Papa, non est obediendum ei, peccato imminente: Norwithstandinge the fulnesse of power, that is in the Pope, when sinne shal folowe his biddinge, we may not obey him.

Dist. 79. Oportet.

Iohan. 10. Luc. 6. Galat. 2.

If the Pope wil claime the Headpastourship ouer the whole flocke of Christe, or rather if he wil be taken for any Pastour at al, let him then feede the flocke: Let him breake the brende of Life, without Leauen: Let him speake the worde of God truly, without fables: and wee wil heare him. Otherwise S. Augustine hath warned vs: Sua si docere velint, nolite audire, nolite facere. Certè enim tales sua quærunt: non quæ sunt Iesu Christi: If they wil teache you Doctrines of their owne, see, ye heare them not: (and what so euer sutch thinge they commaunde you) see, ye doo it not. For vndoubtedly sutch men seeke for their owne matters: and not the thinges that pertain to Iesus Christe.

De Cõfess. præbende. Proposuit. Hostien. De Rescriptis. si quando. ver. sed nunquid.

August. in Iohan. tracta. 46.

The Apologie, Cap. 5. Division. 6.

If so be that Pope Pius were the inan (wee saie not, whiche he woulde so gladly be called) but if he were in deede a man, that either would account vs for his brethren, or at least would take vs to be men, he would first diligently haue examined our reasons, and would haue seene, what mighte be saide with vs, what against vs: and would

woulde not in his Bul, whereby he lately pretended a Councel, so rashly haue condemned so great a parte of the worlde, so many Learned and Godly men, so many common wealthes, so many Kinges, and so many Princes, onely vpon his owne blinde prejudices, and foredeterminations, and that without hearinge of them speake, or, without shewing cause why.

M. Hardinge.

Speake of Pope Pius, what ye wil, and what ye can. Neither your praise can aduance his estimation, nor your dispraise abase it. His singular vertues be wel knowen. God is highly to be praised, for that he hath provided for his flocke so good a Shepherd. As for you, as he taketh you to be men, so not his brethren, because ye haue cut of your selues from the Catholike Church. Your reasons haue bene diligently and exactly examined already. In respect of your reasons, Learninge, and Holy Scriptures which ye bringe, ye are founde suche as Balsasar Kinge of Babylon was signified by the hande, that appeared writinge before him in the walle.

VVhat it is, Heretikes to be admitted to reasoninge, it is and hath bene euermore too wel knowne. Be they neuer so thoroughly confuted, they yelde not. Overcome they may be, reformed they wil not be. Therein no good lightly is done.

The Bishop of Sarisburie.

If Pope Pius were so good a man, and so fit and worthy a Pastour for the Church of God, why then did his Cardinales of late labour so earnestly by treason, and conspiracie to depose him, being, as you say, so good a man? If it were not so, why then did he him selfe complaine thereof so bitterly in an Oration pronounced openly in Rome in the Consistorie? Is it not lausful for so good a man to liue in Rome? Is the same Proclamation now practised amonge the Cardinales in Rome, that was sometime vsed in the Councel house at Ephesus, Nemo nostrum frugi esto: Let no good man be amongst vs? This Oration is abroade in printe. If you doubt the authozitie thereof, we wrote it not: it is none of ours.

Ye saie, Pope Pius woulde not vouchesaue to tal vs his Brethren. So maruelle, seeing his owne deere, and first begotten Childezen the Cardinales woulde no lenger haue him to be their Father. It is sufficient for vs, that Christe the Sonne of God is contente to cal vs his Brethren.

Ye haue Excommunicate vs, as the Phariseis did the Apostles, because we speake vnto you in the name of Christe. But your owne Lawe saith, Excommunicatus non potest Excommunicare: He that is Excommunicate him selfe, cannot geue Sentence to Excommunicate others. And your owne Gelasius saith, Nemine ligare debet iniqua Sententia: A wicked Sentence (of Excommunication) bindeth noman. But before al others God him selfe saith, Ego Benedicam Maledictionibus vestris: I wil Blesse, that you Curse, saith the Lorde. You saie, you haue weighed our Reasons, and haue founde them too light. Howe surely that is a good Light and sweare. Euen in such a Light so to Iulianus the Apostata wrote sometime vnto the Christian Bishoppes: *Ανέγνω, έγνων, κατέγνω: I haue readde your reasons: I know them wel yenough: and therefore I haue condemned them.* But the same Christian Bishoppes answered him againe, *Ανέγνω: αλλά ουκ έγνων: I readde your reasons, but ye vnderstoode them not.* For if ye vnderstoode them, ye woulde not condemne them. As S. Paule also likewise saith, Nam si cognouissent, nunquam Dominum Glorix crucifixissent: If they had knowen, they would neuer haue Crucified the Lorde of Glorie.

But vnto many of your side, M. Hardinge, I feare me we may ouer truely saie as S. Hilarie saith vnto the Arian Heretiques: Verè Deum nesciunt: atq; vti nam nescirent: Cum procliuiori enim venia ignorarent: In deede they knowe not God: and would God they knew him not: Then their ignorance were the easier to be pardoned.

You saie, There is no Disputatton to be had with Heretiques. Yet your Fathers in the Councel of Basile, and your Frenches in the laste Councel of Trident, I wil not saie, had Disputations, but certainly yeldeb, and gaue place vnto the Bohemiens, and vnto such others, as you cal Heretiques.

¶ Addi-

Oratio Pij
Pape.

ἡμεῶν & αὐτοῦ
ὁυκ ἔστω.

Matthe. 28.

Iohan. 20.

Iohan. 9. 12. 16.

24. 7. 1. Auditis
mihi.

11. Que. 3. Cul
est illata.

Mala. 2.

Socrumen. lib. 5.

Cap. 18.

1. Corinth. 2.

Hilar. De Syno-
dis aduersus

Arianos.

In Appendice

Con. Basili. Hæc

sanctus.

Council Trident.

Sessio. 6.

A compa-
rison be-
twene the
Defender
and Bal-
sar Kinge
Babylon.

Addition. This Lie, saith **M. Hardinge**, is so cleare, and euident, that our Confutation is needelesse. Neither is it tolde, wherein these Councelles shoulde yeelde, nor where that yeldinge should be founde. **The Answer.** So cleare, saith **M. Harding**, is this Lie. How be it, if he had better considered his booke, he mought haue founde, that this so cleare a Lie, is an euident Truthe. Firſt the Councel of Baſile, contrarie to the order of the Romaine Church, yeldeo vnto the Bohemians, the Holy Communion in Bothe Kindes: And yet the ſame Bohemians they called Heretiques. The wordes there amonge others are theſe: Indultum liberationis Communionis ſub vtraque Specie. The like might you haue founde in Cardinal Cuſanus, if ye had wel ſought it. Thus he writeth vnto the Priests of Bohemia: Neque ita eſt, vt ſcribitis, nos compactiones ignorare. Nam illæ aliquam correctionem, nobis tunc preſidentibus in Natione Germanica, receperunt: maxime in capite de Libertate Communionis: Vbi apponi fecimus, facultatem in euentum dari Sacerdotibus, poſſe Communicare populum modo, qui ibi ponitur: Neither is it ſo, as you write, that wee knowe not the Agreement, or compoſition. For the ſame Compoſition was corrected, when I was preſidente in Germanie ſpecially in that Article, that toucheth the Libertie of the Communion. Whereunto I cauſed to be added, that vpon a farther prouſe, the Priests ſhould haue Libertie to Communicate the people in that ſorte, that there is mentioned. Here haue you that thinge, whiche, you ſaie, is not poſſible to be founde: And you haue it confirmed, and auouched by a Cardinal of the Church of Rome. Touchinge the ſame Article, the late Councel of Tridẽt hath likewiſe yeldeo, how be it, with many longe and ſolemne proteſtations. The wordes beginne thus: Vt ſub vtraque Specie Communicare volentes &c. Wee ordaine, that what ſo euer Church, or Nation wil Receiue the Communion vnder Bothe Kindes, firſt they agree bothe in harte, and woordes, with al the ordinaunces of the Church of Rome. Secondly that they ſhall be ſubiecke, and obediẽt vnto the Pope, as reuerẽt Children vnto their Father, &c.

Concil. tom. 3. in
Appendice Con-
cil. Baſil. pag.

243. Hæc San-
ctus.

Nicol. Cuſanus
ad Bohemos Epi-
ſt. 6.

De Libertate
Communionis.
Poſſe Comuni-
care populum.

Concil. Tridẽt.
ſeſſione 6.

Thus, **M. Hardinge**, haue your Councelles yeldeo euen vnto them, that they them ſelues haue condemned for Heretiques. Poſſe haue I tolde you, bothe wherein theſe two Councelles haue yeldeo, and alſo where this yeldinge maie be founde. Therefore I reade you henceforth, not to be ſo ready in dealing of Lies. But ye haue reaſon: ye can forſake your beſt advantage. It were the readieſt way to diſcloſe your ſhame. You neuer yet came to Diſputa- tion, but ſome of your companie ſhanke away from you. As I befoze haue reported out of Tertullian: Veritas nihil veretur, niſi abſcondi: Truthe feareth no- thinge, but leaſt ſhee be hid. If the God of Iſrael come into the Temple, the Idole of Dagon muſt needes fall downe.

Tertull. in Apo-
logetico.

1. Regum. 5.

The Apologie, Cap. 6. Diuiſion. 1.

But bicauſe he hath already ſo noted vs openly, leſt by holdinge our peace we ſhould ſeeme to graunt a fault, and ſpecially bicauſe we can by no meanes haue audience in the Publike aſſembly of the General Councel, wherein he woulde no creature ſhould haue power to geue his voice, or to declare his opinion, excepte he were ſwozne, and ſtraightly bounde to mainteine his Authozitie: For we haue had good experience hereof, in the laſt Conference at the Councel of Tridẽt: where the Embaſſadours and Diuines of the Princes of Ger- manie, and of the free Cities, were quite ſhut out from their compa- nie. Neither can we yet forgeate, howe Julius the thirde, aboue tenne yeres paſt, prouided warily by his writte, that none of our ſorte ſhould be ſuffered to ſpeake in the Councel, excepte that there were ſome man peraduenture, that woulde recante, and chaunge his opi- nion. For this cauſe chiefly we thought it good, to yelde vp an ac- counte of our Faith in writtinge, and truly and openly to make anſweare

popiſh compelliſh a
none vnto them
Thoſe of them co-
ſent

answer to those things, wherewith we haue ben openly charged: to the ende the worlde maie see the partes and fundacions of that Doctrine, in the behalfe whereof, so many good men haue litle regarded their owne liues. And that al men may vnderstande what manner of people they be, and what opinion they haue of God & of Religion, whom the Bishop of Rome, before they were called to tel their tale, hath condemned for Heretiques, without any good consideration, without any example, and vtterly without Lawe or right: onely because he hearde tel, that they did dissent from him and his in some point of Religion.

M. Hardinge.

Ye allage two causes, The firste is, lest by holdinge your peace, ye should seeme to graunte a fault. The second, which ye make more special, is because by no meanes ye could haue audience in the late general Council. Your seconde cause is false, as hereafter it shalbe shewed. Your first is naught, as that which sheweth your pride, vaine glorie, and pertinacie. VVell, ye do but as Heretikes before you haue euer done. It must not be looked for at your handes, that ye acknowledge any fault. For that were Humilitie, whiche vertue al Heretikes be farre from, &c. To geue a voice or suffrage, and viter Sentence definitiue it pertaineth onely to Bishoppes. Now ye be no Bishoppes, but some of you mere laie men, and most of you Apostates.

VVhether the Ambassadors and Diuines of the Princes of Germanie and of the free Citties there, were at any time vpon any consideration of their misliked demeanour, or for any other iust cause restrained from the companie of the Fathers in the late general Council at Trente: Againe whether Pope Iulius the thirde prouided by any write, that none of your sorte should be suffered to speake in the Council, the cause of recantation excepted: what ye saie touchinge this mater, because ye say it without prouise, we haue founde you in so many other pointes of greater importance, so farre to steppe aside from truth, that for this we cannot beleue you. But that your selues by no meanes could haue audience in the Council at Trent, and that the Ambassadors and Diuines of the Princes and free Citties of Germanie were from thence quite shutt out: howe true that is, I report me to the three safe conductes, whiche the three Popes, vnder whom that Council was holden, graunted forth and confirmed in that behalfe. VVherefore belie the council no more, complaininge that ye could not there haue audience and be heard.

Ye yeldeyp an account of your faith in writinge, ye say. But to whom doo ye yelde it vp? and by whome is it yeldd? from whom cometh the same? Do ye acknowledge no laful iudge, no laful consistorie in the whole worlde? Committe ye your whole mater to the temeritie of the people? VVhy haue ye not set your names to the Booke, that containeth the profession of your faith, and of your whole conscience?

The Bishop of Sarisburie.

Here, M. Hardinge thought it answer sufficient, to bpbzaide vs with suspicion of Antruhe. How be it I haue no doubt, but both the Truthe, and the Antruhe by the particulares wil some appeare.

Firste, that al Bishoppes, hauinge voice Definitive, and interest in Councils, are solemnely swoyne in al theire Decrees, and Canons to bphold the Authority of the Pope, he thought it the wisest way to dissemble it. For it had bene greate wante of modestie, to denie it. The fourme of the Othe recorded in the Popes owne Decretalles, is this: Ego N. &c. Papatum Romanæ Ecclesiæ, & regulas Sanctorum Patrum adiutor ero ad defendendum, & retinendum, saluo ordine meo, contra omnes homines: I N. sweare, that I wilbe an helper, to defende, and maintaine the Papacie of the Church of Rome, and the Rules of the Holy Fathers (the Popes) mine owne order saued, against al men aliue. But these Rules, and Privileges of the Holy Fathers the Popes, are these: a That the Pope is aboue al General Councils: b That his wille must be holden as a lawe: c That, what so euer he do, no man maie saie vnto him, why do you thus: d That his iudgement is more certain, then the iudgement of al the worlde: e That if the whole worlde geue Sentence in any mater contrarie to the Popes pleasure, yet if semeth, we are bound to stande to the Iudgement of the Pope: and, f as M. Hardinge saith, That the Pope, what so euer he saie, or do, as beinge Pope, can neuer erre. These, and other the like be the Privileges, that the Pope claime vnto him selfe. Al whichs

EXTRA. De Inve-
iuran. Ego N.

EXTRA. de Elect.

Electi potest.

Significasti.

EXTRA. de trans

la. Episcopi,

Quanto: la

gloss.

EXTRA. de Con-

cess. Preben.

Proposuit. In

gloss.

de pignus. Li. 6.

Cap. 13.

e. 9. 3. Nemo. In

glossa.

IM. H. 2. fo. 33. a. b.

the Bishoppes are bounde by Othe, and by their allegiance to defende againste al menne alieue.

Nowe, where you saie, that Bishoppes onely haue Sentence Definitive in the Councel, ye saie willingly, and without cause to repozte Intrueth. For Aeneas Syluius, beinge him selfe afterwarde Pope, and named Pius Secundus, would haue tolde you the contrarie. These be his wordes: Apparet, alios, quam Episcopos, in Concilijs habuisse vocem decidentem: *It is plaine, that certaine others, beside Bishoppes, had voice Definitive in the Councelles.* Addition. In the repozte hereof M. Hardinge hath sounde great aduantage. For when he wrote that Booke, (saith he) he was Aeneas Syluius Picolomineus, not Pius Secundus. And afterwarde beinge Pope he recanted that erreure. Thus, god Reader, thou seest, the man is al one: but his name is changed. Yet here is mater sufficient to rasse a Tragedie. Firste, touchinge his name, it forceth not greatly. Neither was Paule an Apostle, when he was borne at Tharsus in Cilicia. Yet notwithstandinge S. Augustine saith, Dicimus Paulum Apostolum in Tharso Ciliciæ fuisse natum: Wee saie that Paule the Apostle was borne in the Countrie of Cilicia, and in the Cittie of Tharsus. But the quarrels are scarcely mete for children.

Aeneas Sylui.
de gestis: Cecil.
Basiliens. l. 1.
M. Hard. 99. b.

August. De Con-
sensu Euang. Li.
2. Ca. 17.

But afterwarde, saith M. Hardinge, beinge Pope, he recanted this erreur. No doubt, vpon greate deliberation and god aduise. For beinge one of the Councel of Basile, he saide, The Councel is aboue the Pope. Afterwarde beinge Pope him selfe, he was better instructed. I see (saith he) before I was muche deceiued. Nowe the Pope is aboue the Councel. But the a thinge it is to be rapte by suddainely into the thirde Heauens.

But for as muche as M. Hardinge saith, al this that I haue here alleged out of Pius Secundus, and Iohannes Gerson, is, Litle woorth stufte, for so he calleth it, and that I haue added to theise wordes, In Concilijs, of mine owne, whiche wordes, he saith, are not sounde in the Authour, and that this is, Licinge for aduantage, for this is the ordinarie modestie of his speche. I haue thought it good to laie forth the somme parte of the saide wordes moze at large.

M. Har. fo. 100. d

Thus therefore saith Aeneas Syluius, who afterwarde was named Pius Secundus. Nec in Concilijs dignitas patrum sed ratio spectanda est &c. Nec ego cuiusuis Episcopi mendacium, quamuis ditissimi, veritati præponam pauperis præbyteri &c. In Councelles, Reason, or Trueth is to be considered more, then the dignitie of the Prelates. Neither wil I more esteeme a Lie pronounced by a Bishop, be he neuer so ritche, then the Trueth uttered by a poore simple Priest. Nor shoulde a Bishop disdeigne, beinge rude, and vlearned, if the people be not ready to folowe after him. Nor doo you that be Bishoppes, despise your inferiours. The firste man, that died for Christe, and shewed the waie vnto Martyrdome, was not a Bishop, but a Leuite &c. And, to reporte vnto you somme examples of Old Councelles, we shal finde in them al, that the Bishoppes were there togeather with their inferiours &c. In the Actes of the Apostles thus it is written: It hath seemed good to the Holy Ghoste, and to vs. To vs, that is to saie, to the Apostles, and Elders. Neither doothe this worde, Visum est, signifie a consultation, but a full discusse, and decision of the mater. Therefore it appeareth, that certaine others, besides Bishoppes, had a voice Definitive in the Councel. And in the Actes, when the Apostles had any greate mater to determine, they durste not to discusse it by them selues alone, but called the multitude to sitte with them &c. It appeareth, that the Apostles gaue vs an Example, that in greate weighty maters wee should calle some others to vs. And therefore in the Councelles, that were holden afterwarde, wee finde, that inferioure Priests, sate togeather with the Bishoppes, &c.

De Gestis Con-
cil. Basiliens. li. 1.
in Oratio. Area-
laten.
In Concilijs.

Conciliorum.

et nobis.

In Concilio.

In Concilijs.

But here M. Hardinge findeth faulte, that I haue corrupted mine Authour, and thruste in theise wordes. In Concilijs, of mine owne. And yet in the very same place, he might haue sounde theise very wordes: Concilium, Conciliorum, In Concilio, In Concilijs, vled sundrie times altogether. And in deede, the whole speche there, is onely of Councelles.

These, god Reader, and other like, be the errors, that Pius, beinge once Pope

The Popes Recantation.

Pope, would needes recante: Then he saue, That in his Councelles the dignitie of the Prelates, is moze to be weighed then the Truthe. Then he saue, That a Lie pronounced by a Bishop, beinge ritche, is moze to be esteemed, then the truthe, vttered by a simple Priest. Then he saue, That a Priest bringing him self vnlearned, and ignoraunte, ought to disdeigne, if the people be not ready to followe after him. These be the thinges, that he recanted.

M. Hard. 100. a.

How beit, M. Hardinge telleth vs, these are not the wordes of Aeneas Syluius, but of one Ludouicus the Cardinal of Arles. And this he reckeneth for a great maine Lie. Here maie I easily answere M. Hardinge: If this were not Aeneas Syluius owne saieinge. Why then did he as you haue confessed, recante it afterwarde? If he did afterwarde recante it, howe maie it appeare, it was not his owne? Are Popes so full of humilitie, that they will recante wordes they neuer spake? ¶ Likewise saith the Gerson, Etiam ad Laicos hoc potest extendi: & plus aliquando, quam ad multos Clericorum: This (Priuillege of geuinge Sentence in Councel) maye be extended euen vnto the laye sorte: yea and that oftentimes better then vnto many Priestes. But hercof hereafter moze at large.

In Gerson, Que veritates sint credende, Corol.

4.

M. Hard. 100. b.

¶ Addition. ¶ Hereto, saith M. Hardinge, you falsely, impudently, and fowly, belie Gerson, for Gerson in this place speaketh not of the Authoritie of geuinge Sentence Definitive in General Councel.

The Answere. It is reason, that M. Hardinge make doale of Lies at his pleasure. Verily thus mutche at least Gerson saith: The deliberation, or conference, and knowledge of maters of Faith may belonge to the Laie people, and vnto them mutche more, and better sommetime, then to many Priestes. Thus M. Harding is as mutche as I either saie, or can require, and this is penough: onlesse ye thinke, your Priestes haue Authoritie to iudge, and conclude without knowledge, for so saimeth Gerson, by his Diallion, to allowe Conclusion and Iudgemente, to the Priestes: and Deliberation, and knowledge, to the people. ¶

Sallust. in bello Carilin.
Concil. Trident.
sub Paulo 3.

But whether wee be Bishoppes or no, M. Hardinge is no competent, nor in different Iudge. For who so wil Iudge vprightly, muste be boide of anger, hatred, loue, enuie, and other like affections. Whiche Sentence beinge otherwise profane, is vsed and halowed by the Apostolique Legates in the Councel of Trident: Surely the Godly say, that as your Bishoppes do no parte of Bishoppes dewtie, and therfore in dede are no Bishoppes at al: so your late Couente at Trident, what so euer glorious name it pleaseth you to geue it, yet not withstanding, in dede, and verily was no Councel.

Breue Iulij 3.
Citaturs à Caluina.

Whether Pope Iulius by his Bulle vtterly embarred the Diuines, and Embassadors of the Princes, and free Citties of Germanie from al audience, and Disputation in the Councel, or no, I reposite me to Pope Iulius owne Bulle touching the same. His wordes be these, Erit Concilium, vt qui temere loquuti sunt, aut dicta recantaturi veniant, aut eorum inaudita causa, in executionem iam ordinatarum Constitutionum Hæretici declarentur, & condemnentur: There shalbe a Councel, that they that haue spoken rashly, either may recante their saieinges, or els without further hearinge, or reasoninge of the mater, they may be denounced and condemned for Heretiques, accordinge to the Constitutions already made.

Iohan. Sleidan.
Lib. 13.

Likewise saith Iohn Sleidane, touching the Conference had sometime at Augusta: In Colloquio frequenter ad initium actionis hoc dicebant: nolle se vel tantillum de Opinione, & Doctrina sua decedere: sed quicquid facerent, eo fieri, vt in sententiam suam nos adducerent: In the Conference that was had bitwene vs, and them, they tolde vs at the firste, that they would not yelde one whit, from their Opinion, and Doctrine: But that, what so euer they did, they did it onely to the intent, to bring vs to their Iudgement.

I could farther allege Matthias Flacius Illyricus, Iohannes Fabritius Montanus, Petrus Paulus Vergerius the Bishop of Iustinopolis, to like purpose. But perhaps M. Hardinge would refuse their Authorities, and cal them partial. Yet in a mater so euident, and so openly knowen, it had benne great folie for them to dissemble. Illyricus saith, Nostri audiri non potuerunt, quamuis id Amplissimi

Cæsar

Cæſaris Legati Orarent: Our Diuines, and Oratours could in no wiſe bee heard, notwithstandinge the Emperours moſte woorthie Embaſſadours hadde deſired it. Iohannes Fabritius ſaith, Fateor extensionem factam eſſe ad alias nationes: Sed tamen additur, eam formam non niſi ad illos pertinere, qui reſpiciere, & ad Eccleſiæ gremium redire velint: *I graunt, the Saueconduite was extended to other Nations: But it is added withal, that the ſame forme, or libertie ſhoulde pertaine to none others, but onely to them, that would repente, and returne to the boſome of the Church.* And againe he ſaith, Tantum aberant ab Arce Diſputationum, vt ne ad veſtibulum quidein accedere potuerint: *The Diuines of the Princes of Germanie were kepte ſo far of from the highe Caſtel of Diſputation, that they could not be ſuffered to approche to the entrie.* Petrus Paulus Vergerius ſaith, that the Biſhop of Vegla in Dalmatia was ſore ſhaken vp in the ſame Council, and threatened with Depriuation, and other extremities, onely for a litle inklinge of the Trathe.

Illyri. in Recu-
ſatione Conc.
Tridē.

Iohan. Fabriti.

Petr. Paulus
Vergerius De
Concil. Trident.

How be it, what neede we moe Authoritties? Roman is herein ſo plaine, and peremptorie, as M. Hardinge him ſelfe. This is his determinate anſwere, and ſul reſolution in the caſe: Your reaſons are nomore to be heard, unleſſe ye repent, and reuoke your errours. Againe, Our Doctrines hath ben approued too longe, to be put a dayinge in theſe daies. Againe, Such wicked changes, as ye haue made, it is laful to make, neither with Council, nor without Council. Againe, VVe tel you, that your change of Religion, and manifolde Heresies, ought not to haue benne attempted, nor without the Biſhop of Romes commaundement, nor with his commaundement. Theſe be your wordes, M. Hardinge: This you ſay, you tel vs plainely, and therfore, I trowe, we muſt beleue you. And ſo ye ſeeme to conclude with the wordes written in the Prophete Hieremie: Non audiemus Verbum, quod loquutus es nobis in nomine Domini: Sed faciendo faciemus omne verbum, quod egredietur ex ore noſtro: *We wil not heare the Worde, that thou haſt ſpoken to vs in the name of the Lorde: But we wil doo euery Worde, that ſhal come from our owne mouth.*

M. Hard. fo. 20. b.
M. H. fo. 271. b.
M. H. fol. 274. a.
M. H. fol. 333. b.

Hieremi. 44.

WWe may therefore ſay of you, as S. Auguſtine ſometimes ſaide of the Heretiques the Donatiſtes: Cum omnis anima ſuſpenſa expectaret, in tanta collectione quid ageretur, illi vehementer inſtabant, vt nihil ageretur. Quare hoc? niſi quia cauſam ſuam malam ſciebant, & facillime ſe poſſe conuinci, ſi ageretur, dubitare non poterant: *When euery body was lookinge carefullly, what ſhould be doone in ſo great Aſſembly, they (the Donatiſtes Heretiques) laboured what they coulde, that nothinge vitterly ſhould be doone. And why ſo? They knewe, their cauſe was naught: and coulde not doubt, but that if any conference, or Diſputation ſhould be had, they ſhould ſoone be reprobued.*

Auguſtin. Epiſ
ſtola. 152.

The Apologie, Cap. 6. Diuiſion. 2.

And although S. Hierome woulde haue no body to be patient when he is ſuſpected of Heresie, yet we wil deale herein neither bitterly, nor bzabblingly, nor yet be caried awaie with angre and heate: though he ought to be reckened neither bitter, nor bzabler that ſpeaketh the Trathe. We willingly leaue this kinde of eloquence to our Aduerſaries, who, what ſo euer they ſaie againſte vs, be it neuer ſo grewdly or deſpitefully ſaide, yet thinke, it is ſaide modeſtly and comely enough, and care nothinge whether it be true, or falſe. Wee neede none of theſe wiſtes, which do maintaine the Trathe. Further, if we do ſhewe it plainely that Gods Holy Goſpel, the Auncient Biſhoppes, and the Primitive Church do make on our ſide, and that we haue not without iuſte cauſe left theſe menne, and rather haue returned to the Apoſtles and olde Catholique Fathers: And if wee ſhalbe founde to do the ſame, not colourably or craftily, but in good faith befoze GOD, Truly, Honelly, Cleerely, and Plainely: and if they them ſelues whiche lie our Doctrine, and woulde bee called Catholiques, ſhal manifeſtly ſee, howe al theſe titles of Antiquitie,

whereof they boaste so mutche, are quite shaken out of their handes, and that there is moze pithe in this our cause, then they thought for: we then hope and truste that none of them wil be so negligent and carelesse of his owne Saluation, but he wil at length studie and be- thinke him selfe, to whether parte he wile beste to ioyne him. Un- Doubtedly excepte one wil altogether harden his harte, and refuse to heare, he shal not repent him to geue good heede to this our Defense, and to marke wel, what we saie, and howe truly and iustly it agre- eth with Christian Religion.

M. Hardinge.

I see wel, we must looke to your fingers. Ye spit foorth your gal, and cholar, by and by at the first. Through your whole Booke in woordes ye pretend Truthe, zeale, plainnes, and sober dealing: But in deede power out litle other then Lieing, Spite, Scoffes, and immoderate raylinge. The effect of the reste is this: Ye haue ioyned your selues to the Synagog of Antichriste. Ye serue the stage, ye haue begonne to plaie your Tragedie on falsely, shamefully, darkely, and guilefully: your bragges, and promises, your crakes of Goddes Holy woorde, your errors, your Heresies, your con- tagious poison, your sclaunderes, your newe Clergies Doctrine, &c.

The Bishop of Sarisburie.

The Sayinges of S. Hierome is auouched by the like Saynge of Ruffinus an Auncient wyter. Thus he saithe, Vnam notam Hæreseos qui dissimulat, non est Christianus: Who so dissembleth, when he is called Heretique, is no Christian man. For the rest blame me not, god Christian Reader, if I vse no moe woordes, then needs requireth. If I thought it worthy the while, I coulde answere al these thinges moze at large. I trust, in our whole Apologie there appeareth no sutch immoderate kinde of railinge. But if I should folowe M. Hardinges humoure, and write but the one halfe of that he writeth, then perhappes I might worthily be called a railer.

The Apologie, Cap. 7. Diuision. 2.

For where they cal vs Heretiques, it is a crime so hainous, that vnlesse it maie be seene, vnlesse it may be felte, and in manner may be holden with handes and fingers, it ought not lightly to be iudged or beleued, when it is laied to the charge of any Christian. For Heresie is a forsaking of Saluation, a renouncing of Gods Grace, a departing from the Body and Sprite of Christe.

M. Hardinge.

The Definition ye seeme to make of Heresie, is not sufficient. For as ye define it, so euery deadly sinne is Heresie. For euery deadly sinne, is a forsakinge of Saluation, a renouncing of Gods Grace, a departing from the Body and Sprite of Christe. Heresie is a false Doctrine against the right beleefe, by him that professeth the Faith stubbournly, either auouched or called in doubt. In Heresie which Definition, this woorde, stubbournly, is added, bicause it is not errour onely in those things founde in that be of Faith, but stubbournes in errour, that maketh an Heretike, as S. Augustine teacheth. VVho (saith he) in the Church of Christe, sauer any thing that is vnholysome and crooked, if be- inge sharply admonished to sauer that is hole and righte, they resiste stubbournly, and wil not amend their venomous and deadly Doctrines, but stande to defende them, they be Heretikes. But of Heresie now the lawe of vpright dealing, specially in Gods cause so requiringe, ye must pardon vs, if, as among husbandmen we cal a rake, a rake, a spade, a spade, a mattocke, a mattocke: so among Diuines, we cal Heresie, heresie, and likewise, falsched, lieing, sclaunderinge, crafte, hypocrisie, Apostasie, malice, blasphemie, euery suche crime, by his proper name without al glosinge.

The Bishop of Sarisburie.

Ye saie, This is not the right Definition of Heresie. Verily, M. Harding, this is but a simple quarrel. It was not my minde in this place to vtter any Definition of Heresie, either right, or wronge. You knowe right wel, that sutch curiositie in this kinde of writinge is not needeful. It is sufficient, our woordes be true, although they include no Definition.

For iust proufe of Heresie three thinges necessarily are required. First, that it be an errour: Secondly, that it be an errour againste the Truthe of Goddes

Woordes:

*Book of heresie
is not
my word.*

Worde: For other wise euery error maketh not an Heresie. Thirdly, that it be stoutly, and wilfully mainteined. Otherwise an error in Goddes Truth without wilful mainteinance, is not an Heresie. S. Augustine saith, Errare possum, Hæreticus esse non possum: In an error I may be: but an Heretique I cannot be.

Augustinus.

It was not so necessarie in this mater, so precisely to seeke by Definitions. I thought it sufficient, onely to declare the horzour of Heresie. For as touching the Definition, S. Augustine saith, Quid sit Hæresis, regulari quadam Definitione comprehendi, sicut ego existimo, aut omnino non potest, aut difficillime potest: To expresse by orderly Definition, what thinge maketh an Heretique, as I iudge, it is either impossible, or very harde. Therefore you, M. Hardinge, and your selowes are the more blame worthy, for that of euery your fantasies ye haue made an Heresie. Ludouicus leuisimis impingitur: Idem facerent Scotistæ de Thomistis, nisi Scholarum consuetudo aures emolluisset: The name of Heresie is laide upon euery light mater. So would the Scotistes handle the Thomistes: sauinge that the custome of the Schooles hath brought their eares in vre. Thus Pope Nicolas saith, Qui Romanæ Ecclesiæ Priuilegium auferre conatur, hic proculdubio labitur in Hæresim: Who so euer goeth aboute to abrogate the Priuilege of the Church of Rome, he no doubt is an Heretique.

Augustin. ad
Quod vulden.

Ludouicus Vi-
nes. De Corrupt.
Artib.

Dist. 22. Omnes

That ye speake of stubbrenesse in defense of Heresie, I praye God, M. Hardinge, it do not ouer neare touche your selfe. I praye God, you do not wilfully defende that thinge, wherein you knowe, and see manifest, and open errour. Aerily S. Hierome saith: Quicumque aliter Scripturam intelligit, quam sensus Spiritus Sancti flagitat, quo scripta est, licet ab Ecclesia non recesserit, tamen Hæreticus appellari potest: Who so euer expoundeth the Scriptures otherwise, then the sense of the Holy Ghoste, by whome they were written, do he require, although he be not yet departed from the Church, yet maie he wel be called an Heretique. Likewise the olde Father Tertulian saith: Quicquid contra veritatem sapit, Hæresis est, etiam vetus Consuetudo: What so euer thinge sauoureth against the Truthe, it is an Heresie, be it neuer so mutche an olde custome. Likewise your Tyrannical, and filly restraininge of Priestes lausul Mariage, Vdalricus the Bishop of Augusta calleth, Periculosum Hæresis Decretum: A dangerous Decree of Heresie.

24. Quest. 3.
Hæresis est:

Tertull. de vtr-
ginit. velandis.
Vdalricus Aus-
gustinus Episc-
opus ad Nicos-
la. Papam.

Hilari. de Tri-
nitatē. Lib. 6.

Nowe touching simple error, and wilful defense, S. Hilarie saith, Illis in eo, quod nesciunt, potest adhuc in tuto esse salus, si credant: Tibi vero iam omnia ad salutem clausa sunt, qui negas, quod iam ignorare non potes: They for so mutche as they knowe not the Truthe, maie haue their saluation in safetie, if afterwarde they beleene: But al hope of healthe is shut from thee, for as mutche as thou deniest that thinge, that thou canst not chuse but knowe.

To conclude, vnto you, M. Hardinge, who oftentimes of smal errors, oftentimes of vndoubted, and knowne Trutthes, without regarde of Definition, haue fanstied great, and horrible Heresies, Alphonsus de Castro a Doctour of your owne saith thus: Idcirco fit, vt hi, qui tam leuiter de Hæresi pronunciant, non expendent de qua re loquantur, sæpe sua ipsorum sagitta feriantur, incidantque in eam foueam, quam alijs parabant. Nam velle humanas Scripturas in Diuinorum ordinem connumerare, hoc verius ego dixerim Hæresim: quod faciunt hi, qui humanis Scriptis dissentire impium autumant, perinde ac Diuinis: Therefore it happeneth, that they, that so rashly pronounce, and cal euery thinge Heresie, not considering whereof they speake, be often stricken with their own darte, and fall into the same pit, that them selues haue digged for others. For this would I rather cal Heresie, to accompt mennes Writings emonges the Scriptures of God. So doo they, that thinke it a wicked mater to dissent from the Writings of man, nolesse, then if it were the Iudgement of God.

Alphonsus de
Castro de Hære-
si. l. ca. 7.

The Apologie, Cap. 7. Diuision. 3.

But this was euer an olde and solemne proper tie with them and their forefathers: if any did complaine of their errors and faultes.

E iii

and

and desired to haue true Religion restored, streight waie to condemne
 sutch for Heretiques, as men newe fangled, and factions. Christe
 for no other cause was called a Samaritane, but onely for that he
 was thought to haue fallen to a certaine new Religion, and to be the
 authour of a new secte. And Paule the Apostle of Christe, was called
 before the Iudges, to make answere to a mater of Heresie: and ther-
 fore he saide: Accordinge to this way, whiche they cal Heresie, I doo
 worship the God of my Fathers, beleeuinge al thinges whiche be
 written in the Lawe, and in the Prophetes.

M. Hardinge.

If ye meane Hus, Hierome of Prague, VVickleffe, Almaricke, Abailard, the Apostolikes, Peter-
 brusians, Berengarians, VValdenses, Albingenses, Imagebreakers, or suchelike, which euer founde
 faulte with the Church in their time, and cried for a restoringe of Religion, as though it had ben
 quite lost, and would them selues haue the glory of it, by bringinge in their Heresie in place of the
 Catholique Doctrine, vnder the name of Goddes woorde, whiche hath alwaies bene the proprietie
 of al Heretikes: if, I saie, ye meane these, or any of these: we also cal them Heretikes, and for suche
 wee condemne them.

But Sirs ye forget your selues foully. How agreeth this with that ye saie hereafter oftentimes,
 that the Light of the Truthe was quite put out, and that Luther and Zuinglius firste brought the
 Gospel abroad into the worlde?

VVe it true that Christe was called a Samaritane for the cause ye assigne, thereof what con-
 clude ye? VVe see where about ye goe. Ye woulde seeme to ioine with Christ, with Paule, and with
 the first Christians. But truly they refuse your companie.

But we tel you, Christe was the true Samaritane in deede, that is to say, the Keeper, as he that
 is Keeper of mankind: and therefore he shunned not the name. Yet was he not a Samaritane as
 the Iewes meant. Paule likewise, (who was not as ye saie, to speake properly, called before the
 Iudges to make answere to a mater of Heresie) beinge accused to Felix by Tertullus that he was of
 the secte, or Heresie of the Nazarens (so were the Christians first called) did not onely not denie, but
 openly confessed, that accordinge to that way or state of life, whiche the Iewes called a secte or
 Heresie, he worshipped God. For it is to be considered, that in those times the name of Heresie was
 not so infamous, as it may be iudged by the place of the Actes, cap. 5. onlesse somewhat be added
 whereby it may be vaderstanded to be taken in rate of a vice, as, 1. Cor. 11. Galat 5. So the woorde
 was then indifferent, and might be taken in good parte, or euil parte. Tertullian vseth it in good
 parte, where speakinge of the Christians, he calleth them *Sectam*, a Secte, into whiche Latine
 woorde, the Greeke woorde *Heresis* is turned. Now these examples of Christ, Paule, and the first
 Christians serue not your defense. Christe was called of the Iewes a Samaritane, vnwoorthely af-
 ter the sense of their thought: Ye are called Heretikes, woorthely. Paule burdened with the name
 of Heresie, for as muche as thereby was signified the kinde of life of those that beleued in Christ,
 the woorde being indifferent, was honoured rather then reuiled. And Tertullian calleth the Chri-
 stian people, a Secte (as he mighte) without blemishe or note of any euil. Your case is not like: For
 ye are charged with Heresie, as it is taken in the woorte parte.

The Bishop of Sarisburie.

Howe many wastte wordes hath M. Hardinge to spare: Here once againe
 he commeth in with Hus, Hierome of Prage, VVickleffe, Almarik, Abailard, Apo-
 stoliques, Peterbrusians, Berengarians, VValdenses, Albingenses, Imagebreakers,
 to fraie his simple reader with a terrour of strange names. We saie, Luther
 and Zuinglius were the firste Publishers of the Gospel: and yet againe we saie,
 the same Luther and Zuinglius were not the first: We haue forgotten our selues
 souly: We write contradiction againste our selues: We woulde seeme to ioine
 with Christe and Paule, but truly they refuse our companie: And so saythe, I
 knowe not what.

Trerily, M. Hardinge, we neuer saide, Luther, and Zuinglius were the
 first Publishers of the Gospel. If we should so saie, we should reposte vntruth,
 as you do often. Christe, and his Apostles were the firste.

Addition. M. Hardinge, A greate Vntruth. You saie no lesse, Pag. 17. thus.
 Doctour Luther began to preache the Gospel of Christe. If he that beginneth to Publish, be the
 firste Publisher, then you saide, that Luther was the firste Publisher. *The Answere.* It
 is a greate losse of time, M. Hardinge, to quarrel at wordes, your selfe beinge as-
 sured

Act. 24

The De-
 feders pro-
 decessors

Contradi-
 ctio foue
 in the De-
 fendens.

Samani-
 tane.
 Iohann. 1

Act. 24

Heresie.

Apologe
 Ca. 21. 3
 sta.

M. Har. fo. 101. b.

ured of the meaninge. You knowe wel, I meante not, that Doctour Luther was the firste man, that euer preached the Gospel of Christ. For Christ him selfe, and his Apostles were before him. But thus I saie, In this later age, after your so longe Darkenesse, he was the firste. But I haue saide, Doctour Luther began to publish the Gospel: There you saie, by mine owne Confession, Doctour Luther was the firste Publisher of the Gospel. Graunette, M. Hardinge, and sober dealing woulde become you better. I saie, he began: Ergo, saie you, he was the firste. How foloweth this Conclusion of theise Premisses? That you maie vnderstande your erreure by the like, S. Peter saithe, Incipiam vos commouere: I wil beginne to aduertise you. Will you conclude hereof, that S. Peter aduertised them neuer before? Or, That noman euer gaue them aduertisement before S. Peter? In the Actes of the Apostles it is witten thus, Peter and Iohn were beginninge to enter into the Temple. Will you therefore tel vs, that Peter and Iohn were neuer in the Temple before that date? Or, that noman euer came there before them: This is not that Graunette, M. Hardinge, that you haue professed vnto the worlde. Hauinge respecte to theise later dates, Doctour Luther was the firste, that preached the Gospel. But hauinge respecte to the Gospel it selfe, so Doctour Luther was not the first. For it had benne preached by Christe, and his Apostles, and by infinite other Holy Fathers, many hundred yeres before Luther was bozne.

2. Pet. 1.

Act. 3.

Incipientes tunc
trore in Tem-
plum.

These worthy, and Learned Fathers, Luther, and Zuinglius, and other like Godly and zelous menne, were appointed of God, not to erecte a newe Church, but to reforme the olde, whereof you had made a Caue of Thieues: to kende againe the Light, that you had quenched: & to beare witnesse to the Truth of God.

You saie, Christe, and Paule wil none of our companie: as if you were priuie of their counsel. But perhappes, M. Hardinge, this is Clauis errans, and therefore can neither open, nor shut: Or, as S. Hierome saithe, Pars aliqua supercilij Pharisaei: Some parte of the high looks of the Phariseis. Christe him selfe hath saide, Who so loueth me, wil keepe my woorde: and my Father loueth him: And my Father, and I wil come to him, and dwell with him. S. Peter saithe, Who so trusteth in him, shal not be confounded.

Hieronym. in 16.

Cap. Matthe.

Iohan. 14.

1. Pet. 2.

Of Abailarde, and Almarike, and certaine other your strange names, if they haue taught any thinge contrarie to the Truthe of God, we haue no skil: They are none of ours. Of Iohn Hus, Hierome of Prage, and Berengarius, and other like vertuous Learned menne, we haue no cause to be ashamed. Their Doctrine standeth still, and encreaseth daily: because it is of God. But as for yours, because it is onely of your selues, (for it is knowne for the most part, at what time, and vnder what Pope eche thinge first began, as your Transubstantiation vnder Pope Innocentius the thirde, anno, 1214. &c.) therefore it falleth daily, and is now so: shaken the worlde through.

Addition. Here M. Hardinge crieth out impatiently, The more is your shame: if any sparke of shame be leaft in you. Neither the VVhoore taketh shame of her filthinesse: Thou hast gotten thee a VVhoore foreheade. Past shame wretches.

M. Har. fo. 103. d

You saie, that the simple name of Secte, or Heresie, wherewith S. Paule was charged, was not so infamous, or odious in those daies: & that Tertullian called the Religion of Christe Secte, or Heresie, without any manner blemish or note of euil. It was needlesse for M. Hardinge, to auouche Untruthe so earnestly without cause.

I graunt the name of Heresie, or Secte among the Philosophers was not infamous. Cicero saithe, Cato in ea Hæresi est, quæ nullum sequitur florem Orationis. But in case of Religion it was euermore amongst al menne taken in il parte, and condemned, and counted odious. Touchinge S. Paule, in howe god parte the Iewes called him Heretique, it maie easily appeare by these wordes of Tertullus his accuser: Inuenimus hunc virum pestilentem, & mouentem seditionem omnibus Iudeis per vniuersum orbem, ac Principem Sectæ Nazærorum: Wee haue funde this man to be a Pestilent, and a wicked felowe, mouinge sedition, amonge the Iewes throughout the whole worlde, and a Captaine of the Heresie of the Nazarenes. In sutch

Cicer. in Para-
dox.

Act. 24.

Iohan. 7.

Iohan. 8.

Iohan. 16.

Matth. 10.

Nicola. Lyra in

24. Cap. Actor.

Tertull. in Apo-
logico.

Tertull. in Apo-
logico.

August. De Ci-
uitate. li. 2. ca. 3.
Euseb. li. 4. ca. 18.

Hieronym. in
Epist. ad Titum.
Cap. 3.

Actor. 24.

god parte they saide vnto Christe: Arte thou greater then was our father Abra-
ham? Thou arte a false Prophete, and deceivest the People: Thou arte a Sama-
ritane, and haste the Diuel.

The like god parte Christe promised afoze hande to his Disciples: They shal
caste you out of theire Synagoges: Ye shalbe hated of al men for my names sake.
In sutehe god parte and meanings was S. Paule called an Heretique. And so, M.
Hardinge, besides others, your owne Doctour Nicolaus Lyra woulde some haue
tolde you.

But mutche moze I marueile, ye shoulde so vbadusedly, saie, that Tertullian
called the Christian people a Secte, or Heresie in god parte, and, as you saie,
without any blemishe, or note of euil. For the same Tertullian in the same Apo-
logie saithe, the Heathens commonly called the Christians, Incestos, Homicidas,
Infanticidas, Sacrilegos, Pessimos, Nocentissimos, Publicum odium, Hostes humani
generis, Omnium Scelerum reos: Deorum, Imperatorum, Legum, Morum, Naturæ
totius inimicos: *Adoutherous againste kinde, Mankillers, killers of Children, Church-
robbers, moste wicked, most hurtful, the publique hatred, the enemies of Mankinde, guiltie
of al kinde of wickednesse: Enimies againste the Goddes, againste the Emperours, againste
the Lawes, againste good order, againste Nature it selfe.* Where so euer they saue
them, they made an outcrie vpon them, Christianos ad Leonem: Non licet esse
Christianos: *Haue theise Christians to the Lion: It is not Lawful, theise Christians should
liue.* So S. Augustine saithe, Factum est vulgi Prouerbum, Pluuia defecit causa
Christianorum: *It is nowe become a common Prouerbe emonge the people, Our raine fai-
leth vs, bicause of theise Christians.* So Eusebius saithe, the Religion of Christe was
called Impiorum Christianorum Hæresis: *The Heresie of the Godlesse Christians.*
Theise wordes, M. Hardinge, I trowe, were neuer uttered without al manner
blemishe, and note of euil. S. Hierome saithe, Quod magis mirum sit, etiam il-
lud de Actibus Apostolorum videtur esse relegendum, Fidem nostram in Christum,
& Ecclesiasticam Disciplinam iam tunc à peruersis hominibus Hæresim nuncu-
patam: *And that wee maie the more marueile, wee maie once againe reade this place of
the Actes of the Apostles: where wee finde, that the Christian Faith, and Ecclesiastical
Discipline was euen then of wicked menne called an Heresie.*

Euen as rightly, M. Hardinge, and vpon as god groundes, you haue againe
this daie condemned the same Gospel of Christe, and in as god parte, and mea-
ninge haue called it Heresie. But we maie truly, and simply saie with S. Paule,
Accordinge to this Secte, whiche you calle Heresie, wee wooship the God of our Fathers,
whiche is the Father of our Lorde Iesus Christe.

The Apologie, Cap. 8. Diuision. 1.

But the moze soze, and outrageous a crime Heresie is, the moze it
ought to be proued by plaine and stronge argumentes, especially in
this time, when menne beginne to geue lesse credite to their woordes,
and to make moze diligent searche of their Doctrine, then they were
wonte to doo. For the people of God are otherwise instructed nowe,
then they were in times past, when al the Bishoppes of Romes
Saieinges were allowed for Gospel, and when al Religion did de-
pende onely vpon theire Authozitie. Nowe a daies the Holy Scri-
pture is abzoade, the writings of the Apostles and Prophetes are in
Print: whereby al Truth and Catholique Doctrine maie be proued,
and al Heresie maie be disproued and confuted.

M. Hardinge.

VWhere ye require your Heresie, for so mutche as it is so hainous a crime, by plaine and strong
argumentes to be proued: it is not vnknowne howe sufficiently and substantially that is perfour-
med already by menne of excellent learninge, as wel of this age, as of times past. VV as not Beren-
garius, the firste Authour of your Sacramentarie Heresie, by moste plaine and stronge argumentes

con. Clerkes.

The Des-
ders Her-
sies suffi-
ciently and
fully confu-
ted already
by sundrie
greate
con. Clerkes.

Lanfranc^o. confuted of Lanfrancus Bishop of Canturburie, and Guimundus Bishop of Auerfa: VVere not the Guimund^o Peterbrusians so, whose Heresie ye holde againste the Blessed Sacrifice of the Masse, of the learned Petrus Clu- Abbot Petrus Cluniacensis? VVas not VVickleffe so of Thomas VValden, a learned man of En- glande? hathe not Luther and Oecolampadius benne so confuted in our time, of that Holy and learned Father Bishop Fisher?

But what shal I speake of particuler menne, were they neuer so excellent, by whom they haue benne confuted, lithe by Publike sentence of the Church they haue benne condemned, bothe in General and Prouincial Councels? Therefore wee thinke it not needeful now againe to proue your doctrine, so sufficiently condemned, to be Heresie. That the people be nowe otherwise instructed, then they were in times past, we confesse. But whether better nowe, then in our Forefathers daies, they that can consider the liues of them nowe, and of them that were then, maie easily Iudge.

The saicings of the Bishop of Rome were neuer allowed for the Gospel. His priuate sayings and common talke might be erroneous, nolesse then other menne. But what he saide by waie of iudgement and sentence definitiue in doubtful pointes touchinge Religion, suche saicings of Peters successours (for whome Christe praied, that his Faith might not faile, and who was commaunded by Christe to strengthen his Brethren) we take for Truthe, and the same obediently receiue. So the Fathers assembled in Council at Chalcedon, receiued and agreed to the saicing and writinge of Pope Leo, nolesse then if Peter the Apostle and firste Bishop of Rome himselfe had spoken. The Popes authoritie we acknowledge Supreme aboue al other authoritie in Earthe, touchinge the gouernement of the Church: yet was it neuer saide, ne thought by the Catholiques, that al Religion depended onely thereon, as your sclanderous reporte beareth menne in hande.

Vntruthe.

Vntruthe.

The Bishop of Sarisburie.

Lanfrancus, Guimundus, Abbas Cluniacensis, Thomas VValdenfis, Iohn Fisher, and other your like Doctours, P. Hardinge, are ouer yonge, al within the space of these laste fye hundred yeres, farre vnlike S. Augustine, S. Hierome, S. Ambrose, S. Chrysostome, and others the Anciente Learned Fathers, & Doctours of the Church. Neither is there any sufficient cause to the contrarie, but that Berengarius, Iohn VVickleffe, Iohn Hus, Doctour Luther, Zuinglius, Oecolampadius, and others, either for Learninge, or for Truthe, or for Iudgemente in the Scriptures, or for Antiquitie maie wel and safely be compared with them. At the leaste I hope we maie saie of them, as S. Augustine once saide of the Doctoures, and Fathers of his time: Neque quorumlibet Disputationes, quamuis Catholicorum, & laudatorum hominum, velut Scripturas Canonicas habere debemus: vt nobis non liceat, salua honorificentia, quæ illis debetur, aliquid in eorum Scriptis improbare, aut respuere: si fortè inuenerimus, quod aliter senserint, quam Veritas habet: Neither weigh wee the writings of al menne, be they neuer so woorthy, and Catholique, as wee weigh the Canonical Scriptures: but that, sauing the reuerence that is dewe vnto them, wee maie mislike, and refuse somewhat in their writings, if wee happen to finde, that they haue thought otherwise, then the Truthe maie beare. Likewise the Councels, ye meane, are very fewe, and therefore beare the lesse authoritie, for that they be so many waies contrarie to the Olde. Hereof hereafter moze at large. Certainely, there is none of your errores so grosse and palpable, but by some of your late Councels it hath benne confirmed.

Aug. ad Fortunatian. Epist. III.

M. Hard. fo. III. b

Addition. This talke, saith P. Hardinge, is luciferlike, and sauey, and maleperbe. For wherein, saith he, are the late Councelles, so many waies contrarie to the Olde. *The Answer.* He might as wel haue demaunded, wherein is Darkenesse so many waies, contrarie to the Lighte. For is he so great a stranger in these cases? I doubt not, but he dothe wel remember, It was decreed in the Olde Council of Aphrica, that no Priest should appeale out of that Countrie to the Bishop of Rome. Likewise it is concluded in the Olde Councels holden at Tela, Hippo, and Mileuetum, That no Priest should appeale, but onely to the Councelles holden in Aphrica. But the later New Councelles haue made it lawfull, to appeale to the Pope, from the furthest endes of the world. And Pope Pius 2. and Pope Iulius 2. haue solemnly determined, that who so appealeth from the Pope to a Council, shalbe iudged an Heretique.

Concil. Aphrican. Cap. 92.
Concil. Telen. Cap. 17.
In Bulla Leonis 10.

Ruffinus. l. ca. 6

The Olde Council of Nice, alloweth the Bishop of Rome equal power with the other three Patriarkes, making euery of them, within their owne Prouinces in Iurisdiction, and Authoritie like vnto other. But the later New Councelles haue made the same Bishop of Rome Heade, and Prince ouer al Primates and Patriarkes

M. Hard in his
Answer, Art.
4. fol. 86. b.
Conci. Lateran.
sub Leone. 10.
Session 12.

August. contra
Maximian. Li. 3.
Cap. 14.

Patriarkes throughout the worlde. And M. Hardinge saith, The saide Patri-
arkes were onely the Popes Deputies, that is to saie, serued him at commaunde-
ment, as his men. And in the late Pew Council of Laterane vnder Pope Leo,
these wordes are opely pronounced, & wel allowed of, In Papa est omnis potestas
supra omnes potestates, tã Cœli, quàm terræ: In the Pope there is al power aboue al po-
wers, as wel of Heauen, as of earthe. The like might be saide of Priuate Masse of the
Halfe Communion, of Transubstantiation, and of the reste. But by theise fewe
wœ maie easily see, how neare the Pew Councelles resemble the Olde.

Therefore wœ maie iustly saie to you, as S. Augustine sometime saide to
Maximian the Arian Heretique, Nec ego Nicenam Synodum tibi, nec tu mihi
Ariminensem debes, tanquam præiudicaturus, obijcere. Scripturarum Authoritati-
bus, res cum re, causa cum causa, ratio cum ratione concertet: Neither maie I laie to
thee the Council of Nice, nor maiste thou laie to mee the Council of Ariminum, either of vs
thinkinge thereby to finde preiudice againste the other. But let vs laie mater to mater, cause to
cause, and reason to reason, by the Authoritie of the Scriptures.

Yet wœ saie not, as you M. Hardinge, would faine geather, that S. Augustine
by theise wordes despised the authoritie of the Nicene Council. For certainly he
had it euer, as wœ also haue it, in great reuerence. But thus wœ say, S. Augustine
disputinge with an Heretique, as wœ do with you, and seeinge, that Councelles
might be alleged againste Councelles, as the Council of Ariminum againste the
Council of Nice, was therefore contented, not to vse the authoritie of any Coun-
cel at al, but, as him selfe saith, by the authoritie of the Scriptures, to laie ma-
ter to mater, and cause to cause.

M. Har. fo. 112. b

Addition. The Council of Ariminum, though there were at it eight hundred Bi-
shoppes, yet was it allowed for no Council, saith M. Hardinge, for wante of Damasius the
Popes confirmation, as Sozomenus, and Theodoretus haue witnessed. *The Answer.*

Sozom. Lib. 6.
Cap. 23.

Theodoretus,
Lib. 1. Ca. 22.

Here M. Hardinge, you haue conueighed in a pety fittonne vnder somme
coloure of Truthe: Bothe Theodoretus, and Sozomenus wil reprove you. For the
Council of Ariminum was misliked, not onely for that it was not confirmed by
the Pope, as ye woulde seeme to telle vs, but also for that it lacked the Confir-
mation of sundrie others. Sozomenus saith thus, They allowe not the Decrees of the
Council of Ariminum, for that neither the Bishop of Rome, nor other Bishoppes had consen-
ted vnto it, and for that the saide Decrees had misliked many, that were there assembled. To
like pourpose writeth also Theodoretus, & in manner with like wordes, I graunt,
the Bishop of Rome was the chiefe. Yet his onely authoritie was not sufficient to
allowe, or disallowe General Councelles. For, as it appeareth by your owne
Anthours, the consent of others, was required thereto, as wel, as his. Thus M.
Hardinge, ye see vnduely to beguile the simple by vntrue reporte.

Chrysost. in
Psalm 9.

Cyprian. ad
Ithacianum.

We graunte, there is moze lighte and knowledge nowe, then was before.
The greater is either your faulte, or your folie, M. Hardinge, that in the broade
day, and open Light so busily set forth the woorkes of darkenesse. S. Chrysostome
saith, Hic est multo impudentior. Ex furibus enim leges eos grauius puniunt, qui
interdium furantur: He is very shamelesse, that woorketh deceite in the open Light. For of al
Theeues the Lawe moste sharpely punisheth them, that robbe in the daie time. Therefore
S. Cyprian saith vnto you: Ignosci potuit simpliciter erranti. Post inspirationem
vero & reuelationem factam, qui in eo, quod errauerat, perseverat prudens, & sciens,
sine venia ignorantie peccat. Præsumptione enim, atque obstinatione superatur:
He that is deceiued, and erreth of simplicitie, maie be pardoned. But after that the Truthe is
once reueled, who so continueth neuerthelesse in his former error wittingly, and willingly, sin-
neth without pardon of ignorance, as beinge ouercome by presumption, and wilfulnesse.

Cyprian. ad
Demetrianum.

You saie, notwithstandinge al this greate Lighte wœ talke of, yet our liues
are nothing comparable to the liues of them that haue benne before vs. This, M.
Hardinge hath euer benne an olde complainte in al ages, as maie appere by S.
Cyprian, S. Augustine, and other Ancient Fathers: It was a common Proverbo
in olde

in olde times, τὰ πρῶτα βέλτε: Things a yere passe are euermoze better, then things present. For euery thinge to vs seemeth the greater, as it seemeth nearest to touche our senses. And bicause we seele not our fathers euilles, therefore we imagine, they had no euil at al. The VVise man saith, Ne dixeris, quæ causa est, quod priora tempora meliora fuerint, quam præsentia. Stulta enim est huiusmodi interrogatio: Neuer demaunde wherefore the times past, were better then the times present. For in deede it is a foolish question.

But, M. Hardinge, wherefore do you thus condemne our liues in respecte of our fathers? Certainly you muste needs confesse, there are fewer Blasphemies, fewer Orthes, fewer breaches of Patrimoine, fewer Steales, fewer Concubines, fewer Fraies, fewer Murthers emongest vs this daie, then commonly were at any time emonge our fathers. How be it, to let our fathers passe, if it shal please you to laie our liues to your liues, although we acknowledge many our imperfections, yet Goddes name be blessed, we haue no cause to flie the comparison.

The Popes wordes, you saie, were neuer taken for Gospel. Yes, M. Hardinge, and somewhat also aboute the Gospel. For prouise whereof it maie please you to remember the wordes of certaine your late Doctors. Syluester Prierias late Master of Pope Leos Chaire, writeth thus: Indulgentiæ autoritate Scripturæ non innotuere nobis: sed autoritate Ecclesiæ Romanæ, Romanorumque Pontificum, quæ maior est: Pardonnes are not warranted vnto vs by the authoritie of Goddes Woordes: but by the authoritie of the Romaine Church, and of the Bishoppes of Rome, which is more then Goddes Woordes. If this be not sufficient, he addeth farther: A Doctrina Romanæ Ecclesiæ, & Romani Pontificis Sacra Scriptura robur, & auctoritatem trahit: The Holy Scripture taketh strength, and authoritie of the Doctrine of the Bishop and Church of Rome.

Syluester Prierias. Contra Lutherum.

Cardinal Cusanus entituleth his Booke: De autoritate Ecclesiæ, & Concilij supra, & contra Scripturam: Of the Authoritie of the Church, and Councel aboue, and againste the Scripture.

Nicol. Cusanus.

Your greatest Doctor Albertus Pigghius saith, Apostoli quedam conscripserunt, non vt scripta illa præssent Fidei & Religioni nostræ, sed potius vt subessent: The Apostles wrote certaine things, not to the ende that such writings shoulde be ouer our Faith, and Religion: but rather, that they shoulde be vnder. Your Canonistes saie, a Papa potest dispensare contra Ius Diuinum: The Pope maie dispense againste the Law of God: b Papa potest dispensare contra Ius Naturæ: The Pope maie dispense againste the Lawe of Nature: c Papa potest dispensare contra Apostolum: The Pope maie dispense againste S. Paule the Apostle: d Papa potest dispensare contra Nouum Testamentum: The Pope maie dispense againste the Newe Testament: e Papa potest dispensare de omnibus præceptis veteris, & Noui testamenti: The Pope maie dispense with al the Commandementes bothe of the Olde, and also of the Newe Testamente. Hereof moze hereafter, as farther occasion shalbe offered.

Albert. Pigghius. Hierarch. Lib. 1. Cap. 2. a 16. q. 1. Quis cumq; in Glossa. b 15. q. 6. Auctoritate. In Gloss. c Dist. 34. Lectura. d Dist. 82. Presbyter. d Abbas Panos.

These be your owne Doctours wordes, M. Hardinge: they be truly reported: they be no sclanders. And therefore Franciscus Zabarella a Cardinal of Rome saith thus: Persuaserunt Pontificibus, quod omnia possent, & sic quod facerent, quicquid liberet, etiam illicita, & sint plusquam Deus: They haue made the Popes beleue, that they might doo al things, what so euer they listed, yea notwithstandinge they were things unlawful: and thus haue they made them more then God.

Extra. De Dignitat. Cap. fin. e Summa Angel. in Dictione Papa. f Franciscus Zabarella.

You saie, The Pope in his common talke maie be deceiued, and erre, as other menne maie: but in his Iudgement Seate, and Sentence Definitive of Religion he cannot erre: as if ye would saie, The Pope hath one Sprite in the Consistorie, and an other at home: much like, as one saide sometimes vnto Cicero in reproche of his inconstancie, Aliud stans, aliud sedens de Republica loqueris: Touchinge the Common Weale, ye haue one minde sittinge, and an other standinge.

salustia Ciceronem

But Christe saide vnto Peter, I haue prayed for thee, that thy Faith shoulde not faile: There

Lucæ 22.

Therefore, saie you, We receiue obediently, what so euer the Pope speaketh in place of Iudgemente. Hereby ye seeme to geue vs secretly to vnderstande, that Christes Prayers were available for the Pope, to keepe him from erreure, not in the Church, or Pulpit, or Closet, or any other common, or Priuate place, but onely in the Consistorie, and Council, in debatinge doubtfull cases of Religion.

Augustin. in Qu.
Noui Testa. q. 75
Iohan. 17.

But howe holdeth this argumente? Christe praised for Peter, that his Faith shoulde not faile: Ergo, the Pope cannot erre. Verily S. Augustine saith, Nunquid pro Petro rogabat: pro Iohanne, & Iacobo non rogabat? Vt de ceteris taceamus: What did Christ praise for Peter: and did he not praise for Iohn, and Iames? I wil not speake of the reste. Neither did Christe praise for Peter onely, or for the Apostles, but, for al the Faithfull, that euer shoulde be: as him selfe saith, I praise not onely for them, but also for al them, that through their preachinge shal beleue in me.

Platina in Stephano. in Romano.

Howe be it, what, saith M. Hardinge, he so obediently receiueth the Popes Decrees & Petis, the Popes them selues wil not so receiue them. Platyna saith, Acta Priorum Pontificum sequentes Pontifices aut infringunt, aut omnino tollunt. Nihil enim aliud isti Pontificuli cogitabant, quam vt nomen, & dignitatem maiorum suorum extinguerent: The nexte Pope either breaketh, or utterly repealeth his Predecessours Decrees. For these little petie Popes, had none other studie to busie them selues withal, but onely to deface the name and dignitie of the former Popes.

Athanas. ad
Hieronem.
800. n. li. i. ca. 33
36. Qu. 1.
Quia legitima.

Where you saie, The whole Council of Chalcedon so esteemed the voice of Pope Leo, as if it had benne the voice of Peter him selfe, this, M. Hardinge, is a manifest Untruth, as it shal soon appeare. I graunte, the name of Leo, for his greate learninge, and grauitie was mutche regarded. So S. Ambrose for the like cause was called, Orbis terrarum oculus, Sacerdotum Archisacerdos, & Fundamentum Fidei: The Eye of the worlde, the Head Priest of al Priester, and the Foundation of the Faith. So Paphnutius, beinge no Pope, was hearde againste al the reste of the Council of Nice: So S. Hierome beinge neither Pope, nor Bishop, was receiued againste this whole Council of Chalcedon.

Concil. Chalcedon. Actio. 2.

Neither did the Council solotye Leo alone, as the Uniuersal Bishop, and Head of the Church, but ioined him together with others, as esteeminge them of equal Authoritie. For thus they made their general shoute: Omnes ita credimus: Leo Papa ita credit: Cyrillus ita credit: Leo, & Anatolius ita credunt: Thus wee al beleue: Thus Pope Leo beleueth: Cyrillus thus beleueth: Leo, and Anatolius thus beleue.

Concil. Chalcedon. Actio. 16.
Pa. 336.

And with what credite can M. Hardinge saie, The whole Council of Chalcedon yielded vnto Pope Leo, as if it had benne vnto Peter him selfe? For it is certaine, that the same whole Council decreed againste Leo: and likewise Leo againste the Council. For the Council decreed, contrary to the olde Canons, that the Bishop of Constantinople, amonge the foure Patriarches, shoulde be the seconde in dignitie, and that the same Bishop of Constantinople, shoulde haue and enioye one authoritie, and like Priuileges with the Bishop of Rome. The wordes be these, Aequa Sanctissime Sedi Nouæ Romæ Priuilegia tribuerunt, rationabile iudicantes, urbem eam ornatam iam Imperio, & Senatu, æquis Senioris Regiæ Romæ Priuilegijs frui, & in Ecclesiasticis, sicut ille habet, Maiestatem habere negotijs: The Fathers gaue equal Priuileges vnto the Holy See of Newe Rome (whiche was Constantinople) thinkinge it to be reasonable, that the same Cittie of Constantinople, beinge nowe furnished with Empire, and Council, shoulde enioye equal Priuileges with the Princely Cittie of the Olde Rome, and in al Ecclesiasticall affaires, shoulde beare the same Maiestie, that Rome beareth. This thinge Pope Leo mutche misliked, and founde great fault with the Council, and wolde in no wise consente vnto it. Thus he writeth, Quæ per occasionem Synodi malè sunt attentata reprehenderam: I reproveth those thinges that were euil attempted by the Council of Chalcedon. And againe, Nullum vnquam potuerunt nostrum obtinere consensum: They were neuer hable to geate our consent.

Leo Epist. 59.

Leo Epist. 53.

And when these maters were past by the consent of al the Bishoppes, Lucen-
tius Pope Leos Legate, came whininge in, and besought the Council, that the
whole

whole matter might be repealed. The wordes written in the Council be these: Lucentius dixit: Sedes Apostolica, quæ nobis præcepit, præsentibus humiliari non debet. Et ideo quæcunque in præiudicium Canonum hesternæ die gesta sunt, nobis absentibus, sublimitatem vestram petimus, ut circumduci iubeatis. Viri illustrissimi Iudices dixerunt, Quod interloquuti sumus, tota Synodus approbavit: Lucentius the Popes Legate saide, The Apostolique See of Rome, whose commission wee haue, maie not by any these dooings be defaced. Therefore we beseech your honours, that what so euer was concluded here yesterday in our absence, in preiudice of the Canons, ye wil commande the same to be blotted out. The Honorable Iudges made him answere: That wee haue talkt of, the same the whole Councel hath allowed.

Thus many waies, M. Hardinge, the Untruthe of your tale plainly appeareth. For the Chuncel of Chalcedon esteemed not the voice of Leo, as if it had bene the voice of Peter, as you saie; but rather contrariwise made light of it, & weighed it none other wise, then they saue cause.

Therefore Liberatus saith thus, touchinge the same: Cum Anatolius, consentiente Concilio Primatum obtinisset, Legati vero Romani Episcopi contradicerent, a Iudicibus, & Episcopis omnibus illa contradictio suscepta non est. Et licet Sedes Apostolica nunc vsque contradicat, tamen, quod a Synodo firmatum est, Imperatorio Patrocinio permanet quodammodo: When Anatolius (the Bishop of Constantinople) by consent of the Council, had obtained the Primacie, notwithstandinge, the Bishop of Romes Legates stood againste it yet their gaine saieinge could not be receiued, neither of the Iudges, nor of the Bishoppes: And albeit, the Apostolique See of Rome withstande it still, yet the Decree of the Council by the Emperours Warrant, after a sorte continueth in force.

But you neuer taught vs, ye saie, that the whole state of the Church depēdeth of the Pope. It is not your Doctrine: you neuer spake it. And therefore we are railers, and slanderers, that so repute you. If it be so in deepe, M. Hardinge, as you saie, wherefore then suffer you Cardinal Cusanus to write thus, Veritas adhæret Cathedræ. Quare membra Cathedræ vnita, & Pontifici coniuncta, efficiunt Ecclesiam: The Truthe cleaueth faste to the (Popes) Chaire. Therefore the members vnited to the Chaire, and ioyned to the Pope, make the Church. Wherefore suffer you Iohannes de Parisijs, one of our Catholique Doctors, to write thus: Fiet vnum Ouile, & vnus Pastor. Quod quidem de Christo intelligi non potest: Sed de aliquo alio Ministro, qui præsit loco eius: There shalbe one Flocke, and one Shephearde. Whiche thinge cannot be taken of Christe. Wee muste needes vnderstande it of some other Minister, that ruleth in his steele.

Wherefore suffer you Hosius your Grande Captaine to write thus: Vnum toti præesse Ecclesiæ vsque adeo est necessarium, ut absque hoc Ecclesia vna esse non possit: It is so necessarie a thinge, that one onely man ouerrule the whole Church, that without the same the Church cannot be one. Wherefore suffer you your Canonikes to saie, Constat Ecclesiam ideo esse vnam, quia in Vniuersali Ecclesia vnum est Caput Supremum, Scilicet Papa: It is plaine, that therefore the Church is one, because that in the whole Vniuersal Church there is one Supreme Heade, that is the Pope.

To be short, why doe you your selfe, M. Hardinge, allege S. Hieromes wordes directly, as ye woulde haue vs beleue, to this purpose: Ecclesiæ salus a Summi Sacerdotis dignitate pendet: Whiche wordes into Englishe ye haue turned thus: The safetie of the Church hangeth of the Vvorship of the Highe Priest. He meaneth the Pope Peters Successour. In whiche laste claus, ye misconstrue, & racke S. Hieromes wordes farre contrarie to his meaninge. For S. Hierome meante not hereby the Bishop of Rome, but enery seuerall Bishop within his owne Charge: enery whiche Bishop, he calleth the Highe Priest, as in my former Replie it is declared more at large.

If these thinges be true, why are they not denied: If they be false, why are they not condemned: I truste it maie appeare by these fewe, that we repute the Truthe truely, and are no slanderers.

Liberatus, ca. 13

Nicolaus Cusanus, ad Bohemos Epist. 2.
Iohan. De Parisijs. De potestate Regis & Pa. part. cap. 3.

Hosius in Const. festone Petri cont. cap. 27.
Clemen. Li. 5.
Ad nostrum: in Glossa.

M. Hard. fa. 80. b.
Hierony. contra Luciferianos.

Arti. 4. Diu. 15.

Sithence then they bzing foorth the none of theise for them selues, and cal vs neuerthelesse Heretiques, whiche haue neither fallen from Christ, nor from the Apostles, nor yet from the Prophets, this is an iniurious and a very spiteful dealinge.

M. Hardinge.

Vntruhe.

Nay Sirs, ye shal not so carie awaie the conclusion with a lie. But contrarywise, sithens wee bringe foorth many Scriptures for the Truthe, whiche ye impugne, as your selues shal see, when wee come to confute your Doctrin, whiche here soloweth: and sithens notwithstandinge that ye wil not yeelde to the Scriptures, but peruert the True meaninge of them, with Gloses and interpretations of your owne Heades, frame newe opinions contrarie to that ye haue receiued, and that the Church hath euer taught: the Catholikes wil stil cal you Heretikes, and the Church wil condemne you for Heretikes, and so accompt you, vntil ye recant, and repent.

But ye haue not fallen from Christe, ye saie, nor from the Apostles, nor yet from the Prophets. As though they that departe from the Romaine Church, whiche is the Catholike Church, whiche diuerse times in the Apologie ye confesse, fel not from Christ, and consequently from the Apostles, and Prophets. Saith not Christe in the Gospel: He that heareth not the Church, let him be to thee as an Heathen, and a Publicane? Saith he not also, He that despiseth you, despiseth mee?

That the
Defender
be fallen
fro Christ
Matth. 18
Luke. 11

The Bishop of Sarisburie.

Whether part rightly and reuerently vseth the Scriptures of God, and whether peruerteth them by Mistes, and Gloses, I truste, it shal in parte appeare by this conference. In deede, M. Hardinge, it is no great maisterie, by your interpretations, and handelings, to haue stoare penough and plentie of Scriptures. For this is one special ground of your Diuinitie, a Papa potest ex nihilo facere aliquid: & Sententiam, quæ nulla est, facere aliquam: The Pope is habile of nothinge to make some thinge: and of no Sentence to make some Sentence. By your Doctrin it is lawful, and good Logique to reason thus: b An gloriabitur serra aduersus eum, qui trahit illam: Shal the sawe boast against him, that draweth it? c Non est Seruus supra Dominum: There is no Seruant aboue his Lorde: Ergo, Roman maie dare to Iudge the Pope. d Thus, d Omnia munda mundis: Coinquinatis autem, & Infidelibus nihil est mundum: All thinges are cleane to the cleane: but vnto the Filthy, and Infidelles nothing is cleane: Ergo, It is not lawful for Priestes to marrie.

a Extra. De translatione Episc.

Quarto. in Gloss.

b Dist. 21. Inferior Sedes.

Esaie. 10.

c Matth. 10.

Concil. Roman.

sub syluestro. 1.

d Ad Tit. 1. Dist.

82. Proposuit.

e Matthe. 7.

M. Hard. in his

former booke,

Fol. 155. b.

f Hieronym. ad

Pammachium:

Exempla capti-

ua seruiunt ad

Victoriam.

g Hieronym. in

1. ca. Ad Galat.

h Cyprian ad

Novatianu to. 2.

i Matth. 18.

Luc. 10.

No, as you, M. Hardinge, sometimes haue belisted to reason: Nolite dare Sanctum Canibus: Geue not Holy thinges to Dogges, Ergo, It is not lawful for the Christian vulgare People to Reade the Scriptures.

Thus maie you easily be wel stoared, and ful freight of Scriptures penough, and, as S Hierome saith, maie carrie them captiue to serue your turne. But S. Hierome coulde also haue tolde you, g Non in verbis Scripturarum est Euangelium, sed in sensu: The Gospel standeth not in the bare woordes of the Scriptures, but in the meaninge. Therefore wee maie saie vnto you, as S. Cyprian once saide to the Nouatian Heretiques: h Audite, Nouatiani, apud quos Scripturæ Coelestes leguntur potius, quam intelliguntur: Hearken hereto, ye Nouatian Heretiques, emongest whom the Heauenly Scriptures are readde rather, then wel perceiued.

You saie, the Church of Rome by your owne Confession, is the Catholique Church: whiche Church, so: as muche as we haue forsaken, we haue forsaken Christe, and his Apostles. For saith not Christ in the Gospel, saie you, i He that heareth not the Church, let him be vnto thee as an Heathen, and a Publicane? And, He that despiseth you, despiseth mee?

We graunt, M. Hardinge, the name of the Church of Rome is Catholique: but the Errours and abuses thereof, are not Catholique. Neither is it the Church, that we finde faulte withal: but the greate corruptions, and soule desozmitties, that you haue brought into the Church.

Howe be it, your policie herein is apparent. Your Reader, be he neuer so simple, maie some for your whole diste. We magnifie the Church with al manner titles of Authozitie, not for any special regarde, ye beare the Church in deede, but

but onely to settle your selues in an infinite Tyrannie, and to make vs beleue, that you onely are the Church, & to geue credite to al your fantasies: yea although ye be the defacers, & enemies of the Church. Clerily the bare name of the Church is not sufficient. S. Paule saith, that Antichriste the Man of sinne, shal sitte in the Temple of God: whereby no doubt he meant the Church. 2. Thess. 2.

But, M. Hardinge, Heare you the voice of God: leaue your Fables: speake Goddes Holy Worde, and speake it truly: be ye faithful Ministers of the Truth. Then who so euer shalbe founde to despise your Doctrines, be he Kinge, or Emperour, we wil not doubt to calle him an Heathen, and Publicane. But if he be an Heathen, that wil not heare your Church, what is he then that wil not heare Christe? Aeneas Syluius, beinge afterwarde Pope him selfe, saith thus: Si Romanus Pontifex non audiet Ecclesiam, Christum quoque non audiet, & tanquam Ethnicus, & Publicanus haberi debet: If the Bishop of Rome wil not heare the Church, he wil not heare Christe: and therefore muste be taken as an Heathen, and Publicane. S. Augustine saith, Oues mea vocem meam audiunt, & sequuntur me. Auferantur chartae Humanæ: sonent voces Diuine: My Sheepe heare my voice, and folowe me. Awake with Mannes Writings: Let the voice of God sounde vnto vs.

Surely Doctor Luther him selfe, againste whom M. Hardinge so belemently, and so often inflameth his choler, in humble, & reuerent manner writeth thus: Nos colimus Romanam Ecclesiam in omnibus. Tantum illis resistimus, qui pro Ecclesia obtrudunt Babyloniam: Wee honour the Church of Rome in al thinges. Onely wee withstande them, that in steede of the Church, haue thruste in the Confusion of Babylon. In like sence S. Cyprian saith, Non est pax, sed bellum: nec Ecclesiae iungitur, qui ab Euangelio separatur: It is not peace: It is Warre. Neither is he ioined to the Church, that is diuided from the Gospel. Nowe, how carefully the Church of Rome is leade by the Gospel of Christe, we maie easily learne by Nicolaus Cusanus, a Cardinal of the same Church of Rome. Thus he saith: Sequuntur Scripturæ Ecclesiam: & non e conuerso: The Scriptures of God folowe the Church: but contrariwise the Church foloweth not the Scriptures. To conclude, we maie safe vnto you, as S. Augustine saide sometime to Petilian the Donatian Heretique: Vtrum nos Schismatici sumus, an vos, nec ego, nec tu, sed Christus interrogetur, vt iudicet Ecclesiam suam: Whether of vs be Schismaticus, wee, or you, aske you me: I wil not aske you: Let Christ be asked: that he maie shewe vs his owne Church.

The Apologie, Cap. 9. Diuision. 1.

With this swerde did Christe put of the Diuel, when he was tempted of him: with these weapons ought al presumption, whiche doothe auance it selfe againste God, to be ouerthrowen and conquered. For al Scripture, saith S. Paule, that cometh by the Inspiration of God, is profitable to teache, to confute, to instructe, and to reprove, that the man of God maie be perfite, and thoroughly framed to every good woork. Thus did the Holy Fathers alwaie fighte againste the Heretiques, with none other force, then with the Holy Scriptures. 2. Tim. 3.

M. Hardinge.

That the Holy Fathers did euermore fight againste the Heretiques with none other force, then with the Holy Scriptures, that wee denie.

For what did the Fathers in the firste general Councel holden at Nice? did they fight againste Arius, and the maintainers of his Heresie, with no other force, then with the Scriptures? VVhen those Heretikes refused the woorde Homousion, whereby it is signified the Sonne of God to be of one and the same substance with God the Father, for that it was not to be found in the Scriptures, besides whiche they stiffely denied, as ye doo, that any thing ought to be receiued: did not the Catholike Bishoppes of the other side, flie to the Ancient Fathers? did they not appeale to the iudgements of those Fathers, whiche had geuen sentence of the mater then beinge in controuersie, before that Arius, and those that helde of his side were borne?

In the seconde Council assembled at Constantinople, were not the Heretikes of sundrie sectes by a wittie and a godly Policie contriued betwene Nectarius the Bishop, and Theodosius the Emperour, through the suggestion of the great Clerke Sisinianus, driuen to receiue the Doctours, who liued before their Heresies were hearde of, as witnesses of true Christian Doctrine worthy of credite?

Macedonius in that Council was condemned, who therefore denied the Holy Ghoste to be God, because the Scriptures geue not vnto him that name. But the Bishoppes there assembled, as Photius that learned Bishop writeth, declared out of the teachinge of the Fathers, and Diuines before their time, that the Holy Ghoste is to be adored, woorshipped, and glorified, as beinge of one nature ad substance togeather with the Father, and the Sonne.

In the thirde Council kept at Ephesus, the Heretike Nestorius boasted, as ye doo, of the Scriptures, sayinge: they were of his side, and would neither speake, nor heare ought but Scriptures. And alleaginge a place or twoo out of the Gospel, where Marie is called the Mother of Iesus, stoutely, finde me in al Scripture, (quoth he) where Marie is called the Mother of God. Hereto what saide that holy and learned Bishop Cyrillus, chiefe in that Council? *Hanc nobis fidem diuini tradidere Discipuli: & licet nullam fecerint dictionis huius mentionem, ita tamen sentire a sanctis Patribus edocti sumus.* This Faithe (saith he) the Disciples of God haue by tradition left vnto vs. And although they haue made no expresse mention of this woorde (*Deipara*) yet so to thinke we haue benne taught of the Holy Fathers.

VWhen they reasoned about rules touchinge Faithe to be made, (saith Vincentius Lirinensis writinge of that Council) to al the Bishoppes there assembled, to the number almoste of twoo hundred, this seemed moste Catholique, most Faithful, and beste to be done, that the sentences of the Holy Fathers shoulde be brought forth amonge them: to thende, that they by their consente and Decree, the Religion of the Olde Doctrine shoulde be confirmed, and the blasphemie of the Prophane noueltie condemned. Beholde Sirs what weapons the Fathers haue vsed against Heresies, besides the Holy Scriptures.

In the fourthe Council, whiche was celebrated at Chalcedon, the Heretike Eutyche, as ye and al Heretikes haue done, craked mutche of the Scriptures, and required his mater to be discussed by Scriptures. Tel me (quoth he mockingly to euery one that reasoned with him) in what Scripture lie the twoo natures?

But let vs heare what the Learned Bishoppes of that Council saide thereto. VVee finde in the firste action of the Council, that they cried out aloude, *Eaqua sunt Patrum teneantur*: The thinges that the Fathers haue taught, let them be kept. Again, when they come to the definitiue sentence, they saie: *Sequentes igitur Sanctos Patres, &c.* Followinge the Holy Fathers, wee doo al with one accorde, teache men to confesse one, and him selfe the Sonne our Lorde Iesus Christe, perfit him selfe in Godhead, and perfit himselfe in Manhood. And for Auctoritie of the Fathers in high pointes of Faith, a Bishop in that reuerend assemblie named Eudoxius, pronounced a notable sentence, saying thus: Euery one that consenteth not to the exposition of the Holy Fathers, doothe alienate him selfe from al Priestly Communion, and from the presence of Christ. Thus wee haue alleaged the foure firste general Councelles, whiche S. Gregorie honoureth as the foure Gospels.

But the thinge beinge so euident as it is, and so wel knowne euen to your selues, if ye be learned, the Auctoritie of these chiefe Councelles maie suffice.

The Bishop of Sarisburie.

Here M. Hardinge, ye haue taken in hande a needlesse labour. For you knowe right wel, we despise not the Authoritie of the Holy Fathers: but rather in this selfe same place haue alleged togeather S. Augustine, S. Hierome, and S. Ambrose, three of the moste Anciente and approued Fathers: and throughout the whole discourse of this Apologie, in the Defense of the Catholique Truthe of our Religion, nexte vnto Goddes Holy Word, haue vled no prouise, or Authoritie so muche, as the expositions, and iudgements of the Holy Fathers. We despise them not therefore, but rather geue God thanks in their behalfe, for that it hath pleased him to prouide so worthy instrumentes for his Church: and therefore we iustly reprove you, for that so vnadvisedly, and without cause, ye haue forsaken the steppes of so Holy Fathers.

These foure General Councelles, wherein you dwell so longe, as they make nothinge againste vs, so in sundrie pointes they fight expressely against you.

Firste, they were summoned by the Emperours, Constantinus, Theodosius, 1. Theodosius 2. and Martianus: and not by any right, or authoritie of the Pope: as hereafter it shalbe shewed in place couenient moze at large. 2. Iulius the Bishop of Rome was summoned by the Emperours wait to appeare at the Council of Nice, as wel as others: 3. And Pope Leo afterwarde was charged by like Authoritie to appeare

^a Sozo. li. 1. ca. 17

^b Concil. Chalcedon. Actio. 1.

Fol. 748.

^c Idem senore

Leo vocatus est.

appeare at the Council of Chalcedon.

In the Council of Nice the Bishop of Rome was not President, but Eustathius the Bishop of Antioche. In the same Council of Nice, the Bishop of Rome hath his Authority and Jurisdiction made equal, and level with the other three Patriarches: And in the Council of Chalcedon the Bishop of Constantinople, is made equal in Authority, with the Bishop of Rome. To be shorte, the saide Council of Chalcedon, for this laste, and some other like causes, Leo the Bishop of Rome would not allowe. Whiche thinge not withstandinge, the Council standeth still in force, whether the Pope wil, or no.

These be the foure firste General Councelles, whiche M. Hardinge compareth in Authority with the foure Euangelistes.

But these Heretiques, Arius, Nestorius, Macedonius, and Eutyches in these foure General Councels, utterly despiseth al the Ancient Fathers, and boasted them selues (saith M. Hardinge) of the Scriptures, and euermore cried out Scriptures, Scriptures. Touchinge the Arians, that they alleged certaine doubtful, and darke places of the Scriptures, to serue their purpose, it is certaine, and manifest. But that either they despised, or that the Catholiques againste them auouched the Exposition and authority of any Father, M. Hardinges onely worde muste be our Warrant. For neither allegeth he any one Authour for proufe hereof, nor yet nameth any of al these Fathers.

Not withstandinge, let vs graunt, these Heretiques cried out, as M. Hardinge saith, Scriptures, Scriptures. Euen so did the same Heretiques likewise crie out, euen as nowe M. Hardinge dothe, Fathers, Fathers. Socrates saith, Et Ariani Originis libros citabant in Testimonium, vt illi quidem iudicabant, sui Dogmatis: And the Arian Heretiques alleged the Learned Father Origenes Bookes, as they thought for proufe, and witnesse of their Doctrine.

The Heretique Eutyches saide, Ego legi scripta Beati Cypriani, & Sanctorum Patrum, & Sancti Athanasij: I haue readde the writings of S. Cyprian, and of other Holy Fathers, and of S. Athanasius.

Likewise the Eutychian Heretique Carosus saide, Ego secundum expositionem trecentorum octodecim Patrum sic credo, sic Baptizatus sum. Aliud quid mihi dicas, nescio: This is my Faith, accordinge to the exposition of the three hundred and eightene Fathers, (in the Council of Nice) in this Faith was I Baptized. What ye should saie more to me, I cannot telle.

Euen so saide Eutyches him selfe: Sic à Progenitoribus meis accepi, & credidi. In hac Fide Baptizatus sum, & signatus: & vsq; ad hunc diem in ea vixi, & in ea opto mori: Thus haue I receiued of my Forefathers, and thus haue I beleened. In this Faith was I Baptized, and signed: and in the same haue I liued vntil this daie: and in the same I wish to die. Thus, S. Augustine saith, the Donatian Heretique Cresconius alleged the authority of S. Cyprian: Thus the Nestorian Heretiques alleged the authority of the Council of Nice.

To be shorte, thus the Heretique Dioscorus cried out in the open Council of Chalcedon: Ego habeo Testimonia Sanctorum Patrum, Athanasij, Gregorij, Cyrilli. Non transgredior in aliquo. Ego cum Patribus eijcior: Ego defendo Patrum Dogmata: Ego horum habeo testimonia, non simpliciter, aut transitoriè, sed in ipsorum libris: I haue the Testimonies of the Holy Fathers, Athanasius, Gregorius, Cyrillus: I alter not from them in any point: I am thrown forth, and banished with the Fathers: I defende the Fathers Doctrine: I haue their Iudgement uttered, not by chance, or vnadvisedly, but remaininge expressed in their Bookes.

I doubt not, M. Hardinge, but you maie hereby easily see, that the Heretiques ye speake of, cried not onely, Scriptures, Scriptures, as ye saie: but had leasure also sometimes to crie, as you doe, Fathers, Fathers: and that as wel to purpose, & as rightly, as you of longe time haue vsed to crie, hauinge in deede in the cases we speake of, neither Scriptures, nor Fathers.

To come neare the mater, we saie not, that al cases of doubt are by mani-

e Euseb. De vita
Constant. Orat. 3.
d Theodoretus,
Lib. 1. Cap. 7.
Concil. Nicen.
Can. 6.
e Concil. Chal-
cedon. Actio. 16.
Pag. 936.
f Liberat. ca. 13.

Socr. li. 4. ca. 26
ws. 4070.

Concil. Chalced.
Actio. 1. Pa. 792.

Concil. Chalced.
Actio. 4. Pa. 877

Concil. Chalced.
Actio. 1. Pag. 791

Augusti. contra
cresc. li. 4. ca. 17.
Conc. ca. 1. pa. 568

Concil. Chalced.
Actio. 1. Pa. 767

fecte, and open wordes plainly expresse in the Scriptures. For so there should
nede no exposition. But we saie, There is no case in Religion so darke, & doubt-
ful, but it maie necessarily be either proued, or repproued by collation, and confe-
rence of the Scriptures.

Hieronym. in
Esai Cap. 19.
Aug. in li. 83.
Quaest. q. 69.
Tertull. Ad
uersus Praxeā.

Epiphani. lib. 3.
De Semiaria-
nis. ὁ νόμος
πανταχῶς.

Seneca.

August. Epist. 19.
ad Hieronym.

August. contra
Faust. li. 11. ca. 5.

August. De Unitā.
Ecclesi. Cap. 10.

Theod. li. 1. ca. 7.

Tript. li. 2. ca. 5.

σαφῶς καὶ
ἀκριβῶς περὶ τῶ
θεοῦ φρονεῖν
ἐκταδεύει.

Socrat. li. 1. ca. 6.

καὶ ἀναπύου-
σαντες τὰς

θείας γραφάς

πολλὰς

ἀντιτάσσουσιν

αὐτοῖς.

S. Hierome saith, Moris est Scripturarum obscuris manifesta subnectere: It is
the order of the Scriptures, after harde things, to ioine other things that bee plaine. S. Au-
gustine likewise saith, Solet circumstantia Scripturarum illuminare sententiam:
The Circumstance of the Scriptures is woonre to gee light, and to open the meaninge. The
like rule Tertullian also geueth: Oportet secundum plura intelligi pauciora: The
fewer places muste be expounded by the moe. Therefore touchinge this worde, Ho-
moulious, which M. Harding here moueth, and the whole contention of the Arians,
Epiphanius writeth thus: Nomen Substantiae simpliciter, & nudè in veteri, & No-
ua Scriptura non proponitur: Sententia autem eius nominis vbiq̃ue occurrit: This
woorde, Substance, plainly, and nakedly is not founde, neither in the Olde, nor in the Newe
Testamente. But the sence, and meaninge of that woorde is founde euerywhere.

In this conference, and Iudgement of the Holy Scriptures, we nede often-
times the discretion, and wisdom of Learned Fathers. Yet notwithstandinge
maie we not geue them herein greater credite, then is conuenient, or then they
them selues, if it were offered, woulde receiue. We maie reuerently saie of them,
as Seneca in the like case sometime saide, Non sunt Domini, sed Duces nostri:
They are our Leaders, but not our Lordes. They are not the Truthe of God it selfe,
but onely witnesses vnto the Truthe.

Therefore S. Augustine saith, Alios Scriptores ita lego, vt quantalibet Sancti-
tate, Doctrinaque præpollent, non ideo verum putem, quod ipsi ita senserint, sed
quod id mihi, vel per alios Authores Canonicos, vel probabili ratione persuadere
potuerint: Other writers, or Fathers (besides the Holy Scriptures) I reade in this sorte,
that be their Learninge, or Holinesse neuer so great, I wil not thinke it true, because they haue
thought so, but because they are hable to persuade me so, either by other Canonical writers, or
els by some likely reason. Likewise againe he saith, Hoc genus literarum, non cum
credendi necessitate, sed cum iudicandi libertate legendum est: This kinde of writings
(of the Holy Doctours, and Fathers) muste be reade, not with necessitie to beleene eche
thinge, but with libertie to iudge of eche thinge. And to that ende he saith, Ne Catho-
licis quidem Episcopis consentiendum est, sicubi forte falluntur, vt contra Canoni-
cas Dei Scripturas sentiant: Wee maie not consent vnto the Bishoppes, notwithstanding they
be Catholique, if they iudge contrarie to the Holy Canonical Scriptures. In this autho-
ritie and credite we haue, and ought to haue the Holy Fathers.

Nowe let vs see, whether the Bishoppes, and others in these Councils, con-
sented these Heretiques, as we saie, by the Scriptures: or els, as M. Hardinge
seemeth to saie, for wante, or weakenesse of the Scriptures, vsed therein the Au-
thoritie of the Fathers. Firste, the Emperoure Constantinus in the Council of
Nice, instructinge the Bishoppes there, howe they might beste debate their quar-
relles, and ende al strifes, saith thus vnto them: Euangelicæ & Apostolicæ Lite-
ræ, & Veterum Prophetarum Oracula perspicue nos instituunt, quid oporteat sa-
pere de voluntate, & sensu Dei. Ponentes ergo contentionem, ex diuinitus inspira-
tis oraculis quaramus solutionem eorum, quæ proponuntur: The Euangelistes and
Apostles Writings, and the saicings of the Olde Prophetes, doo clearly instructe vs, what
iudgemente we ought to haue of the meaninge and wil of God. Therefore laieinge aside al
contention, out of those Heauenly Oracles, let vs seeke for the assailinge of our questions.

Socrates also touchinge the same Council of Nice, saith thus of the Arian
Heretiques: Explicantes Sacrosanctas Scripturas sæpè illos euertimus: By openinge,
and expoundinge the Holy Scriptures, oftentimes wee ouerthrewe them.

Likewise S. Augustine disputinge againste the same Arians, refuseth, as I
haue saide before, bothe Councelles, and Fathers, and appealeth onely to the
Scriptures: Nec ego Nicenam Synodum tibi, nec tu mihi Ariminensem debes obij-
cere:

cere: Scripturarum Authoritatibus, res cum re, causa cum causa, ratio cum ratione concertet: Neither wil I allege the Councel of Nice againste you: nor shal you allege the Councel of Ariminum against mee. By the Authoritie of the Scriptures, let vs Weigh matier with matier: cause with cause: reason With reason.

Touchinge the Councel holden at Constantinople against Macedonius, and the Diuinitie of the Holy Ghoste, Athanasius saithe, Ne interrogas, sed solum ex Sacris Literis condiscas. Sufficient enim documenta, quæ in illis reperias: Neuer mooue question hereof, but onely learne of the Holy Scriptures. For the onely promys, that ye shal there finde, are sufficient (to warrant the Godhead of the Holy Ghoste). So likewise saithe Euagrius of the other two Councelles, of Ephesus, and Chalcedon: Ex Euangelicis, & Apostolicis, de Domino vocibus scimus, Viros illos Diuinos constituisse: We knowe, that these Godly Fathers concluded this matier by suche woordes, as the Euangelistes, and Apostles haue vttered of our Lorde.

Therefore the Auncient Father Origen saithe, Vide quam propè periculis illi sint, qui negligunt exerceri in Diuinis Literis: ex quibus Solis examinationis huiusmodi agnoscenda discretio est: Consider, in what daunger they be, that haue no care to reade the Holy Scriptures. For by the same Scriptures, Onely the iudgement of this trial must be allowed. Euen so saith Chrysostome, Etiam si in ipsis Veris Ecclesijs, quæ Dei sunt, dixerint, Christum apparuisse, nolite eis credere dicentibus ista de me. Non enim digna est Diuinitatis meæ hæc notitia: Ostendens per hæc, quod ab ipsis sæpè Veris Ecclesijs exeunt Seduciores. Propterea ne ipsis quidem credendum est, nisi ea vel dicant, vel faciant, quæ conuenientia sint Scripturis: Yea if they saie, that Christe hath appeared in the very true Churches of God, yet beleue them not. For this is no woorthy, or sufficient knowledge of my Godhed. By this he sheweth, that out of the very true Churches oftentimes come forth the Deceiuers. Therefore wee maie not beleue, no not them (that speake vnto vs in the name of the Church) onlesse they speake, and doo suche thinges, as are agreeable to the Scriptures. In like manner againe saithe Origen, Necesse nobis est in testimonium vocare Sanctas Scripturas. Sensus quippe nostri, & enarrationes sine ijs testibus, non habent fidem: Wee muste needes calle to witnesse the Holy Scriptures: For our iudgements and expositions without those witnesse, scarrie no credite.

And, to leaue al other like authorities, that might be alleged, for shorthe conclusion. S. Augustine saithe, Solis Canonicis Scripturis sine vlla recusatione consensum debeo: I owe my consente without gains saioinge (not vnto the Doctours, or Fathers, but) Onely vnto the Canonical Scriptures.

But the Bishoppes in those Councelles, saith M. Hardinge, brought forth, and folowed the expositions of the Auncient Learned Fathers. And wherefore might they not? What man euer taught, or saide the contrarie? Yet notwithstanding they alleged them, not as the fundations, or groundes, but onely as approued, and faithful witnesses of the Truthe. Whiche thinge if M. Hardinge happily wil denie, maie easily appeare, by the woordes of Cyrillus, pronounced and published openly in the Councel of Chalcedon: Gratulamur nobis mutuo, quod & nostræ, & vestræ Ecclesiæ Fidem habent consentientem, & diuinitus adspiratis Scripturis, & Traditionibus Sanctorum Patrum: Wee reioyce togeather, eche of vs in others behalfe, for that the Faith bothe of our Churches, and also of yours, is agreeable bothe vnto the Heauenly inspired Scriptures, and also to the Tradition, and exposition of our Fathers. Whiche woordes of Cyrillus beinge hearde, and the consente of the Fathers beinge knowen, the whole Councel for ioye made a shoute togeather, Omnes ita credimus, Papa Leo ita credit, &c. Thus wee al beleue: Pope Leo thus beleueth: Thus beleueth Leo, and Anatolius: Thus Cyrillus beleueth: This is the Faith of our Fathers: This is the Faith of the Apostles: Thus haue the Apostles taught.

Thus maie you see, M. Hardinge, (wee saie not to you, as you doo to vs, if you be Learned, for thereof we haue no doubt: God graunte, ye maie directe your Learninge to his glorie) but thus maie you see, to what ende the Bishoppes in the

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Councelles,

Aug. contra
Maxi. li. 3. ca. 14.

Athanas. ad Se-
rapion. spirit.
Sanct. non esse
Creaturam,
Euagrius.

Orig. in Cap. 16
ad Rom. lib. 10.

Chrysost. in O-
pere Imperfe-
cto. Hom. 49.

Orig. in Hiere.
Hom. 1.

Aug. De Naturâ
& Gratia, ca. 61

Euagrius lib. 3.
cap. 18.
τοῖς θεοτελεῖς
σοῖς γροφαῖς.

Councelles, ye speake of, alleged the expositions of the Ancient Fathers, and how farre they weighed them vnder the Authoritie of the Scriptures. In like sorte doe we also this date alleage against you the manifeste, and vndoubted, and agreeable iudgements of the most Ancient Learned Holy Fathers: and thereby, as by approued, and faithfull witnesses, we disclose the infinite folies, and errors of your Doctrine. And seinge you haue forsaken the felowship of the saide Holy Fathers, as hereafter shal more fully appeare, we saie, vnto you, as Eudoxius saide vnto the Heretique Abbate Eutyches in the Councel of Chalcedon: *Te haue remoued your selues, bothe from al Priestly Communion, and also from the presence of Christe.*

The Apologie, Cap. 9. Diuision. 2.

S. Augustine, when he disputed againste Petilian the Donatian Heretique: Let not these wordes, quod he, be hearde betweene vs: I saie, or, you saie: Let vs rather speake in this wise: Thus saith the Lorde. There let vs seeke the Church: there let vs boulte out the cause.

M. Hardinge.

Concerninge this place of S. Augustine, it ought not to be stretched to al maters in general, that be in question, as though wee might not vse the Testimonies and Authorities of the Fathers againste Heretikes: but it pertaineth onely to the question in that booke, *De unitate Ecclesia*, treated of, which is, where the Church is. Petilian the Donatiste, and the Maintainers of that Heresie contended the Church to be onely in Aphrike, or at the furthest, in *Parte Donati*, amonge them onely that helde with Donatus. The same heresie wente they about to proue by Scriptures. But when S. Augustine sawe how weake their proues were, whiche they brought out of the Scriptures, he prouoked them, the better to ouerthrowe them, to come to the trial of the Scriptures. And in deede where the Scriptures be manifest for proufe of any matter, what neede is there of Doctours? But where the sence of the Scriptures is obscure, and may be wreasted by euil wittes, to the maintenaunce of an Heresie, there the expositions of the Fathers by al Olde VVriters haue ben taken of necessitie, to supplie the Scriptures obscuritie, and to declare the sence of the Church, whiche the Holy Ghost hath prompted. And in suche cases S. Augustine him selfe vseth the Testimonies of the Fathers not seldome, namely against Iulian the Pelagian: VVhere beside Scripture, touching Original sinne, he allegeth against the Pelagians a great nuber of Fathers, and at length in one place speakinge of the Authoritie, reuerence, and credite he had them in, he saith thus: *Quod credunt, credo, &c.* VVhat they beleue, I beleue: what they holde, I holde: what they teache, I teache: what they preache, I preache. From the special to the general negatiuely, the argument holdeth not, ye knowe, if ye haue not forgotten your Logike.

The Bishop of Sarisburie.

M. Hardinge, as wel here, as els where, thinketh it an easie mater, with a bolde Asseruation to smother his vnlearned simple Reader, specially such a one, as hath no eyes to looke after him. These wordes of S. Augustine, saith he, pertaine onely vnto the mater he had then in hande, and therefore maie not be forced to any other. And here he remembreth vs of a profounde pointe in Logique, that a Negatiue Conclusion from the Special to the General, cannot holde. Here it were a mater worthy the hearinge: first, how M. Hardinge could enter so deeply, to know so mutche of S. Augustines meaninge: next, for as mutche as in respect of him self, he euermore fantasieth vs to be vnlearned, how he were hable to teache vs to know the same. He assureth vs vpon his worde, that these wordes of S. Augustine must needes be pounded, and restrained to that onely mater, and maie not in any wise be stretched farther: and this, he imagineth, was S. Augustines meaninge. Thus, good Reader, by M. Hardinges handlinge, thou haste here a meaninge of S. Augustines, that S. Augustine him selfe neuer meante. For S. Augustine in the same mater, and against the same Heretique Petilian, although not in the same Booke, writeth thus: *Sive de Christo, sive de eius Ecclesia, sive de quacumq; re alia, quæ pertinet ad Fidem, vitamq; nostram, non dicam, Si Nos, Sed, si Angelus de Cælo nobis annuntiauerit, præterquam quod in Scripturis Legalibus, & Evangelicis accepistis, Anathema sit: Whether it be of Christe, or of his Church, or of any thinge els what so euer, pertaininge either to our life, or to our Faith, I wil not saie, If I mee selfe,*

*De Unitate Ec-
cle. ca. 3 Et cons-
tra Maximinū
Arianorū Epif.
L. 3. Cap. 14.*

Manifeste Vn-
truth.

*August. contra
Liber. Petilian.
Lib. 3. Cap. 6.*

Contr-
lianū Pe-
gian. Li-

selfe, but if an Angel from Heauen shal teache us otherwise, then wee haue receiued in the Bookes of the Lawe, and in the Gospelles, holde him accursed.

M. Hardinge saith, S. Augustine meante onely of one mater: S. Augustine him selfe saith, he meante of al manner maters, touchinge either faith, or Life.

M. Hardinge saith, S. Augustine meante this onely of him selfe: S. Augustine him selfe saith, he meante it of any other, yea euen of the Angels of God. And shal we thinke, M. Hardinge knoweth S. Augustines meaninge, and S. Augustine him selfe knewe it not?

Verily S. Augustine in an other case concerninge the Arians, as I haue toucht rwise before, likewise refuseth the Determinations of al Councelles, and Fathers, and standeth onely to the Scriptures: Neither wil I, saith he, allege againste this, the Councel of Nice: nor shalt thou allege againste me, the Councel of Ariminum, &c.

Neither dothe S. Augustine onely saie thus, but also yeldeth a reason, why he saith it. These be his wordes: Auferantur de medio, quæ aduersus nos inuicem, non ex Diuinis Canonicis Libris, sed aliunde recitamus. Quæret fortasse aliquis, Cur vis ista auferri de medio? Quia nolo humanis Documentis, sed Diuinis Oraculis Ecclesiam Sanctam demonstrari: Haue away al those Authorities, that either of vs allegeth againste the other, sauinge sutch onely, as be taken out of the Heauenly Canonical Scriptures. But perhaps, somme man wil aske me, Wherefore would ye haue al sutch other Authorities put away? I answer, Bicause I would haue the Holy Church to be proued, not by the Doctrines of menne, but by the Woorde of God.

So saith S. Augustine vnto other the Donatistes: Auferantur de medio Chartæ nostræ: procedat in medium Codex Dei. Audi Christum dicentem: audi Veritatem loquentem: Take awaie from amongst vs any our owne Bookes: Let the Booke of God come amongst vs. Heare what Christe saith: Herken, what the Truthe speaketh. Againe he saith, Audi, dicit Dominus: Non, dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Ambrosius, aut Augustinus: sed, dicit Dominus: Heare this: The Lorde saith. Heare not this, Donatus saith, Rogatus saith, Vincentius saith, Hilarius saith, Ambrose saith, Augustine saith: But herken to this, The Lorde saith.

In like fourme of wordes saith S. Ambrose: Nolo nobis credatur: Scriptura recitetur. Non ego dico a me, In principio erat Verbum, sed audio. Non ego effingo: sed lego: I would not, ye should beleue vs: But reade the Scriptures: I saie not of mee selfe, In the beginninge was the Woorde: But I heare it. I make it not: but I reade it.

Likewise saith Chrysostome, Oro vos omnes, vt relinquatis, quid huic, aut illi videatur: & de his a Scripturis hæc omnia inquire: I beseeche you al, weighe not, what this man, or that man thinketh: but touchinge al these things searche the Scriptures.

Nowe, where as it pleaseth M. Hardinge, to telle vs of an Argumente Peggative from Special to General, and so to cal vs to the remembrance of our Logique: pleaseth it him also to remember, that the Argument, that we grounde of S. Augustines wordes, holdeth not, as it is here imagined, from Special to General: but from the imperfection, and weakenesse of the wisdom of man, to the stabilitie, and certaintie of Goddes Holy Woorde. And therefore the Eldre Learned Father Origen saith, as it is alleged before, Sensus nostri, & Enarrationes sine his testibus non habent fidem: Our iudgements, and Expositions without these Writnes (of the Scriptures) haue no credite. In like sorte S. Hierome, Quamuis Sanctus sit aliquis post Apostolos, quamuis disertus sit, non habet Authoritatem: After the Apostles of Christe, notwithstandinge somme man be Holy, notwithstandinge he be eloquente, yet he wanteth Authoritie. Therefore S. Augustine saith, Cedamus, & consentiamus Scripturæ Sacræ, quæ nec falli potest, nec fallere: Let vs yeelde, and consente to the Holy Scripture, whiche can neither deceiue, nor be deceiued. For this cause, M. Hardinge, S. Augustine not onely in the mater that lye betwene him and Petilianus, but also in al other maters what so euer, so often appealed from al Fathers, and Councelles vnto the Scriptures.

Gala. 1.

De quacunque re.
Si Angelus de Cælo.

August. contra
Maxi. li. 3. ca. 14

Augu. De unita.
Eccle. contra Pe-
tilian. Cap. 3.

Augu. in Psal. 57

Augu. in Epi. 48

Ambros. De In-
carnat. Domini.
Sacramen. ca. 3.

Chrysost. in 2. ad
Corinth. Hom. 3.

Origen. in Hie-
rem. Hom. 1.
Hiero. in Psal. 86

August. De Pec-
cator. Merit. &
Remiss. li. 1. ca. 22

Likewise S. Hierome: All those things (saith he) whiche without the Testimonie of the Scriptures, are holden, as deliuered from the Apostles, be thoroughly smitten downe by the Swerde of Goddes woorde.

M. Hardinge.

Ye would faine remoue vs from a good holde, I see wel, whiche is the Authoritie of the Holy Fathers, of Ancient Traditions, and of the Vniuersal Church. All these would ye to be of no force against Heretiques. For ye know the Fathers and the Church to be against you, and that so longe as they are beleued, your Doctrine shal not be receiued, as alwaies founde to be newe, and of priuate deuise. If we were driuen from these, ye doubt not, but to matche vs wely enough in the Scriptures. And as ye would handle the mater, I thinke so my selfe verely. For when al Authoritie and iudgement of the Fathers and of the Church, is shaken quite of in any controuersie, by whome shal we be tried? By the Scriptures, ye saie. But when bothe ye and we alleage Scriptures to a contrary purpose, and when we vary aboute the sense of the Scriptures, by whome shal we be iudged? Perhaps ye wil referre the iudgement of doubtful maters, to the Holy Ghoste. VVhich refuse not tharbitment and Vmpiership of the Holy Ghoste. For the same hath bene promised by Christe to the Church, to remaine with the Church for euer, to teache what things so euer he saide, to leade men into al Truthe.

And thus for iudgemente and trial of Truthe, we shalbe retourned to the Church and to the Fathers, by whome the Holy Ghoste speaketh vnto vs, whose Authoritie and due estimation ye go aboute to remooue from vs.

But let vs see, what force ye bringe to driue vs from this holde. Makinge your batterie against it, what shoote ye of, but VVinde and Paper? Your Artillerie maketh a noyes, but it geueth no blowe. As in the laste allegation ye falsified the sense of S. Augustine, so in this ye falsifie bothe the sense and woordes of S. Hierome. The woordes, as ye allege them, seeme to be spoken againste what so euer Traditions of the Apostles. VVhiche woordes, or any the like to suche purpose, were neuer vttered by any Catholike Doctour of the Church, much lesse by S. Hierome. Looke ye againe and vewe better the place, ye shal saie your selues, that I finde the faulte of falsifyinge in you not without cause.

S. Hierome in his Commentaries vpon those woordes of the Prophete Aggeus, *Et vocauit Aggream siccitatem super terram, & super Montes*: I haue called the drought to come vpon the Earthe, and vpon the Hilles, &c. First, shewing the literal sense accordingly as the Hebrew woordes there by him noted, signifieth *Siccitatem*, drought, then treatinge Mystically, as the seuentie Interpreters haue turned that woorde into Romphazam, that is a Swerde, and vnderstanding by the swerde, the VVoorde of God: thereof taketh occasion briefly to saie, what this swerde doothe, how it destroyeth the negligent Soule, whiche is expounded to be drie earthe, and how it plagueth Mountaines that lifte vp them selues against the knowledge of God, whereby he meaneth Heretikes. Of whom he telleth, how they flatter the deceiued people with their Breade, VVine, and Oile, (by whiche he meaneth their Heresies) as it were with meates, and drinckes, and refection.

Their Breade (saith he) any man maie very aptly cal it, the Breade of VVaylinge, and their VVine, the madnesse of Dragons, and the madnesse of Serpentes incurable: And their Oile, the promisinge of Heauenly things, wherewith they doo as it were anointe their Disciples, and promise them rewardes of their labours: which the Prophete detesteth sayinge, the Oile of the sinner shal not anointe my head. After this folowe the woordes of S. Hierome, whiche ye haue falsified to the intent they might seeme to serue your false meaninge. *Sed & alia qua absq; Authoritate & Testimonijs Scripturarum, quasi Traditione Apostolica reperiunt, atq; consingunt, percutit Gladius Dei.* But the Swerde of God striketh also other things, whiche the Heretiques (for of them he speaketh) deuise and faine of their owne heades, without the Authoritie and witness of the Scriptures, as though they came by Tradition from the Apostles. He that compareth this place with your falsified allegation, maie soone espie greate oddes betwene them. For ye make S. Hierome to saie, that al those things, whiche without the Testimonies of Scriptures are holden (so your allowed interpreter tourneth, *Afferuntur*), as deliuered from the Apostles, be thoroughly smitten downe by the Swerde of Goddes VVoorde. By this Swerde of your Goddes VVoorde, ye would quite smite downe al Apostolike Traditions at a blowe. But thanked be God, that your Swerde is a forged Swerde, a paper Swerde, a Swerde that neither with Edge cutteth, nor with weight beareth downe. S. Hierome putteth not al things, which we haue by Tradition from the Apostles without the expresse Scriptures, to the Swerde of Goddes VVoorde. He speaketh not Generally. His woorde is, *Alia*, other things: and ye make it, *Omnia*, al things. Againe he speaketh of suche things as be deuised and fained by Heretikes, of their owne braine, without Authoritie and Testimonies of the Scriptures: vnto whiche they geue Estimation, as though they came by Tradition from the Apostles. These circumstances and exaggerations doo ye omitte, and saie, that

that S. Hierome putteth al Apostolike Traditions to that dreadful Swerde of Goddes VVoorde. Now what S. Hierome saithe, wee holde with it, and allowe it wel. But your saieinge we refuse, as falsely fathered vpon S. Hierome. VVhat he condemneth, we condemne. Neither can that place be iustly alleaged against vs: For we inuente not, ne saine not any thinges of our owne accorde, or of our owne heades, as though they were deliuered by the Apostles besides the Scriptures: that is the parte of Heretikes, specially of the Tatians, as in that place S. Hierome saithe. VVee finde, deuise, and saine nothinge in the Catholike Religion. VVe doo but keepe and mainteine thinges Deuised by the Holy Ghoste, and leaste to the Church by the Apostles, or by Apostolike menne, or by the General Councelles, whose Authoritie is in the Church moste healthful, saithe S. Augustine. But concerninge the force whiche the consent of the Fathers had in the iudgement of S. Hierome, it appeareth in his Epistle to Euagrius: where, by the Authoritie of the Auncient Doctours before his time, he proueth against an Heretike, that Melchisedech was a man of the Lande of Chanaan, and not the Holy Ghoste.

The Bishop of Sarisburie.

Faine would M. Hardinge haue his Reader beleue, that we vtterly despise al Holy Fathers. But we despise them not, M. Hardinge, as maie partely appeare, by that we haue already saide. Wee reade theire workes: we reuerence them: we geue God thanks for them: we calle them the Pillers, the Lightes, the Fathers of Goddes Church: we despise them not. This thing onely we saie: Wee reade theire Learninge, and Holinesse neuer so greate, yet be they not equal in credite with the Scriptures of God.

Thus also saith S. Augustine, Nos nullam Cypriano facimus iniuriam, cum eius quolibet literas, a Canonica Diuinarum Scripturarum Authoritate distinguimus: Wee offer no wronge to S. Cyprian, when wee seuer any his Letters, or Writings, from the Canonical Authoritie of the Holy Scriptures. And againe, ioininge al the Doctours, and Fathers together, he saith thus: Ipse mihi pro his omnibus, imò supra hos omnes Apostolus Paulus occurrit. Ad ipsum confugio: ad ipsum ab omnibus, qui aliter sentiunt, literarum tractatoribus pronoco: *In steede of al these Learned Fathers, or rather aboue them al, Paule the Apostle commeth to my minde. To him I remme: To him I appeale from al manner Writers (Doctours, and Fathers) that thinke otherwise.*

August. contra Cresconi. Gram. Lib. 2. Cap. 29. August. Ad Hiera. Epist. 19.

So likewise S. Hierome, Ego Origenem propter eruditionem sic interdum legendum arbitror, quomodo Tertullianum, Nouatum, Arnobium, Apollinarium, & nonnullos Ecclesiasticos Scriptores Græcos pariter, & Latinos: vt bona eorum eligamus, vitæque contraria: *I thinke, that the Auncient Father Origen, in respecte of his Learninge, maie be reade sometimes, as Tertullian, Nouatus, Arnobius, Apollinarius, and sundrie other Ecclesiastical Writers, as wel Greekes, as Latines, that in them wee maie take the good, and flee the contrarie.* Of this iudgemente were S. Augustine, S. Hierome, and sundrie others: whose wordes for shortnesse I passe ouer: yet were they not therefore condemned, as despisers of the Holy Learned Fathers. Wee remoue you not, as you saie, from your holde, M. Hardinge. This is nothing els, but a courage of your countenance. The Fathers, ye speake of, are againste you. I trust, it appeareth already by your former writings, that in the special cases, that lie betwene vs, ye haue but fewe Fathers to holde by.

Hiero. ad Tranquillinum, To. 2.

Ye saie, Wee euer moze cal you to the Scriptures. This faulte, I hope, is not so hainous. Christe hath commaunded vs so to do: *Search ye, saithe Christe, the Scriptures.* And S. Hilarie saithe vnto the Emperoure Constantius, Fidem, Imperator, quaeris? Audi eam, non de nouis chartulis, sed de Dei Libris: *Doothe your Maiestie seeke the Faithe? Heare it then, not out of any newe scrolles, but out of the Bookes of God.* He is rather to be suspected, that fleeth the light, and wil not be iudged by the Scriptures.

Iohan. 5. Hilarus ad Imper. Constantium

When the Scriptures be darke, and doubtful, & are alleged of bothe partes, then ye saie, ye refuse not the Vmpireship, and iudgemente of the Holy Ghoste. But ye adde farther, The Holy Ghost is promised onely to the Church. Now by your opinion there is no Church, but the Church of Rome. And the Church of Rome is no Church without the Pope: For one of your greate Doctours saithe, Potestas Papæ solius excedit potestatem totius residuæ Ecclesiæ: *The Popes onely power*

Petrus De Potestate Papæ, Arti. 4.

Imagininge, I trowe, that Christe was an Abbate. And yet afterwarde the same Doctour, either by some obliuion, or els vppon some better remembrance, saith thus: Elias, & Elizeus Duces Instituti Benedictini: Elias, and Elizeus were the first Captaines of S. Benettes Order. And you, M. Hardinge, haue tolde vs often, that ye haue your Priuate Masse, your halfe Communion, and I knowe not what els al from the Apostles. And al this ye proue, God wote, by ful simple confectures, because Christe saith to his Apostles, *I haue many thinges to saie vnto you: but ye are not hable to beare them yet:* And because S. Paule saith to the Corinthians, *I wil order the reste, when I come.* Hereby ye beare vs in hande, that al your most riddinge Vanities were brought vnto you by S. Paule, euen from the thirde Heauens.

And although it were true, that ye saie, ye haue not diuised these thinges of your selues, but haue receiued them al from the Apostles, and Holy Fathers, whiche thinge your conscience knoweth to be moste untrue, yet notwithstanding the same thinges so receiued, ye haue sithe nce sonly defaced with sundry your superstitions. Ye haue made them necessarie to Saluation: ye haue bounde the people to them no lesse then to the Lawe of God: and so haue ye made them snarcs of Christian consciences. Although the thing it selfe came from the Fathers, yet the abuse thereof came from your selues: and so: the same ye haue taught the people to breake Goddes expresse commaundement. Thus haue you blended Goddes heauenly wine with your pubble water: Thus haue ye strained gnattes, and swallowed Camelles. This is the very Leauen of the Scribes, and Phariseis, whiche Christe calleth Hypocritie. Therefore al be it the thinge it selfe, ye haue thus receiued, in respecte of substance be al one: yet now, beinge thus abused, in respecte of your Superstitions, and deformities, it is not one.

The Apostles, and Holy Fathers, vsed Oile: yet they vsed it not, as ye do, for the Saluation of Body and Soule.

Moses created vp the Brazen Serpente in the wilderness: Yet not to be adoured with Godly honoure, as it folowed afterwarde.

God commaunded the people to faste: yet not with Hypocritie, as the wicked fasted. And therefore God saith vnto them, *Non est hoc Ieiunium, quod ego elegi: This is not the fastinge, that I haue chosen.*

God commaunded the people to keepe the Calendes, and Petwe Moones: Yet not with such Superstition, and Abuses, as the people keepe them. And therefore God saide vnto them, *Who required these thinges at your handes?*

God commaunded sundrie Bathinges, and Washinges: yet vnto them, that moste precisely vsed the same, Christe saide: *Woe be vnto you ye Scribes, and Phariseis: in vaine they worshop mee, teachinge the Commaundementes and Doctrines of menne.*

Yet you, M. Hardinge, haue incrossed the Apostles of Christe, not onely with the Substance of the thinges, whiche, ye saie, ye haue receiued by Tradition, but also with al your Abuses, Superstitions, Corruptions, and Idolatries: whiche ye haue diuised of your selues. And therein ye wel resemble the Tatian Heretiques, of whome onely, ye saie, S. Hierome speaketh. But whether S. Hierome meante onely, I knowe not what fantastical dreames of the Tatians, (as you imagine onely of your selfe, without proufe, in particulare naminge nothing) or els also al such Superstitions Vanities, as we haue often, and iustly reprobued in you, it maye some appeare by these wordes immediately folowinge: *Omnem laborem manuum, & Ieiunia eorum, & obseruationes varias, & xouevioç, id est, humi dormitiones: All their hande Labour, and their Fastinges, and their Obseruations, and Vsages, and harde Sleepinge on the grounde.* These and such other like be the thinges, whiche, menne imagine, came from the Apostles, and are stricken and consumed with the Swerde of Goddes Word.

This, M. Hardinge, notwithstandinge your longe Glose beside the Terte, seemeth to be the very meaninge of S. Hierome.

If ye wil yet force the contrarie, & turne al from your selues to the Tatians,

conien. De Ceteris
monis. Pag. 289.
Copus Angl.
Dial. 2. Pag. 154.
Copus Angl.
Dial. 2. Pag. 284.
Iohan. 16.
1. Cor. 11.

Esa. 1.
Matth. 23.
Matth. 16.

Num. 21.
Iohan. 3.
Iuel. cap. 7.
Esa. 1. & 58.

Esa. 1.
Matth. 23.

Hieronym. in
Agge. Cap. 1.

as you doo, the very two lines nexte followinge muste needs make you blushe at your owne errour. The wordes are these, *Hæc autem vniuersa, quæ dixi, posunt de Ecclesiæ Rectoribus intelligi: At these things, that I haue spoken, may be understood of the Rulers of the Church.* Tel vs nomore therfore, *P. Hardinge*, of your Tatians. For *S. Hierome* him selfe telleth you, he meante not onely them, but also the Bishoppes, and Rulers of the Church. And a litle before he saith, *Infertur Gladius super Montes eleuantes se aduersus scientiam Dei: The Swerde of Goddes Worde is laide vpon the Mountaines, that lifte them selues vp againste the knowledge of God.*

*Cyprian. Ad
Pompeium.
Tertul. de præ-
script. Hære.*

In this sense writeth *S. Cyprian*: *Si ad Diuinæ Traditionis Caput, & Originem reuertamur, cessat omnis error humanus: If wee returne to the Head, and beginninge of our Lordes Tradition, al errour of Man muste needes geue place.*

In like sense also writeth *Tertullian*: *Ipsa Doctrina Hæreticorum cum Apostolica comparata, ex diuersitate, & contrarietate sua pronuntiabit, neque Apostolici alicuius Authoris esse, nec Apostolici: The very Doctrines of Heretiques compared with the Apostles Doctrines, by the diuersitie and contrarietie, that is betwene that, and the other, wil soone pronounce sentence of it selfe, that neither Apostle, nor Apostolique man was author of it.*

Euen thus it saith, *P. Hardinge*, with a greate heape of your Doctrine. Ye saie, ye haue it by Tradition from the Apostles. Yet is it utterly void of al authority, or testimonie of the Scriptures. And therfore, as *S. Hierome* saith, it is consumed and stricken downe in the Conscience of the Godly, by the onely Swerd of Goddes Holy Worde, as our eyes see this daie: and beinge compared with the Apostles Doctrine (the difference, and contrarietie is so great) it easily betwixeth it selfe, as *Tertullian* saith, that it neuer came from any Apostle, nor from any other Apostolique Doctour of the Church.

The Apologie, Cap. 9. Diuision. 4.

S. Ambrose also to *Gratian* the Emperour: Let the Scripture (saith he) be asked the question, let the Prophetes be asked, and let Christe be asked. For at that time made the Catholique Fathers and Bishoppes no doubt, but that our Religion mighte be prooued out of the Holy Scriptures. Neither were they euer so hardye to take any for an Heretique, whose errour they coulde not evidently and apparantly reprove by the selfe same Scriptures. And wee verily doo make answere on this wise, as *S. Paule* did: Accordinge to this waie whiche they calle Heresie, wee doo worship God, and the Father of our Lorde *Iesus Christe*: and doo allowe al thinges whiche haue benne written either in the Lawe, or in the Prophetes, or in the Apostles Woorthes.

M. Hardinge.

Gratian the Emperoure bucklinge him selfe as it were to encounter with the Heretikes, at the firste he geueth warninge to al to beware of him, for that he endeoureth to prooue his false Doctrine, (namely for the firste point, that the Sonne is vnlike the Father) *Verfutus disputationibus*, With subtil and craftie reasonings. He allegeth to that purpose *S. Paule* to the Collosians, *Caute ne quis vos depradetur per Philosophiam*: Beware that no man spoile you through Philosophie, and vaine deceite, &c. For (saith he) these Heretikes put al the force of their poisons in Logike, or Dialectical disputation, whiche by the opinion of Philosophers is defined, not to haue power to prooue, but an earnest desire to destroe and disprooue. Hauinge geuen this wholesome warninge, lest him selfe might seeme to vse that, whiche he counsellith others to beware of: to withdrawe the Emperoure and other from the guileful Logike of *Arius*, at his firste entrie he saith: I wil not, that thou geue credite, Holy Emperoure, to argumente, and to our disputation, (then folowe the wordes, whereof the Defenders take holde,) *Scripturas interrogemus, &c.* Let vs aske the Scriptures, let vs aske the Apostles, let vs aske the Prophetes, let vs aske Christe: What neede many wordes? let vs aske the Father, &c.

Cap. 2.

*Ambrosius
De Fide
li. 1. Cap.*

And to this point of our beleefe, which is very highe and secrete, is that sayinge of *S. Ambrose* to be

to be restrained. But that for confirmation of the Truthe in pointes whiche be nearer to common sence, and for confutation of those Heresies whiche be of lesse subteltie, of whiche sorte, these Gospellers grosse errours be, to this ende, that we ought not to vse the Testimonies of the Holy Fathers against Heretikes, (for whiche purpose they alleage this place:) S. Ambrose neither in al that Booke, neither in al his woorkes speaketh so mutche as one woorde.

But contrariwise in sundrie places of that woork, he alleageth the auctoritie of the Nicene Councel, as a Testimonie of good force against the Arians, and declareth a diuine Myserie to haue benne signified by suche special number of the Fathers there assembled: Saieinge *Sic nempe nostri secundum Scripturas dixerunt Patres*: Euen thus, accordinge to the Scriptures, haue the Fathers saide. *Seruemus Precepta maiorum*, &c. Let vs keepe the Preceptes of our Forefathers, neither with Temeritie of rude boldnes let vs breake the Hereditarie Seales, (he meaneth the Doctrine sealed by the Fathers, and left to the posteritie as it were by Heritage). VVhiche of vs wil be so hardy, as to vnseale the Priestly Booke, sealed by the Confessours, and nowe consecrated with the Martyrdome of many a one? Lo heare ye not Sirs * howe muche S. Ambrose is against you?

* Nothinge.

And though he saie, touchinge this Myserie, Let vs aske the Scriptures, Apostles, Prophetes, and Christe: yet thereby dorth he not quite exclude the Fathers. He saith not, let vs reiecte the Fathers. The Scriptures and the Fathers be not contrary: and therefore th'allowinge of them, is not the disallowinge of these. VVho so euer maketh this argumente, * whiche in your woorde is implied, The Scriptures are to be asked, Ergo, the Holy Fathers are not to be asked, maketh a foolish argumente.

* Vntruthe.

The Bishop of Sarisburie.

The greatestt force hercof is answered already. S. Ambrose, ye saie, by this appeale to the Scriptures, excludeth not the iudgment of the Learned Fathers, but onely the caullations, and subtilties of Philosophers, and Sophisters. For S. Ambrose him selfe in the same treatie often allegeth the Authoritie of the Fathers. Al this, M. Hardinge, is true in dede: Notwithstandinge there is a certaine secrete Vntruthe lapped in it. For S. Ambrose allegeth the Fathers, not as Groundes, or Principles, or Foundations of the Faith: but onely as Interpreters, or Witnesses, or Consenters vnto the Faith: Whiche thinge of our parte was neuer denied. Nowe, whether S. Ambrose meante thus, or no, let S. Ambrose him selfe be the Judge. His wordes be these, *Sic nempe nostri secundum Scripturas dixerunt Patres*: Thus haue our Fathers saide (not of them selues, but) accordinge to the Scriptures. He allegeth the Fathers, not as hauing sufficient credite and substance in them selues, but onely as Expounders, and Interpreters of the Scriptures.

Ambro. ad Gratianum. De Fide, li. 1.

So saith the godly Father Athanasius: Nos ista hausimus à Magistris diuinitus afflatis, qui Sacros Libros euoluerunt: These things haue wee learned of our Masters (or Fathers) inspired from Heauen, which haue read and perused the Holy Scriptures. For S. Augustine very wel saith, *Secundum hos Libros de ceteris Literis, vel Fidelium, vel Infidelium liberè iudicamus*: Accordinge to those Bookes of the Scriptures, wee iudge frankly of al other writings, whether they be of the Faithful, or of the Unfaithful. Therefore S. Hierome saith, *Omni studio legendæ nobis sunt Scripturæ, & in Lege Domini meditandum die ac nocte: vt probati trapezitæ sciamus, quis numus probus sit, quis adulterinus*: Wee muste Reade the Scriptures with al diligence, and muste bee occupied in the Lawe of our Lorde bothe daie and night: that wee maie become perfite exchangers, and be hable rightly to discerne, what monie is lawfull, and what is counterfeit. S. Hilarie saith, *Hoc proprium est Apostolicæ Doctrinæ, Deum ex Lege, ac Prophetis in Euangelij prædicare*: This is the very order of the Apostles Doctrine, in the Gospel to Preache God out of the Lawe and the Prophetes.

Athanas. De Humanitate Verbi.
August. Contra Crescon. Gramma. li. 2. Ca. 29.
Hieronym. in Epist. ad Ephef. lib. 3. Cap. 5.

Hilari. in Psal. 65.

Other wise, touchinge the discourse of natural reason, S. Ambrose saith, *pro Creature eithet in Earthe, or in Heauen, is hable to reache the deapthe of these thinges*. Thus he saith, *Mens deficit: Vox silet, non mea tantum, sed Angelorum*. Supra potestates, supra Angelos, supra Cherubim, supra Seraphim, supra omnem sensum est: The minde is astonned: the voice faileth, not onely mine, but also of the Angelles. It is aboue the powers, aboue the Angelles, aboue the Cherubins, aboue the Seraphins, and aboue al manner vnderstandinge. And therefore he saith, as it is alleged

Ambro. ad Gratianum de Fide, lib. 1. Cap. 5.

Ambros. De In-
carnationis Do-
minice sacra-
men. Ca. 3.
Ambros. ad Gra-
tian. Imperator.
Lib. 1. Cap. 7.

once before, Nolo nobis credatur: Scriptura recitetur: Non ego dico à me, In prin-
cipio erat Verbum, Sed audio: *I woulde not, ye shoulde beleue mee: Lette the Scri-
ptures be readde: I saie not of mee selfe.* In the beginning vvas the V Voorde:
but I heare it spoken. And againe he saithe in the same Booke, vnto the Emperour
Gratian: Facessat nostra Sententia: Paulum interrogemus: *Let our Iudgemente stande
aparte: and let vs aske S. Paule the question.* But *P. Hardinge* saithe, VWho so euer
maketh this argumente, whiche in your V Voorde is implied, The Scriptures are to be asked: *Ergo,*
the Holy Fathers are not to be asked, maketh a foolishhe argumente.

It seemeth no greate pointe of Wisedome, *P. Hardinge*, to vpbraide others
with folie without cause: God encrease bothe you and vs in al wisedome, and vnder-
standinge in Chziste Iesu. How be it, our Argumente, howe so euer it hath
pleased you to fashion, and to handle it, as we meante it, & made it, had no sutch
Folie. Wherefore, what so euer Folie is nowe come to it, it is your owne: it is
not ours. For we denie not the Learned Fathers expositions, and iudgements
in doubtful cases of the Scriptures. We reade them our selues: We folowe
them: We embrace them: and, as I saide before, we moste humbly thanke God
for them. But thus we saie, The same Fathers opinions, and iudgements, for
as mutche as they are sometimes disagreeable one from an other, and sometimes
imple contrarieties, & contradictions, therefore alone, and of them selues, with-
out farther authoritie, and guidinge of Goddes Worde, are not alwaies suffici-
ent Warrantes to charge our Faith. And thus the Learned Catholique Fathers
themselves haue euermore taught vs to esteeme, and to weighe the Fathers.

Origen in E-
pist. ad Roma.
Lib. 10. Cap. 16.
Ex Solis.
Origen in Hie-
remi. Homil. 1.
August. De Na-
tura & Gratia
Ca. 61.
Augustin. in Io-
han. Tracta. 96.
August. De Pas-
sionib. Ca. 14.

The Ancient Father Origen saithe thus, as it is reported before: Ex Solis
Scripturis examinationis nostrae discretio petenda est: *The discusinge of our Iudge-
mente, muste be taken Onely of the Scriptures.* And againe, Sensus nostri, & enarra-
tiones sine Scripturis testibus non habent fidem: *Our Iudgements, and Expositions
without Witnesse of the Scriptures haue no credite.* Likewise S. Augustine, Ego Solis
Canonicis Scripturis debeo sine vlla reculatione consensum: *My consent without ex-
ception I owe (not vnto any Father, were he neuer so wel learned, but) Onely to the
Holy Canonical Scriptures.* His reason is this: Nam cum Dominus tacuerit, quis
nostrum dicat, Illa, vel illa sunt? Aut si dicere audet, vnde probat? *For where as the
Lorde him selfe hath not spoken, who of vs can saie, It is this, or that? Or if he dare saie so,
how can he prooue it?*

And therefore he concludeth directly and in like wordes with S. Ambrose:
Ego vocem Pastoris inquirō. Lege hoc mihi de Propheta: Lege de Psalmo: Recita de
Lege: Recita de Euangelio: Recita de Apostolo: *I require the voice of the Shepherde:
Reade me this mater out of the Prophete: Reade it mee out of the Psalmes: Reade it out of
the Lawe: Reade it out of the Gospel: Reade it out of the Apostles.*

The Apologie, Cap. 10. Diuision. 1.

Wherefore if wee be Heretiques, and they (as they woulde faine
be called) be Catholiques, why doo they not, as they see the Fathers,
whiche were Catholique men, haue alwaies donne? why doo they
not conuince and maister vs by the Diuine Scriptures? Why doo
they not calle vs againe to be tried by them? Why doo they not
laye before vs, howe wee haue gonne awaye from Chziste, from the
Prophetes, from the Apostles, and from the Holy Fathers? why
like they to doo it? why are they afraide of it? It is Goddes
cause: why are they doubtful to commit it to the trial of Goddes
Woorde? If wee be Heretiques, whiche referre al our controuersies
vnto the Holy Scriptures, & reporte vs to the selfe same Woorde,
whiche wee knowe were sealed by God him selfe, and in comparison
of

of them, sette litle by al other thinges, what so euer maye be diuised by menne, how shal wee saie to these folke, I praise you: what manner of men be they, and howe is it meete to calle them, whiche feare the iudgement of the Holy Scriptures, that is to saie, the Iudgement of God him selfe, and doo preferre befoze them theire owne dreames, and ful colde inuentions: and to maintaine theire owne Traditions, haue defaced and corrupted nowe these many hundred yeeres the ordinaunces of Christe, and of the Apostles:

M. Hardinge.

VVee doo so. For they condemne those that went against the Tradition of the Fathers, and so doo wee. The Scriptures consist not in Inke and Paper, but in the sense. VVhiche sense the Holy Ghost by Christes promise hath taught the Church.

Epiphanius refuting the Heretikes whiche named them selues Apostolikes, saithe, that the Scriptures haue neede of Speculation (that is to witte, to be wel studied and considered) to the ende the force and power of euery argument maye be knowen. It behoueth vs also (saith he) to vse the Tradition: For wee can not haue al thinges of the Holy Scripture. Thus Epiphanius. By Tradition without doubte he meaneth the sense and vnderstandinge receiued of the Fathers. For that is the Keie of the VVoorde of God, as S. Peter taught, by report of S. Clement. This sense and vnderstandinge of the Lawe had the Ministers of the Lawe, to whome the Traditions of Moses and of the Elders came as it were by handes. Nowe wee require you to admitte this Tradition, that is to saie, the Catholike sense and vnderstandinge of the Scriptures, whiche hath benne deliuered vnto vs by the Holy Fathers of al Ages, and of al Countries, where the Faith hath benne receiued. And then we wil calle you againe to be tried by the Scriptures.

Epiphanius.

Tradition

This haue the Catholikes laide before you oftentimes, and this doo we shew you in this Confutation. He that despiseth you, despiseth mee, saith Christe of his Church: Ye despise the Catholike Church, and therefore you despise Christe.

VVhat neede so many questions Sirs! Your hote Rhetorike sheweth more courage in woordes, then Victorie in deede. Yee calle vs sooth to the Scriptures, as it were to the field. Yee strike vs downe with woordes, before ye come to encounter. To shewe your brauerie in the moustre, ye referre your controuersies to the Holy Scriptures, ye reporte you vnto the woordes sealed by God him selfe: but we the Catholikes, as ye pretende, sticke at it: we be afraide of it, we doubte of the mater, we feare the Iudgemente of Holy Scriptures, we preferre our owne dreames and colde inuentions. VVel, nowe that ye haue tolde your lusty tale, heare our sober answere.

Oftentimes the true Scriptures are stretched forth to serue euil and false purposes. The Iewes wente aboute by the Scriptures to prooue, that Christe was not so muche as a Prophete. For they saide, * Search the Scriptures, and see, that a Prophete riseth not out of Galiley. By the Scriptures they woulde needes shewe him woorthy to die. VVee haue a Lawe, quod they, and by our Lawe he ought to die, because he hath made him selfe the Sonne of God. The Diuel by alleaging Scripture, woulde haue deceiued our Sauour him selfe, and saide vnto him: *Scriptum est*, It is written. The Arians were ful of the Scriptures, and by the same, as S. Ambrose writeth, wente about to prooue, that Christe the author of al goodnesse was not good. It is written, quoth they, *Nemo bonus nisi unus Deus*, None is good, but onely God. Likewise the Macedonians, the Nestorians, the Eutychians.

*Vntrute. For the woordes are otherwise.

Now in this case, your selues doinge the like, what may wee doo better, then honour the Scriptures, and seeke for their right Sense and vnderstandinge? *Scriptum est*, It is Scripture (saith S. Ambrose to the allegation of the Arians) I acknowledge, but the letter hath not the error: would God the Arians interpretation had not. *Apices sine crimine sunt, sensus in crimine*. The letters be without crime: the sense is in crime. From the vnderstandinge commeth Heresie, nor from the Scripture: the sense, not the woordes, becommeth to be a crime, saith S. Hilary. Sithens then al standeth in the sense, let vs agree firste vpon the sense and interpretation of the Scriptures: and then if we be not as ready as ye, come forth when ye liste, vpbraide vs hardely, and saie lustely, as here ye doo, why sticke they to doo it? why are they afraide of it?

As for the true sense and interpretation of the Scriptures, where shal we finde it, but, as before wee saide, in the Catholike Church? The Church hauinge Christe remaininge with it al daies to the ende of the worlde, hauinge by promise of Christe the Sprite of trute, remaininge in it for euer, hauinge by Goddes owne ancient promise bothe the woordes, whiche the Father hath put in the mouth of Christe, and the Sprite which he put in him, whereby it may vnderstand the meaninge of Goddes woordes: wee maie not now seeke for the true sense, vnderstandinge, and interpretation of the Scriptures any where, but in the Church. Your owne Doctour Iohn Caluine him selfe, whom ye folow and esteeme so muche, admonisheth very wel, and saith, it is specially to be noted, that out of the Church there is no light of the founde vnderstandinge of the Scriptures. This ground beinge laide, on which eche parte must stande and be tried in, crowe no more against

Vntruthe.

Vntruthe. For
he debaseth
not the Sacra-
ment of Bap-
tisme.

*Vntruthe.

Three euidēt
Vntruthe.

vs, boast your selues no more: VVe feare not the iudgement of the Holy Scriptures. Nay it is your selues, that feare this iudgement. For your owne conscience telleth you that on this grounde ye are the weaker side. If ye stande with vs on this grounde, ye shal neuer be able to defende your Master Iohn Caluines doctrine touching Baptisme, whiche he maketh to be of so litle force, against the manifest Scripture: Let euery one of you (saith S. Peter) be Baptized in the name of Iesus Christe, to Remission of Sinnes. Keepinge this grounde * ye shalbe borne from your Doctrine touching Absolution, denyinge the Priest to haue power to absolue penitentes by his Priestly Auctoritie, but by Preachinge the Gospel to them, contrarie to the plaine Scripture: VVhose Sinnes ye forgeue, they are forgiuen to them: VVhose ye retaine, they are retained. If ye refuse not this grounde, ye shal be forced to restore the Sacrament of extreame Vnction, and the vse of Holy Oile againe, whiche ye haue abandoned. For what haue ye to saie againste the Scripture, Is any sicke amonge you? Let him cause the Priestes of the Church to come into him, anointinge him with Oile, in the name of our Lorde: Abidinge in this grounde, ye shal be driuen to forsake your Zwinglian doctrine, which putteth Signes and Figures 1 onely in the Sacrament of the Altar, for the True and Real Body of Christ there 2 present, cōtrarie to the 3 cleare Scripture, *This is my Bodie*. Beinge on this grounde, ye shal soone geue ouer the maintenance of the Doctrine of your special Faith, and of your Iustification by Faith onely, as beinge contrary to the plaine Scripture, Man is iustified by woorkes, and not by Faith onely. To conclude (for, to shewe in how many pointes ye maie be confuted by euidēt Scriptures, it were in maner infinite) if ye wil admitte this for a good grounde, as ye muste needs admitte: then shal ye not maintaine the Presumptuous Doctrine of your certaintie of Grace and Saluation, contrary to that S. Paule councelleth, VVith feare and tremblinge worke your Saluation.

Iacob.

Iacob.

Philip.

The Bishop of Sarisburie.

Whereas we make reasonable requeste, that God maie be vmpere in his owne cause, and that al our controuerxies maie be iudged, and tried by the Holy Scriptures, M. Hardinge thereto answereth thus: The Scripture standeth not in the Wordes, but in the Sense: and the same Sense is continued by Tradition in the Church. Otherwise, he saith, the Jewes, the Arians, the Nestorians, the Eutychians, and al other Heretiques, were alwaies hable to claime by the Scriptures. To conclude, he maketh by a greate emptie heape, of the force of Baptisme, of holy Oile, of Extreme Vnction, of Absolution, of Signes, of Figures, of Onely Faith, and, as it liketh him to calle it, of the Presumptuous Doctrine of the Certaintie of Saluation: in euery of whiche thinges, he saith, the Scriptures are cleare of his side, and directly against vs.

Hieron. contra
Luciferian.
Hilar. De Tri-
nitatē. Li. 4.

To answere al these pointes in particulare, it would require an other Booke. But briefly to touche so mutche onely, as shalbe needeful, firste, that the Substance of the Scriptures standeth in the right Sense, and Meaning, and not onely in the naked, and bare Wordes, it is true, and generally graunted without exception, and needeth no farther prouise. S. Hierome saith, Non in Legendo, sed in Intelligentendo Scripturæ consistunt: The Scriptures stande, not in the Readinge, but in the Vnderstandinge. And S. Hilarie, Non Diuinorum dictorum, sed intelligentiæ nostræ a nobis ratio præstanda est: Wee muste yeelde an accompte, not of Goddes Diuine Wordes, but of our owne Expositions.

But if that onely be the right Meaning, and Sense of the Scriptures, that within these selue late handzed yeres is copen into the Church of Rome: and if it be al Gospel, what so euer it be, that ariseth from thence: and if they be al Heretiques, and Schismatiques, and Despisers of Christe, and of the Apostles, and of the Vniuersal Church, that make stae at it, or cannot receiue it, then is the whole matter already concluded: we shal haue no more adoe.

Pe saie, The Jewes, the Arians, the Nestorians, and other Heretiques alleged the Scriptures. Yea verily, M. Hardinge, and that euen with like Faith, and in like Sense, and to like purpose, as you allege them now: as hereafter, I trust, it shal appeare. By the waye, for example hereof, in this very place, where you allege the wordes of the Phariseis anouchinge the Scriptures, it maie please you to remember, that either wittingly, or of some errour, & oversight, ye haue manifestly corrupted the Scriptures. For, whereas you haue translated the place thus, Searche the Scriptures: the Phariseis saide nothinge els, but Scrutare, & Vide, Searche, and See: and spake not one worde of the Scriptures. And although the

matter

Iohan. 7.

Ἐρευνήσω,
καὶ ἰδὲ, ὅτι
προφῆτης ἐν
τῇς Γραφαῖς
ἔστιν ἔν-
γιστα.

mater impoſte not mutche, yet to charge you with your owne rule, whiche muſte nedes be good againſte your ſelfe, any ſmal faulte in Goddes Worde muſte be counted greate. In deepe S. Chryſoſtome, and S. Auguſtine ſeeme to ſupplie this worde, Scriptures, although it were not in the Texte.

Chryſoſtom.
Auguſtinus.

Touchinge the mater it ſelfe, Nicolaus Lyra ſaith, Hoc Verbum eorum ſimpliciter falſum eſt. Quia, ſi intelligatur de Prophetis generaliter, aliqui fuerunt nati de Galilea: videlicet, Elizaſus, Tobias, & Debora Prophetiſſa, & forte plures alij: This worde of the Phariſeis is plainly falſe. For if it be taken generally of al Prophetes, then were there certaine of them borne in Galilee, namely Elizaſus, Tobias, Debora, and perchance others moe. In ſuche ſorte, M. Hardinge, even with the like faith and credite, you alſo haue vſed, to allege the Scriptures.

Nicol. Lyra. in
7. Cap. Iohan.

But whereto diſcuse you al this longe tale? Will you in the end conclude thus: The Jewes, and Heretiques alleged the Scriptures: Ergo, faithfull Chriſtians may not allege them? Or thus, Theſes haue ſometimes armed them ſelues: Ergo, True menne maye not be armed? Nay, wee maye rather ſaie thus vnto you: The Jewes, and Heretiques alleged the Scriptures: What accompte then maye wee make of you, that ſee, and condemne, and burne the Scriptures?

Certainely, not withſtandinge Phariſeis, and Heretiques wickedly miſalleged the Scriptures, as ye ſometimes doe to ſerue your purpoſe, yet for al that, Chriſte ſaide vnto them, Scrutamini Scripturas: Searche the Scriptures: And, as it is ſaide beſore, the Catholique learned Fathers in al theire caſes, and controuerſies appealed euermore to the Scriptures.

Iohan. 5.

Cap. 9. Diſci.

Where you ſaie, The Scriptures are ſo cleare of your ſide, and make ſo directly againſt vs: would God ye would be in deepe, and vnſainedly ſtande to that trial. Your fanſies, and ſolies would ſone come to grounde.

Touchinge your great heape of examles, of the Sacrament of Baptiſme deſaced, as you ſaie, by M. Caluine: of Abſolution, of Extreme unction, of Holy Oile, of Signes, of Figures, of Onely faith, and of the certaintie of Saluation, whiche you calle Preſumptuous: Firſte of the Sacrament of Baptiſme, M. Caluine euery where writeth with al manner reuerence, callinge it a Diſcne, and an Heauenly Myſterie, and the Sacrament of our Redemption: Wherein alſo ſometimes he iuſtly reſproueth you, for that ye haue ſo many waies, ſo proſanely, and ſo vnreuerently abuſed the ſame. Of Abſolution wee ſhal haue occaſion to ſaie moze hereafter.

Touchinge your Oile, in deepe in ſheue of wordes, S. James ſeemeth to make ſome what for you. Not withſtandinge, neither doth he calle it Holy Oile, as ye doe: neither doth he calle it a Sacramente of the Church: nor doth he ſaie, as ye ſaie, it ſhoulde ſerue for the Saluation of Body, and Soule: nor doth he teach you to ſalute it, and to ſpeake vnto it, as to a lively, and reaſonable Creature, Ave Sanctum Oleum: Alhaile Holy Oile: nor with theſe wordes to miniſter it vnto the ſicke: Per hanc Sanctam Vnctionem, & ſyam piſſimam Miſericordiam, ignoſcat tibi Deus: By this Holy enointinge, and his deere mercie, God Pardon thee. To be ſhort, it was a miraculous giſte of Healinge, laſtinge onely, as other like Miracles did, for the time: not a neceſſary Sacramente of the Church to continue for cuer.

As for the Obligation of Signes, and Figures, for ſhortneſſe of time, I muſte reſerre the gentle Reader, vnto my former Reſplice to M. Harding. The wordes of Chriſt, which are thought to be ſo plaine, the Ancient Learned Father Tertulian expoundeth thus: Hoc eſt Corpus meum: Hoc eſt, Figura Corporis mei: This is my Body: that is to ſaie, This is a Figure of my Body. Likewise S. Auguſtine, Non dubitauit Dominus dicere, Hoc eſt Corpus meum, cum daret Signum Corporis ſui: Our Lorde doubted not to ſaie, This is my Body, when he gaue a Signe of his Body.

The. 12. Article.

Tertullian. contra Marcion.

Lib. 4.

Figure.

Signe.

To rehearſe al other like Ancient Authoritties, it were too longe. What triumpheſ would M. Hardinge make, if none of al the Olde Learned Fathers could

Hieronym. in
Epist. ad Galat.
Cap. 2.

be founde, that ever had called the Sacramente, the Signe, & Figure of Christes Body: But, as before he alleged an imagined Sense of the Scriptures without wordes, so now he allegeth the wordes alone without sense. He shoulde haue remembred better, that S. Hierome saith, Ne putemus, in Verbis Scripturarum esse Euangelium, sed in Sensu: Let vs not thinke, the Gospel standeth in the Wordes of the Scriptures, but in the Meaninge.

Two other greate quarrelles M. Harding moueth: the one of Onely Faith: the other, as he calleth it, of the Presumptuous Certaintie of Saluation. Wherein Iudge thou vp rightly, good Christian Reader, howe iuste cause he hath to reprove our Doctrine.

Roman. 3.

As for the firste hereof, S. Paule saith, Iustificamur Gratis ex Gratia ipsius: We be Justified Freely of his Grace: Wee Iudge that a man is Justified by Faith, without the Woorkes of the Lawe: Wee knowe, that a man is not Justified by the Woorkes of the Lawe, but by the Faith of Christe. M. Hardinge will saie, yet hitherto of, Sola Fides, that is, of Onely Faith, we here nothinge. Notwithstandinge, when S. Paule excludeth al manner Woorkes besides Onely Faith, what els then leaueth he, but Faith alone?

Howe be it, if it be so horrible an Heresie, to saie, We be Iustified before God by Onely Faith, that is to saie, Onely by the Merites and Crosse of Christe, let vs see, what the Holy Learned Fathers of the Church so many hundred yeres agoe, haue taught vs thereof.

Ambros. in Epist.
ad Roma. Ca. 4.

S. Ambrose saith, Iustificati sunt Gratis, quia nihil Operantes, neque vicem reddentes, Sola Fide Iustificati sunt dono Dei: They are Justified Freely: Because woorkinge nothinge, and requitinge nothinge, they are Justified by Onely Faith through the gifte of God.

Ambros. Eodum
loco.

Ambros. in Epist.
ad Roma. Ca. 9.

Againe, Sic decretum est à Deo, vt, cessante Lege, Solam Fidem Gratia Dei posceret ad Salutem: This was Goddes determination, that, the Lawe surceasinge, the Grace of God shoulde require Onely Faith vnto Saluation. And againe, Sola fides posita est ad Salutem: Onely Faith is laide, or appointed vnto Saluation. S. Basile saith, Nouit se esse inopem Veræ Iustitiæ: Sola autem Fide in Christum esse Iustificatum: He knoweth him selfe to be voide of True Righteousnes: and to be Justified by Onely Faith in Christ.

Basile. De Humili-
tate: Πίστις

μόνη τῇ εἰς
Χριστὸν ἀδελφῶν
καταμένον.

Theodor. De u-
randis Græcorū
affectibus. Li. 7

Nazian. περὶ
ἐνταξίας.

Origen. in E-
pist. ad Roman.

Cap. 3. Lib. 3.

Hesychi. in Le-
uit. Lib. 4.

Theodorētus saith, Non vllis Operibus nostris, sed per Solam Fidem Mystica bona consequuti sumus: Not by any Woorkes of ours, but by Onely Faith we haue gotten the Mystical good things.

Nazianzenus saith, Διὰ τοῦτο καὶ τὸ πιστεῖν μόνον: Credere solum est Iustitiæ: Onely Beleeuinge is Righteousnesse.

Origen saith, Vbi est gloriatio tua? Exclusa est. Dicit sufficere Solius Fidei Iustificationem: ita vt credens quis Tantummodò Iustificetur, etiamsi nihil boni Operis fecerit: Where nowe is thy boastinge (of thy good Woorkes)? It is shutte out. Paule saith, that the Iustification of Onely Faith is Sufficiente: So that a man Onely Beleeuinge maie be Justified, although he haue donne no good Woorkes at al.

Hesychius saith, Gratia ex Misericordia, atque Compassione præbatur, & Fide comprehenditur Sola: The Grace of God is geuen onely of Mercie, and Fauoure: and is embraced, and receiued by Onely Faith.

I leaue a great number of others, that haue written the like, as wel Grækes, as Latines. In steede of them al, S. Chrysostome saith thus: Illi dicebant, Qui Sola Fide nititur, Execrabilis est: Hic contra demonstrat, eum, qui Sola Fide nititur, Benedictum esse: They saide, who so staieth him selfe by onely Faith, is accursed: Contrariwise S. Paule proueth, that who so staieth him selfe by Onely Faith, he is Blessed.

Chryso. in Epist.
ad Galat. Cap. 3.

Roman 4.

Touchinge the wordes of S. Iames, if M. Hardinge wel considered the Equiuocation, or double vnderstandinge of this worde, Iustification, he mighte see, and easily haue espied his owne errour. For when S. Paule saith, Abraham was Justified by Faith without Woorkes of the Lawe, he teacheth vs, howe Abraham was receiued into fauour, and Justified before God: Of the other side, S. Iames, when he saith, Abraham was Justified by Woorkes, and not by Faith Onely, he speaketh of the

the woorkes that folowe Iustification, & of the frutes of Faith: Without which frutes, Abrahams Faith had benne no Faith.

S. Augustine saith, Non sunt contraria duorum Apostolorum Sententia, Pauli, & Iacobi: Cum dicit Paulus, Iustificari hominem sine Operibus: & Iacobus dicit, inanem esse Fidem sine Operibus. Quia Paulus loquitur de Operibus, quae Fidem precedunt: Iacobus de ijs, quae Fidem sequuntur: The sayings of the two Apostles, Paule, and Iames are not contrarie, where as Paule saith, A man is Iustified without Woorkes, and Iames saith, Faith without Woorkes is in vaine: For Paule speaketh of the Woorkes that goe before Faith: Iames speaketh of the Woorkes, that folowe after Faith.

Augustin li. 83.
que. Qua. 76.
Iacob. 5.

If M. Hardinge shal thinke, S. Augustines authoritie herein is not sufficient, Thomas of Aquine wil auouche the same. His wordes be these: Iacobus hic loquitur de Operibus sequentibus Fidem: quae dicuntur Iustificare, non secundum quod Iustificare dicitur Iustitiae infusio: sed secundum quod dicitur Iustitiae Exercitatio, vel Ostensio, vel Consummatio. Res enim dicitur fieri, quando perficitur, vel innoscit: Iames in this place speaketh of such woorkes, as folowe Faith: which woorkes are saide to Iustifie, not as Iustification is the procuringe of Righteousnesse: but in that it is an Exercise, or a Shewing, or a Perfing of Righteousnesse. For wee saie, A thinge is donne, when it is perfited, or knowne to be donne.

Thomas Aquina,
in Epist. Iacobi,
Cap. 5.

As we concerninge the assurance, or Certainetie of Salvation; the Scriptures are full. S. Paule saith, There is no damnation to them that be in Christ Iesu: The Sprite of God beareth witnesse to our Sprite, that wee are the Children of God: I knowe, that neither Deathe, nor Life, nor Angels, nor Powers, nor Principalities, nor thinges presente, nor thinges to come, nor Highth, nor Deepth, nor any Creature els, shalbe hable to remoue me from that Loue, that God beareth towards mee in Christe Iesu our Lorde.

Roman. 8.

But for as mutche as these wordes perhappes haue not the Sense of the Church of Rome, without which, in M. Hardinges iudgemente, the Scripture of God is no Scripture: let vs see the Sense, and Exposition of the Holy Fathers.

Tertullian saith, Ut certum esset, nos esse Filios Dei, misit Spiritum suum in corda nostra clamantem, Abba, Pater. That wee might be certified, that wee be the Children of God, he hath sente the Holy Ghoste into our hartes, crieing, Abba, Father.

Tertull. Contra
Marcion. lib. 5.

Clemens Alexandrinus saith, Re vera Sanguis Fidei est Spes, in qua continetur, ut Fides in anima. Cum autem Spes expirauerit, perinde ac si sanguis effluerit, vitalis Fidei facultas dissoluitur: In deede Hope is, as it were, the Blonde of Faith: in which Faith, Hope is contained, euen as Faith is contained in the Soule. And when Hope is gone, then is al the Liuely power of Faith dissolved, as if the Blonde were sheadded out of the Body.

Clemens in Pae
dagogo, li. 1. ca. 6.

S. Cyprian saith, Et tu dubitas, & fluctuas? Hoc est Deum omnino non nosce: Hoc est Christum Credentium Magistrum peccato incredulitatis offendere: Hoc est, in Ecclesia constitutum, Fidem in Domo Fidei non habere: And dooste thou stagger, and stande in doubt (of thy Salvation)? That were as mutche as not to knowe God: that were as mutche as with the Sinne of unbeliefe, to offende Christ the Maister of Believers: That were as mutche as beinge in the Church, in the House of Faith, to haue no Faith.

Cyprian. De
Mortalita. ser.
mon. 4.

Prosper saith, Securi diem Iudicii expectant, quibus in Cruce Domini gloriantibus mundus Crucifixus est, & ipsi Mundo: They, unto whome the worlde is Crucified, and are Crucified unto the worlde, waite for the daie of Iudgement without feare.

Prosper, De pro
miss. & Prae
dicationib. Dei.
Par. 1. Cap. 16.

But to leaue the Ancient Fathers of olde time, & to put the matter quite out of doubt, One Antonius Marinarius in the late Councel of Tridente in open audience saide thus: Si Coelum ruat, si Terra euanescat, si Orbis illabatur praecipit, ego in eum erectus ero. Si Angelus de Coelo aliud mihi persuadere contendat, dicam illi Anathema. O Foelicem Christiani pectoris fiduciam: If the Heauen shoulde fall, if the Earthe shoulde vanishe, if the whole worlde should come downe headlonge, yet would I stande preste, and bolde before God. If an Angel from Heauen woulde tel me otherwise, I woulde accurse him. O the Blessed truste (and certainetie) of a Christian Harte.

Concil. Trident.
Act. 1. An. 1546.

Certainely, M. Hardinge, it were a very presumptuous parte, to saie, that these

these Fathers, Greekes, Latines, Newe, Olde, your owne, and ours, were al p^{re}sumptuous. If it be so p^{re}sumptuous a mater to put affiance in the Merites of Christe, what is it then, to put affiance in our owne Merites? S. Paule hath taught vs to saie, God forbiddeth that I should glorie, but onely in the Crosse of Christe. S. Basile saith, Qui non fidit suis Meritis, nec expectat ex Operibus Iustificari, Vnam, & Solam spem habet salutis suae, Misericordias Domini: Who so trusteth not in his owne Merites, nor looketh to be Iustificed by his owne Woorkes, hath his onely hope of Saluation in the Mercies of our Lorde.

So saith Iob in al his miseries, Etiam si me occiderit, sperabo in eum, Veruntamen vias meas in conspectu eius arguam: Although he kille mee, yet wil I put my trust in him: Notwithstandinge I wil reprove my waies before his sight. So the Prophet Dauid, In thee O Lorde haue I trusted: I wil neuer be confounded. This is no p^{re}sumption, but a patient, and an humble waitinge for the Redemption of the Children of God. It is moste true, that S. Paule saith, Wee muste worke our owne Saluation with feare and trembling. But this feare riseth in consideration of our owne weakenesse, and vniworthinesse: not of any distrust, or doubt in Goddes mercie.

But rather the lesse cause wee finde to trust in our selues, the more cause wee haue to trust in God. Therefore S. Augustine saith, Presume, non de Operatione tua, sed de Christi Gratia. Gratia enim saluati estis, inquit Apostolus. Non ergo hic Arrogantia est, sed Fides. Praedicare quod acceperis, non est Superbia, sed Deuotio: Presume thou, not of thine owne working, but of the Grace of Christe: For the Apostle saith, Ye are saved by Grace. Heere therefore is not Presumption, but Faith. To proclaime that thou hast received, it is no Pride, it is Deuotion.

Againe he saith, Non mea Praesumptione, sed ipsius Promissione in iudicium non venio: It is not of my Presumption, but of his Promise, that I shal not come into Iudgement. S. Basile saith, Paulus Gloriatu de contemptione Iustitiae suae: Paule (p^{re}sumeth, and) boasteth of the contempt of his owne Righteousnesse. So saith S. Ambrose: Non gloriabor, quia iustus sum: sed quia redemptus sum, gloriabor: Non quia vacuus sum a peccatis, sed quia mihi remissa sunt peccata. Non gloriabor, quia profui, neque quia profuit mihi quisquam: sed quia pro me Aduocatus apud Patrem Christus est: Ad quia pro me Christi Sanguis effusus est: I wil not glorie, for that I am a iusto man: But for that I am redeemed, therefore wil I glorie: Not for that I am void of sinne: but for that my Sinnes be forgacuen mee. I wil not glorie, for that I haue donne good to any man, nor for that any man hath donne good to mee: but for that Christe is my Aduocate with the Father, and for that Christes Bloude was shedde for mee.

Therefore S. Augustine saith, Quid retribuam Domino, quod recolit haec memoria mea, & anima mea non metuit inde? What shal I render vnto our Lorde for that I cal to remembrance al these my Sinnes, and yet my Soule thereof is not afraid?

To be shorte, thus saith S. Bernarde: Vbi tuta firmaque infirmis securitas, & requies, nisi in vulneribus Saluatoris? Tanto illic securior habito, quanto ille potentior est ad saluandum, &c. Peccaui peccatum grande: turbatur conscientia, sed non perturbabitur: Quoniam vulnerum Domini recordabor. Nempe vulneratus est propter iniquitates nostras: What safe reaste or suretie can the weake Soule finde, but in the woundes of our Saucour? As he is mightier to saue, so dwel I there with more safetie, &c. I haue committed a greate sinne: My conscience is troubled: Yet shal it not bee shaken downe: because I wil remember my Lordes woundes. For he was wounded for our Sinnes.

Thus, M. Hardinge, to be assured of our Saluation, S. Augustine saith, It is no arrogante stoutnesse: It is our Faith. It is no Pride: It is Deuotion. It is no p^{re}sumption: It is Goddes Promise.

But your whole Doctrine of the truste in Mennes Merites leadeth directly to Desperation. And therefore S. Cyprian saith wel of you: Asserunt Noctem pro Die: Interitum, pro Salute: Desperationem, sub obtentu Spei: Perfidiam, sub pretextu Fidei: Antichristum, sub vocabulo Christi: They teache vs Night in steede of Daie: Destruction in steede of Health: Desperation vnder the colour of Hope: Infidelitie vnder

Galat. 6.

Basile in Psal. 32.

μόνη ἐχέτω
ἐλπίδα τοῦς
ἐκτιμωῦς τῶς
Θεοῦ.

Iob. 13.

Psalm. 72.

Philip. 2.

Aug. De Verbis
Domini. sermo. 28.

August. In Ioh
han. Tract. 22.

Basile De humi
litate: Κοινοῦ
ταὶ Παύλος
ἐπὶ τὸ κατὰ
φρονῆσαι τῆς
ἐκείνου Διαι
ουμένης.

Ambros. de Ia
cobo. ex vita
Beata.

August. Confess.
Lib. II. Cap. 7.

Bernard. in Can
tice. Canticon
Sermon. 61.

Isa. 55.

Cyprian. De
suppli. Trala.

under the pretense of Faith: Antichriste under the name of Christe.

Now a little to viewe the groundes of *M. Hardinges* longe discourse: whereas he so often, and so earnestly telleth vs of the Sense of the Scriptures, as if we had Scriptures without Sense, his meaninge thereby is onely to leade vs awaie to the Sense of the Church of Rome: Whiche Sense, *Albertus Pigghius* saith, *Is the Infallible, and Inflexible Rule of Truthe*. *Eckius* saith, *Scriptura, nisi Ecclesiæ Authoritate, non est Authentica*: The Scriptures of God are not Authentical, or of credite, but onely by the Warrant and Authoritie of the Church. And *Hosius* in like manner, *Apostoli, cum Symbolum traderent, nunquam dixerunt, Credo Sancta Biblia, aut Sanctum Euangelium: sed dixerunt, Credo Sanctam Ecclesiam*: The Apostles, when they deliuered the Crede, they neuer saide, I beleene the Holy Bible, or the Holy Gospel: but they saide, I beleene the Holy Church. Thus now the mater is sure y enough for euer. We haue neither Scriptures, nor Sense of Scriptures, but onely from Rome.

I wil not here repozte the vsauerie Senses, that they haue imagined of the Scriptures. One example, or two for a taste maie be sufficient. Pope Boniface saith thus, *Ecce duo Gladij hic: Beholde here are two Swerdes: That is to saie, The Pope hathe the power bothe of the Spirituall Swerde, and of the Temporal*.

An other saith: *Omnia subiecisti sub pedibus eius, id est, Papæ: Pecora campi, id est, homines viuentes in terra: Pisces maris, id est, animas in Purgatorio: Volucres Cœli, id est, animas Beatorum*: These wordes *S. Paule* applieth onely vnto Christ, meaninge thereby, that God hathe auanced him aboue al Powers, and Dominions, and that al thinges are subiect vnto him. But the Romaine Sense is far otherwise: Thou hast made al thinges subiect vnto him, that is to saie, to the Pope: The Cattails of the Fielde, that is to saie, Menne liuinge in the Earth: The Fishes of the Sea, that is to saie, the Soules in Purgatorie: The Birdes of the Heauens, that is to saie, the Soules of the Blessed in Heauen. I leaue *M. Hardinges* owne peculiar Expositions, Drinke ye al of this, that is to saie, as he geathereth in Conclusion, Drinke ye not al of this: It is the Substance, that is to saie, It is the Accidens.

By sutch prettie Senses, I wil not saie, as *S. Hierome* saith, *De Euangelio Christi, facitis hominis Euangelium, aut, quod peius est, Diaboli*: Of the Gospel of Christe, ye make the Gospel of a Man: or, that is woofse, the Gospel of the Diuel: I wil not so saie: But thus maie I saie with the Prophet *Esaie*, Ye make Light Darkenesse: and Darkenesse Lighte.

Yet must we needes beleue, vpon *M. Hardinges* Worde, that the Scripture without the Sense of the Church of Rome is no Scripture. And therefore *Hosius* saith, *Si quis habeat interpretationem Ecclesiæ Romanæ de loco aliquo Scripturæ, etiam si nec sciat, nec intelligat, an, & quomodo cum Scripturæ verbis conueniat, tamen habet ipsissimum Verbum Dei*: If a man haue the Exposition of the Church of Rome, touching any place of the Scriptures, although he neither knowe, nor vnderstande, whether, and howe it agreeth with the wordes of the Scripture, yet he hathe the very Wordes of God. So saith *Rabbi Abraham Hispanus*, speakinge of the expositions of the Rabbines, *Licet videantur nobis verba nostra esse vera, & recta, nobis tamen Veritas abijcienda est in terram: quia Veritas cum illis est*: Norwithstandinge our Expositions seeme to vs neuer so True, and right, yet muste we throwe our Truthe to the grounde: For the Truthe in deede is with them. *Lyra* likewise repozteth the common opinion the Jewes had of their Rabbines: *Recipiendum est, quicquid hoc modo proponatur, etiam si dicant Dextram esse Sinistram*: Wee muste needes receiue, what so euer they laie vnto vs, yea although they tel vs, The Right hande is the Lefte.

Nowe, gentle Reader, that thou maist the better see the constancie, and certaintie of these Senses, and Expositions, whereunto *M. Hardinge* labourerth so earnestly to haue thee bounde, it maie please thee to consider these wordes of *Nicolaus Cusanus* sometime Cardinal in the Church of Rome: *Non est mirum, si Praxis Ecclesiæ vno tempore interpretatur Scripturam vno modo: & alio tempore,*

Albertus Piggh.
Hierar. li. l. ca. 4
Eckius De Ecclesia.
Hosius in Confessione Petri.
couden. Cap. 80.

Forbid. An. 1520.
De Maior. Ob.
Obedien. vnam
Sanctam.
Psalm. 8.
Anthon. in
Summa. Par. 3.
Titu. 12. Cap. 5.
Hebræ. 2. 2.

M. Hard. in his
Former An.
swear. Art. 2.
M. Hard. Artic.
2 & 10.
Hieronym. Epist.
ad Galat. cap. 1.
Esa. 5.
Hosius de ex-
presso Verbo
Dei.

Rabbi Abrahâ.

Lyra. in Deuteron.
Cap. 17.

Nicolaus Cusanus.
ad Bohemos
Epist. 7.

Galat. 6.
Basil. in Psal. 32.
μόνην ἔχει τὴν
ἐλπίδα τοῦς
ἐκτιμῶνς τῶς
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Iob. 13.

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cobo. vita
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August. Confess.
Lib. II. Cap. 7.
Bernard. in Can-
tic. Cantico
Sermon. 61.

Esai. 53.

Cyprian. De
suppli. Prala.

these Fathers, Greekes, Latines, Newe, Olde, your owne, and ours, were al Presumptuous. If it be so Presumptuous a matter to put affiance in the Merites of Christe, what is it then, to put affiance in our owne Merites: S. Paule hath taught vs to saie, God forbiddeth that I should glorie, but onely in the Crosse of Christe. S. Basile saith, Qui non fidit suis Meritis, nec expectat ex Operibus Iustificari, Vnam, & Solam spem habet salutis suæ, Misericordias Domini: Who so trusteth not in his owne Merites, nor looketh to be Iustified by his owne Woorkes, hath his onely hope of Saluation in the Mercies of our Lorde.

So saith Iob in al his miseries, Etiam si me occiderit, sperabo in eum, Veruntamen vias meas in conspectu eius arguam: Although he kille mee, yet wil I put my trust in him: Notwithstandinge I wil reprove my waies before his sight. So the Prophet Dauid, In thee O Lorde haue I trusted: I wil neuer be confounded. This is no Presumption, but a patient, and an humble waitinge for the Redemption of the Children of God. It is moste true, that S. Paule saith, Wee muste worke our owne Saluation With feare and tremblinge. But this feare riseth in consideration of our owne weakenesse, and vnworthinesse: not of any distrust, or doubt in Goddes mercy. But rather the lesse cause wee finde to trust in our selues, the more cause wee haue to trust in God. Therefore S. Augustine saith, Presume, non de Operatione tua, sed de Christi Gratia. Gratia enim saluati estis, inquit Apostolus. Non ergo hic Arrogantia est, sed Fides. Prædicare quod acceperis, non est Superbia, sed Deuotio: Presume thou, not of thine owne working, but of the Grace of Christe: For the Apostle saith, Te are saued by Grace. Heere therefore is not Presumption, but Faith. To proclaime that thou haste receined, it is no Pride, it is Deuotion.

Againe he saith, Non mea Præsumptione, sed ipsius Promissione in iudicium non venio: It is not of my Presumption, but of his Promise, that I shal not come into Iudgement. S. Basile saith, Paulus Glorietur de contemptione Iustitiæ suæ: Paule (presumeth, and) boasteth of the contempte of his owne Righteousnesse. So saith S. Ambrose: Non gloriabor, quia iustus sum: sed quia redemptus sum, gloriabor: Non quia vacuus sum à peccatis, sed quia mihi remissa sunt peccata. Non gloriabor, quia profui, neque quia profuit mihi quisquam: sed quia pro me Aduocatus apud Patrem Christus est: sed quia pro me Christi Sanguis effusus est: I wil not glorie, for that I am a iuste man: But for that I am redeemed, therefore wil I glorie: Not for that I am void of sinne: but for that my Sinnes be forgiven mee. I wil not glorie, for that I haue donne good to any man, nor for that any man hath donne good to mee: but for that Christe is my Aduocate with the Father, and for that Christes Bloude was shedde for mee.

Therefore S. Augustine saith, Quid retribuam Domino, quod recolit hæc memoria mea, & anima mea non metuit inde: What shal I render vnto our Lorde, for that I cal to remembrance al these my Sinnes, and yet my Soule thereof is not asfraid?

To be shorte, thus saith S. Bernarde: Vbi tuta firmaque infirmis securitas, & requies, nisi in vulneribus Saluatoris? Tantò illic securior habito, quantò ille potentior est ad saluandum, &c. Peccaui peccatum grande: turbatur conscientia, sed non perturbabitur: Quoniam vulnere Domini recordabor. Nempe vulneratus est propter iniquitates nostras: What safe reaste or suretie can the weake Soule finde, but in the woundes of our Sauour? As he is mightier to saue, so dwel there with more safetie, &c. I haue committed a greate Sinne: My conscienc is troubled: Yet shal it not bee shaken downe: because I wil remember my Lordes woundes. For he was wounded for our Sinnes.

Thus, M. Hardinge, to be assured of our Saluation, S. Augustine saith, It is no arrogante stoutnesse: It is our Faith. It is no Pride: It is Deuotion. It is no Presumption: It is Goddes Promise.

But your whole Doctrine of the truste in Pennes Merites leadeth directly to Desperation. And therefore S. Cyprian saith wel of you: Asserunt Noctem pro Die: Interitum, pro Salute: Desperationem, sub obtentu Spei: Perfidiam, sub pretextu Fidei: Antichristum, sub vocabulo Christi: They teache vs Night in steede of Daie: Destruction in steede of Health: Desperation vnder the colour of Hope: Infidelitie vnder

under the pretense of Faith: Antichriste under the name of Christe.

Now a little to viewe the groundes of M. Hardinges longe discourse: whereas he so often, and so earnestly telleth vs of the Sense of the Scriptures, as if we had Scriptures without Sense, his meaninge thereby is onely to leade vs awaie to the Sense of the Church of Rome: Whiche Sense, Albertus Pigghius saith, Is the Infallible, and Inflexible Rule of Truthe. Eckius saith, Scriptura, nisi Ecclesie Autoritate, non est Authentica: The Scriptures of God are not Authentical, or of credite, but onely by the Warrant and Authoritie of the Church. And Hosius in like manner, Apostoli, cum Symbolum traderent, nunquam dixerunt, Credo Sancta Biblia, aut Sanctum Euangelium: sed dixerunt, Credo Sanctam Ecclesiam: The Apostles, when they deliuered the Crede, they neuer saide, I beleene the Holy Bible, or the Holy Gospel: but they saide, I beleene the Holy Church. Thus nowe the mater is sure y enough for ever. We haue neither Scriptures, nor Sense of Scriptures, but onely from Rome.

Albertus Piggh.
Hierar. li. i. ca. 4
Eckius De Ec-
clesia.
Hosius in Con-
fessione Petri-
couden. Cap. 80.

I wil not here repozte the vsauerie Senses, that they haue imagined of the Scriptures. One example, or two for a taste maie be sufficient. Pope Boniface saith thus, Ecce duo Gladij hic: Beholde here are twoo Swerdes: That is to saie, The Pope hathe the power bothe of the Spirituall Swerde, and of the Temporal.

Forbid. under the name of the Pope
De Mator. 22.
Obedien. vnam

An other saith: Omnia subiecisti sub pedibus eius, id est, Papæ: Pecora campi, id est, homines viuentes in terra: Pisces maris, id est, animas in Purgatorio: Volucres Cæli, id est, animas Beatorum: These wordes S. Paule applieth onely vnto Christ, meaninge thereby, that God hathe auanced him aboue al Powers, and Dominions, and that al thinges are subiecte vnto him. But the Romaine Sense is far o therwise: Thou hast made al thinges subiect vnto him, that is to saie, to the Pope: The Cat- tle of the Fielde, that is to saie, Menne liuinge in the Earth: The Fishes of the Sea, that is to saie, the Soules in Purgatorie: The Birdes of the Heauens, that is to saie, the Soules of the Bles- sed in Heauen. I leaue M. Hardinges owne peculiar Expositions, Drinke ye al of this, that is to saie, as he geathereth in Conclusion, Drinke ye not al of this: It is the Substance, that is to saie, It is the Accidens.

Sanctam.
Psalm. 8.
Antonin. in
Summa. Par. 3.
Titu. 12. Cap. 5.
Hebra. 2. 2.

By sutch prettie Senses, I wil not saie, as S. Hierome saith, De Euangelio Christi, facitis hominis Euangelium, aut, quod peius est, Diaboli: Of the Gospel of Christe, ye make the Gospel of a Man: or, that is woorse, the Gospel of the Diuel: I wil not so saie: But thus maie I saie with the Prophet Esaie, Ye make Light Darkenesse: and Darkenesse Lighte.

M. Hard. in his
Former An-
swer, Art. 2.
M. Hard. Artic.
2. 10.
Hieronym. in Epist.
ad Galat. cap. 1.
Esa. 5.
Hosius de ex-
presso Verbo
Dei.

Yet must wee needes beleue, vpon M. Hardinges Worde, that the Scripture without the Sense of the Church of Rome is no Scripture. And therefore Ho- sius saith, Si quis habeat interpretationem Ecclesie Romanæ de loco aliquo Scri- pturæ, etiam si nec sciat, nec intelligat, an, & quomodo cum Scripturæ verbis conue- niat, tamen habet ipsissimum Verbum Dei: If a man haue the Exposition of the Church of Rome, touchinge any place of the Scriptures, although he neither knowe, nor vnderstande, whether, and howe it agreeth with the woordes of the Scripture, yet he hathe the very Woordes of God. So saith Rabbi Abraham Hispanus, speakinge of the expositions of the Rabbines, Licet videantur nobis verba nostra esse vera, & recta, nobis tamen Veritas abijcienda est in terram: quia Veritas cum illis est: Norwithstandinge our Exposi- tions seeme to vs neuer so True, and right, yet muste wee throwe our Truthe to the grounde: For the Truthe in deede is with them. Lyra likewise repozteth the common opinton the Jewes had of theire Rabbines: Recipiendum est, quicquid hoc modo propona- tur, etiam si dicant Dextram esse Sinistram: Wee muste needes receiue, what so euer they laie vnto vs, yea although they tel vs, The Right hande is the Lefte.

Rabbi Abrahā.
Lyra. in Deute-
ron. Cap. 17.

Nowe, gentle Reader, that thou maist the better see the constancie, and cer- tainetie of these Senses, and Expositions, whereunto M. Hardinge labourerth so earnestly to haue the bounde, it maie please the to consider theise wordes of Ni- colaus Cusanus sometime Cardinal in the Church in Rome: Non est mirum, si Praxis Ecclesie vno tempore interpretatur Scripturam vno modo: & alio tempore,

Nicolaus Cusan
nus. ad Bohemos
alio Epist. 7.

alio modo. Nam Intellectus currit cum Praxi. Intellectus enim, qui cum Praxi concurrat, est Spiritus Viuificans. Sequuntur ergo Scripturæ Ecclesiam: & non e conuerso: *It is no marueile, though the Practise of the Church expounde the Scriptures at one time one waie, and at another time another waie. For the understandinge, or Sense of the Scriptures renneth with the Practise: and that sense so agreeinge with the Practise is the quickeninge Sprite. And therefore the Scriptures folowe the Church: but contrariwise the Church foloweth not the Scriptures.* For sutch kindes of Erpositions of the Scriptures, S. Hilarie saide sometime vnto the Arians, Fides ergo temporum magis est, quam Euangeliorum: The Faith therefore foloweth the time, and not the Gospel.

Origen in Matthe
the. Homil. 25.

This is the Sense of the Church of Rome, whereby onely M. Hardinge willeth vs to measure, and to weigh the Word of God. But the Ancient Father Origen saith, Sicut omne Aurum, quodcumque fuerit extra Templum, non est Sanctificatum: sic omnis Sensus, qui fuerit extra Diuinam Scripturam, quamuis admirabilis videatur quibusdam, non est Sanctus, quia non continetur a Sensu Scripturæ: *As what so euer Golde is without the Temple, is not Sanctified: so what soeuer Sense is without the Holy Scripture, although vnto some it seeme wondrous, yet is it not Holy, because it is not contained in the Sense of the Scripture.*

Irene. li. 3. ca. 2

To conclude, whereas M. Hardinge saith, we cannot vnderstande the Scriptures without Tradition, the Anciente Father Irenæus saith, This is one special marke, whereby we maie knowe an Heretique: These be his wordes: *Heretici cum arguuntur ex Scripturis, in accusationem Scripturarum conuertuntur, quasi non recte habeant, nec sint ex autoritate, & quod varie sint dictæ, & quod ex his non possit inueniri Veritas ab illis, qui Traditionem nesciunt: Heretiques, when they be reprovèd by the Scriptures, they falle to the accusinge of the Scriptures, as though either they were not wel and persite, or wanted authoritie, or were doubtfully uttered: or that they that knowe not the Tradition, were neuer habile by the Scriptures to finde out the Truthe.*

The Apologie, Cap. 10. Division. 2.

Men saie, that Sophocles the Tragical Poete, when in his olde daies he was by his owne Sonnes accused befoze the Iudges, for a dotinge and sottishe man. as one that fondly wasted his owne Substance, and seemed to neede a gouernour, to see vnto him: to the intent he mighte cleare him selfe of the faulte, he came into the place of Iudgemente, and when he had rehearsed befoze them his Tragedie called Oedipus Colonæus, whiche he had written at the very time of his accusation. marueilous exactly and cunningly, did aske the Iudges in his owne behalfe, whether they thoughte any sottishe or dotinge man coulde doo the like peece of woork. In like manner, because these menne take vs to be madde and appeache vs for Heretiques, as menne whiche haue nothinge to doo, neither with Christe, nor with the Church of God, wee haue iudged it shoulde be to good purpose, and not vnprofitable, if wee doo openly and frankely set foorth our faith wherein wee stande, and shewe al that confidence whiche wee haue in Christe Iesu: to the intent al menne maie see, what is our iudgemente of euery parte of Christian Religion: & maie resolue with them selues, whether the faith whiche they shal see confirmed by the Wordes of Christe, by the Writings of the Apostles, by the Testimonies of the Catholique Fathers, and by the Examples of many ages, be but a certaine rage of furious and madde menne, and a conspiracie of Heretiques. This therefore is our belife.

M.

M. Hardinge.

The comparifon which ye make betwene your felues and Sophocles, gladly we admitte Yet we acknowledge, that as in many refpectes ye are like, fo in fome vnlike. Sophocles was a Poete, that is to faie, a fainer, and diuifer of thinges, that be not true, but fabulous: Ye alfo are fainers, and deuifers of nouelties, and folowers of Newe deuifes, that be falfe. Sophocles, was a Tragical Poet: ye are Tragical Diuines. A Tragedie fetterh foorth the th'ouerthrowes of Kingedomes, Murder of Noble Perfonages, and other greate troubles, and endeth in woful lamentations. Your Gofpel inuadeth Chriftes Heauenly Kingedome the Church, it murdereth foules bought with a moft deere price, it caugeth a hellifhe garboile in meanes confciences, in the ende it bringeth to euerlaftinge weeping and gnafhing of teethe. VV e take you not to be madde, VVoulde God ye were not woofe then madde. VVere ye madde, ye fhoulde be tied vp. Els were ye fuffered to goe abroad, for feare folke woulde flie from you. And then fhoulde ye doo little hurte. Now whiles ye offer venemous kifles with fugged lippes, whiles ye couer woluiſhe crueltie vnder Lambes Skinnes, whiles ye hurt vnder pretence of benefite, wounde vnder colour of a medicine, begyle vnfable Soules with reſemblance of Truthe: neither flinte ye to worke miſchiefe, nor others can beware of you.

The Biſhop of Sarisburie.

M. Hardinge, Sophocles him ſelfe, if he were alieue, were not hable with al his eloquence to expreſſe the Tragical dealinges of your companie. Your whole life, and Religion is nothinge els, but a Tragedie. You haue ripte vp the graues, and digged out the deade, and praifed your crueltie vpon the poore innocent carkeſſes.

*Marci. Bucerus
Paul. Phagrus;*

Your Pope Stephanus take vp Formoſus his predeceſſours Body, chopte of his forefingers, cut of his head, and thzeue out the naked carkeſſe into Tiber.

*Platina in Ste
phan. 6.*

Your Pope Iohn the twelfth cut of one of his Cardinales right hande, and an others noſe.

*Sabellicus. En
nea. 9. Lib. 2.*

Your Pope Vrbanus the ſixth thruſt ſixe of his Cardinales alieue into ſacks, and thzeue them out into the ſea.

*Sabellicus. En
neade. 9. Lib. 9.*

Your Pope Hildebrand poiſoned ſixe other Popes his predeceſſours, to make him ſelfe come to the Holy Seate. They are ſo ſkilful there, in theſe ſeates, that noman can telle, neiſther what to ſie, nor what to take: nor whom to doubt, nor whome to truſte. They haue conueighed theire poiſon, I wil not ſaie into theire meates, or drinks, for that is ouer groſſe, & Common, but even into theire Paſſe Bokes, into the Sacramente, into the Chalice. Camotenſis one of theire owne ſide ſaith the twel of them: *Sine Sanguinis effuſione non ingrediuntur in Sancta San-
ctorum: Without ſhedding of Bloude they enter not into that Holy place, the Holy of Holies.*

*Heb. 9.
Agrippa, De
vni. Scientia
rum.*

How be it, what ſpende I theſe wordes: It is not poſſible to ſaie al, that may be ſaid. They haue inflamed Warres: they haue raiſed the Subiectes againſt their Princes: They haue armed the Sonne againſt the Father: They haue ouerthrowen Citties, and Countries: They haue depoled Kinges: They haue ſette theire ſete on Emperours neckes.

Theſe maters, **M. Hardinge**, be Tragical in deed. And herein ſtandeth the whole praſtiſe, and Policie of your Church of Rome.

Where you thinke your ſelfe a ſober man, in that you can ſo eaſily calle vs madde, and woofe then madde, you maie remember, that this kinde of eloquence emongest you is Anciente, and Catholique, and maie wel ſtande with your Religion. For ſo the falſe Prophet Semeias ſaide, that Hieremie the Prophet of God raved, and was ſtarke madde. So the wicked ſaide vnto Iehu, of Elizeus the Prophet, What hath this madde Beſlem Body to do with thee: Euen ſo they ſaide of Chriſte, That he was madde, and ſpake in furie, he knewe not what. S Augustine ſaith of S. Paule: *Incidit in iſtorum ſacrilegam dicacitatem: & ab eis, qui ſanari nolunt, vocatur infanus: S. Paule is fallen into theire curſed raylinge: and of them, that wil neuer be made ſober, is called a madde man.* So ſaith the Anciente Father Origen, of Celfus the wicked Heathen: *Videamus igitur nos, qui iuxta hunc infanimus: Let vs therefore conſider hereof, that in this mannes Judgement are ſtarke madde.*

*Hierem. 29.
4. Reg. 19.
Marci. 3.
Augu. in Pſal. 6.*

*Origen. contra
Celfum. Lib. 4.*

But, **M. Hardinge**, wherein are wee ſo madde: or what tokens of madneſſe haue

Hieronym. Ad
Pammachi. con-
tra errores lo-
han. Hierosoly-
mit.

Leo in Epiphan.

Sermo. 5

Augu. in Psal. 33

Actor. 26.

Hierony. in Epi-
taphio Pauli.

Cyprian ad
Cornelium.

have we shewed: Can noman either speake the Truth, or disclose your errors, without madnesse: But, I trowe, it is euen as S. Hierome saide sometime: Delirabat, scilicet, qui in tuo Regno contra tuam sententiam loquebatur: He raved, and was madde, no doubt, that within thy Dominion spake any thinge againste thy minde. So saith the Leo, Insanis Magistis Veritas scandalum est, & Cecis Doctoribus fit caligo quod lumen est: Vnto Frantique Maisters the Truth is a sclaunder: and vnto Blinde Doctors the light is become Darkenesse.

So saith the S. Augustine of Kings Dauid: Insanire videbatur: Sed Regi Achis insanire videbatur, id est, stultis, & ignorantibus: Dauid seemed madde: But vnto King Achis he seemed madde, that is to saie, vnto fooles, and idiots.

As for our parte, we remember, what answere S. Paule made vnto Festus in the like case: O good Festus, I am not madde: but I utter vnto thee, the wordes of Truth, and Sobrietie. Therefore we make comferte our selues as the Vertuous Gentlewoman Paula did, when she was likewise supposed to be madde: Nos stulti propter Christum: Sed stultum Dei sapientius est hominibus: Wee are iudged fooles (and madde folkes) for Christes sake: But the foolishnesse of God is wiser then menne.

But, M. Hardinge, S. Cyprian will tel you thus: Hæc est, Frater, Vera demencia, non cogitare, nec scire, quod mendacia non diu fallant: noctem tam diu esse, quam diu illucescat dies: O my Brother, this is madnesse in deede, not to thinke, or know, that (your) Lies cannot longe deceiue vs, and that it is Night no longer, but vntil the Daie springe. This in deede is very madnesse.

And therefore Chrysostome saith, Qui in manifestam foueam cadit, non negligens dicitur: sed insanus: Who so falleth into a pitte, that lieth wide open, is not saide to be negligeant, but stark madde.

The ende of the firste parte.

The Seconde parte.

The Apologie, the firste Chapter, Diuision. 1.



We beleue, that there is one certaine Nature and Diuine Power, whiche we calle God: and that the same is diuided into Thzee equal Persons, into the Father, into the Sonne, and into the Holy Ghoste: and that they al be of one Power, of one Matresse, of one Eternitie, of one Godhed, and of one Substance. And although these Thzee Persons be so diuided, that neither the Father is the Sonne, nor the Sonne is the Holy Ghoste, or the Father: yet neuerthelesse wee beleue, that there is but one very God: And that the same one God hath created Heauen, and Earthe, and al thinges contained vnder Heauen.

Wee beleue, that Iesus Christe the onely Sonne of the Eternal Father (as longe befoze it was determined, befoze al beginniges) when the fulnesse of time was comme, did take of that Blessed, and Pure Virgine, both flesh, and al the Nature of Man, that he might declare to the worlde the secrete and hid wil of his Father: which wil had benne laide vp from befoze al Ages, and Generations: And that he might ful finishe in his Humaine Body the Mysterie of our Redemption:

demption: and mighte fasten our sinnes to the Crosse, and also that Handwritinge, whiche was made againste vs.

wee beleue, that for our sakes he died, and was buried. Descended into Hel, the thirde daie by the Power of his Godhed returned to life and rose againe, and that the fourteth daie after his Resurrection, whiles his Disciples behelde and looked vpon him, he Ascended into Heauen, to fulfil al thinges, and did place in Maiestie, and Glorie the selfe same Body, wherewith he was bozne, wherin he liued on Earth, wherein he was tested at, wherein he had suffered moste painefull toymes, and cruel kinde of death, wherein he rose againe, and wherein he ascended to the Right Hande of the Father, aboue al Rule, aboue al Power, al Force, al Dominion, and aboue euery name, that is named, not onely in this worlde, but also in the worlde to come: And that there he now sitteth, and shal sitte, til al thinges be fulfilled. And althoughe the Maiestie, and Godhed of Christe be euerywhere abundantly dispersed, yet wee beleue, that this Body, as S. Augustine saithe, muste needes be stil in one place: and that Christe hath geuen Maiestie vnto his Body, but yet hath not taken a waie from it the Nature of a Body: and that we muste not so affirme Christe to be God, that wee denie him to be Man: and, as the Martyr Vigilius saithe, that Christe hath lefte vs as touchinge his Humaine Nature, but hath not lefte vs as touchinge his Diuine Nature: And that the same Christe, though he be Absent from vs concerning his Manhed, yet is euer Present with vs concerninge his Godhed.

From that place also wee beleue that Christe shal come againe to execute that General Iudgement, as wel of them whom he shal then finde aliue in the Body, as of them that shal be already deade.

M. Hardinge.

In our Fathers daies before any change in Religion was thought vpon, Christen people liued together in perfite vnitie. If account of belife had benne demaunded, *none was ashamed of the common Apostles Creede. Euery one constantly confessed, I beleue in God the Father Almighty Maker of Heauen and Earthe, and in Iesus Christe, and so forth. But sithens Luther brought a *Newe Gospel into the worlde, we haue seene great diuersitie amonge men, not onely of Ceremonies, and Administration of the Sacramentes, but also of the Publike Confession of the Faith. For as sundrie Rulers, Countries, and common VVales receiued that new Doctrine: so their Preachers and Ministers haue sette forth sundrie Creedes, and Confessions of their Faith.

S. Hilarie in his time complaininge thereof, Nowe a daies there be (saith he) so many Faithes, as there be willes: so many Doctrines, as there be maners: so many causes of blasphemies springe vp, as there be vices: whiles Faithes either are so written as wee liste, or so vnderstanded as we liste. And where as there is but one God, one Lorde, one Baptisme, and accordinge thereto one Faith, wee stepe aside from that whiche is the onely Faith: and whiles moe Faithes be made, they beginne to come to that point, that there be no Faith at al.

But the maner of the vtterance of your Faith is strange to Christen eares, who haue benne accustomed to heare, *Credo in Deum, Credo in Iesum Christum, Credo in Spiritum Sanctum*: I beleue in God, I beleue in Iesus Christ, I beleue in the Holy Ghost. That other forme of woordes, whiche you vse, soundeth not so Christianlike. I beleue there is a God, I beleue that Iesus Christ is the Sonne of the Father, I beleue that the Holy Ghost is God. Although this forme of woordes doo expresse a righte Faith, yet beinge sutch as maie be vttered by Deuils, and hath *alwaies benne vttered by Heretiques their Ministers: the Anciente and Holy Fathers haue liked better the Olde forme and maner, after whiche euery Christen man saith, I beleue in God, I beleue in Iesus Christe, I beleue in the Holy Ghost. For this importeth a signification of Faith with hope and charitie: that other of Faith onely, whiche the Deuils haue and tremble, as S. Iames saith: wherein as in many other things these Defenders resemble them. S. Augustine in sundrie places puttinge a difference betweene these two formes of woordes, vpon S. Iohn alleginge S. Pauls woordes, To one that beleueth in him who iustifieth the wicked, his Faith is imputed to righteousness,

H ij

*Augu. Tract. 30
in Iohan.*

Act. 3.

*In Epist. ad
Dardanum,
Contra Euty-
chem, Lib. 1.*

*Fulgent. ad
Theodasymundum.*

*Neither is any man nowe ashamed of the Apostles Crede. *Vntrithe. It was the Olde. *Manifest Vntruth: For wee keepe al one Creede.

*Vntrithe. For the Heretiques saide, I beleue in God, as wel as did the Catholiques.

Hilarie
complaint
of many
Faithes.
One God,
one Faith.
The maner
of the vtter-
ance of
the Defen-
ders Faith
strange to
Christen
eares.

Jacob. 2.

ouſelle, demaundeth, what is it to beleue in him? It is by his anſweare, *Credendo amare, credendo diligere, credendo in eum ire, & eius membris incorporari*: VVith beleuinge to loue him, with beleuinge to goe into him, and to be incorporate in his members, that is, to be made a member of his Body.

As this Defender proceedeth in declaringe the beliefe of his Newe English Church, he grateh muche vpon the Article of Chriſtes Aſcenſion, as the manner is of al Zwinglians to doo. For their minde giueth them, thet by they ſhal be able to bringe at leſte many of the ſimpler ſorte to their Sacramentarie Hereſie, and to thinke, that the Body of Chriſte, wherein he aſcended into Heauen, and ſitteth at the right hand of the Father, is ſo abſent from Earthe, as it maie not be beleued to be here preſent in the Sacrament of the Aulter. Thereto he allegeth S. Auguſtine, makinge him to ſay, that Chriſtes Body wherein he roſe againe, muſte needes be ſtil in one place. In whiche treatiſe that Holy Father hathe not the woorde, *Oportet*, that is, muſte needes, as this Defender allegeth, but this woorde, *Poteſt*, that is, maie, as the bookes haue that be not corrupted by the mainteiners of

that Hereſie. And where as he ſaith, *Ad Dardanum*, alleged by this Defender, though Chriſte hath geuen Maieſtie vnto his Body, yet he hath not taken awaie from it the Nature of a Body: this is not to be ſtretched to Chriſtes Body in the Sacrament, where, it is not after condition of Nature, but by the almighty power of his woorde. And although he hathe not taken awaie from his Body the Nature of a very Body, yet maie it pleaſe him to doo with his Body, beinge God noleſſe then man, that, whiche is beſides and aboue the Nature of a Body. So it pleaſed him to doo, when he ſaide, This is my Body. And ſo it pleaſeth him to be donne, when ſo euer the ſame Body is offered in the daily ſacrifice of the Church accordinge to his commaundement and inſtitution. That

Vigilius ſaith, Chriſte hathe leſte vs touchinge his humane Nature, but hathe not leſte vs as touching his Diuine Nature: it is to be vnderſtanded of his viſible ſhape, in which he ſhewed his Humaine Nature, when he walked here on Earthe, when he was ſo conuerſant with men ſenſibly, that as S. Iohn writeth they heard him with their eares, they ſawe him with their eies, they behelde him, and touched him with their handes. As touchinge his Humaine Nature in this ſenſible wife, Chriſte hathe leſt vs, after which S. Auguſtine ſaith, *Iam non inuenis Chriſtum loqui in Terra*:

Nowe thou findeſt not Chriſte to ſpeake on the Earthe. This manner of Chriſtes Humaine Nature beinge taken from vs withſtandeth not, but that we maie haue the Subſtance of his natural Body and Bloude preſente in the bleſſed Sacramente in a myſterie by the Almighty power of his woorde: whiche Faith theſe Defenders trauaile to impugn. And (as God woulde) the Penneman of this Apologie bringeth vnwares, as it ſeemeth, for confirmation of his Sacramentarie Doctrin, that out of Fulgentius, whiche ouerthroweth al that he went about to builde againſte the real preſence. That Father, as he is by him alleged, ſaith, *Chriſtum, cum abſit a nobis per Formam Serui, tamen ſemper eſſe nobiſcum per Formam Dei*: That whereas Chriſte is abſent from vs accordinge to the Forme of a ſeruaunt, yet he is euer preſent with vs accordinge to the Forme of God.

VVhereby he meaneth, that Chriſte is nomore here amonge men, as he was before his deathe; in Forme and ſhape of man, in ſuche wiſe as wee ſee men liue on the Earthe. VVhich wordes bicauſe they ſeeme to daſſie their whole purpoſe, the Prelates of this newe Engliſhe Church haue altered the ſenſe of them, by ſhiftinge in this woorde (Manhead) in ſteede of (the Forme or ſhape of a ſeruaunt) whiche the Latine hathe, and this woorde (Godhed) in ſteede of (the Forme of God).

The Biſhop of Sarisburie.

I marueille, M. Hardinge, that ye can publiſh ſo manifeſt Vntruthe without bluſſing. Ye ſaie, that beſore theſe ſeue late yeres, there was but one ſourme of Faith throughout the world. Yet beinge learned, and hauing trauailed through the Ancient Writers, you muſte needes haue ſene the Apoſtles Crede: the Nicene Crede: S. Baſiles Crede: Damasus Crede: S. Hieromes Crede: S. Cyprians, or Rufines Crede: Gregorius Crede: the Crede called, Quicunque vult, written, as ſome thinke, by Athanaſius, as ſome others, by Euſebius Verſellenſis: the Crede contained in the Hymne called, Te Deum, whether it were written by S. Auguſtine, or by S. Ambroſe: every of theſe vnder ſeueral, and ſundrie ſourmes. You knowe, that in diuers of the Oldeſt Councelles, as occaſion was offered, ſo ſome what was either added to the Crede, or diſmiſſed, or altered: as it maie appeare by Euſebius, Socrates, Theodoretus, Sozomenus, Euagrius, Nicephorus, & others. You knowe, that S. Auguſtine vnto Laurentius, S. Hierome vnto Cyrillus, S. Ambroſe vnto the Emperoure Gratianus, and others moe in declaration of the Chriſtian Faith, haue not alwaies vſed one precise ſourme of Wordes: and that the Emperour Conſtantine maketh open Proteſtation of his Faith, as it is recorded in Counterſette Donation, in ſenſe, and Subſtance agreeing with al others, that were Catholique: but in Wordes, farre diſagreeing from al others, and peculiar onely

Vntruthe. For S. Auguſtines woorde is, *Oportet*. S. Auguſtine knewe no ſuch Body in the Sacramente.

Vntruthe. There is neither ſuche Inſtitution, nor ſuche commaundement.

Vntruthe. For Forme and Subſtance are bothe one.

The Article of Chriſtes aſcenſion muche grated vpon by the Defenders to cal purpose. In Iohan. Tract. 10. Oportet for Poteſt.

Matth. 26. Contra E. tychē, L. 1. How Chriſt hath leſt vs be nowe in Earthe. 1. Iohan. 1. Expoſition in Epil. Iohan. Tract. 10.

Ad Thraſimundum Regem.

onely to him selfe. To be shorthe, you knowe, that betwene your Masse Crede, and the peoples Common Crede, as touching the Wordes, there was great difference. It were too longe, to rehearse al. Neither was it necessarie, to saie so mutche, sauinge onely to shewe the manifeste vanitie of your talke. To expresse one Substance of Faith in sundrie Fourmes of Wordes, I neuer heard, it was forbidden, sauinge onely nowe at the laste by this late Decree of M. Hardinge.

Where you say, the whole people befoze these few late yeres, had one Faith, ye should rather haue saide, they were al taught by you in a strange vknownen Tongue, to pronounce, as they coude, a strange vknownen Fourme of Faith. For, God knoweth, they vnderstode not one worde, what they saide, nor scarcely one Article of theire Beleue. S. Hilarie saith, of the people deceiued by the Arians, as these haue benne by you, Credunt, quod non credunt: Intelligunt, quod non intelligunt: They Beleue that, whiche they Beleue not: the Vnderstande that, whiche they Vnderstande not. Cardinal Ascanius had a Popinjay, that was taught to saie continually al the Articles of the Crede, from the beginninge to the ende. Yet, I trowe, ye wil not saie, the same Popinjay Beleued in God, or vnderstode the Christian Faith. For Faith is in the Hart, not in the Tongue. S. Augustine saith, Fieri potest, vt integra quis teneat Verba Symboli, & tamen non recte credat: It is possible, that a man may pronounce the whole wordes of the Crede: and yet not haue the right Faith. In deede S. Hilarie, of whom ye speake, worthily reprobued the Arian Heretiques, for that they had altered the whole Faith of Chryste, not onely in Wordes, but also in Substance. But wee hauinge published sundrie Confessions of our Religion, as the multitudes of your Abuses and Errours offered occasion, and that in sundrie Countries, and Kingdomes, in sutch distance of places, and diuersitie of Speeches, yet not withstandinge in the Substance, and groundes of the Truthe haue euermore ioined together, and neuer altered.

Where wee saie, We beleue, there is one God, M. Hardinge answereth, He cannot wel allow this Fourme of Speech. We should rather haue saide, saith he, wee beleue In God. Were not this Controller so importune, sutch simple petite quarrelles should not be answered. I coude neuer haue thought, it had benne so great a sinne, to Beleue, that God is God. Verily, M. Hardinge, if every of your Popes, & Cardinales had beleued so mutche, I trow, Cornelius the Bishop of Bontonto in your late Councel at Trident would not so bitterly, & in so open sort haue cried out of them, Vtinam non à Fide ad Infidelitatem, à Deo ad Epicurum, velut prorsus vnanimis declinassent, dicentes in corde Impio, & ore impudico, Non est Deus: Woulde God they were not gonne, as it were with one consent, from the Faith to Infidelitie, from God to Epicure, saieing with wicked harte, and shamelesse mouth, There is no God.

If no Catholique Writer had euer vsed the selfe same Fourme of speache befoze, then might M. Hardinges quarrel seeme to haue some reasonable ground. But bothe S. Paule, and also many other Catholique Fathers haue often vsed it. S. Paule saith, Accedentem ad Deum oportet Credere, Deum esse: He that commeth to God, must beleue, that there is a God: And Hermes, S. Paules Scholar, commonly called Pastor Nuntius, Ante omnia crede Vnum Deum esse, qui condidit omnia: Before al other thinges beleue that there is One God, that hathe made al. Origen saith, Primum credendus est Deus, qui omnia creauit: Firste wee muste beleue there is a God, that hathe created al thinges. S. Hilarie saith, In absoluto nobis, & facilis est Aeternitas, Iesum Christum à mortuis suscitatum Credere: Our euerlastinge life is ready, and easie, to beleue, that Iesus Christ is risen againe from the dead: Likewise Charles the Great in the Crede published in his name, Predicandum est omnibus, vt credant, Patrem, Filium, & Spiritum Sanctum Vnum esse Deum Omnipotentem: The Gospel must be preached vnto al, to the ende they may know, that the Father, the Sonne, and the Holy Ghost is one God Almighty. To be shorthe, euen in our late Fathers daies, this was counted a Catholique Fourme of Faith, & was commonly taught in al Scholes, Vnum Crede Deum: Beleue, that there is One God. If this were then wel spoken, and vni-

uersally

Hilari. ad Con-
stantium Impe-
ratorem.
Cœlius Rhodi-
gen. Antiquitat.
Lib. 3. cap. 32.
August. De Bas
ptismo contra
Donatist. Lib. 3.
cap. 14.

Cornelius Bi-
tentinus in
Concil. Trident.

Hebra. ii.

Pastor
Nuntius.
Origen. in Regi
Aeg. in
proemio.
Hilari. De Trini-
tate. Lib. 10.
Symbolum a-
post. Magni,

**Tobeleue
In God.
Christes
Ascensio.**

Exodi. 14.

Exodi. 19.

Basilus de spir.

sanct. Cap. 14.

εις μαριου ε.

ΕΑΤΙΝΟΥ,

και επιευου

εις αυτου.

Hofius in Cons

feß. Petriconi-

en. Cap. 33.

Socrat. li. 1. ca. 25

Paschaf. Li. 1. de

spiritu sancto.

August. in Io-

han. Tracta. 29.

Symbolum Da-

masi. apud Hie-

ronym. Tom. 4.

Hieronym. in

Explicatione

Symboly. Tom. 4.

In the sixthe

Article.

uerfally vfed, euen in the Church of Rome, without rebuke, I trust, M. Hardinge of his Courtesie wil nomore blame vs for speakinge wel. As for these Phrases (*I beleene In God, I beleene In Christe*) although in dede they be better, and more effectual, and carrie more force then the other, yet are they not, neither so peculiere, & special to God alone, nor so precisely vfed, as M. Hardinge imagineth. For it is witten in the Exodus, as it is noted by the skilful in the Hebrew tongue, Populus credidit In Deum, & In Mosen: *The people beleued In God, and In Moses: And God him selfe saide vnto Moses, as it is likewise noted in the Hebrew: Descendam, vt populus In te credat: I wil goe downe, that the people maie beleene In thee.* S. Basile saith, Baptizati sunt In Mosen, & crediderunt In illum: *They were Baptized In Moses, and beleued In him.* And Hosius saith, Quid si in Sanctos quoq; recte credi docet Paulus: *What if Paule teache vs, that wee maie also wel beleene In Saintes?* And they of M. Hardinges side haue euermore wel liked this fourme of Speache, Credo in Sanctam Ecclesiam: *I beleene In the Holy Church.* Wherein also perhaps they wil allege these wordes of Socrates, and of some others, Credo In Vnam Catholicam Ecclesiam: *I beleene In one Catholique Church.* Notwithstanding beside S. Augustine, and others, Paschasius saith, Credimus Ecclesiam, quasi Regenerationis Matrem: non Credimus In Ecclesiam, quasi Regenerationis Authorem. Recede ergo ab hac persuasione blasphemiae. Non enim licet, nec In Angelum Credere: *Wee beleene the Holy Church, as the Mother of Regeneration: But wee beleene not In the Church, as the Authour of Regeneration. Leane therefore this persuasion of Blasphemie. For it is not lawfull to beleene, no not In an Angel.* Likewise S. Augustine saith, Credimus Paulo, non credimus In Paulum: Credimus Petro, non credimus In Petrum: *Wee beleene Paule, but wee beleene not In Paule: Wee beleene Peter, but wee beleene not In Peter.*

Hereby we maie see, that whether we saie, Wee beleene that God is God, or wee beleene in God, bothe these phrases are vfed of the godly, and are therfore both good, and Catholique. If M. Hardinge finde any wante, or imperfection in our wordes, let him supplie it with good fauour: so he condemne not either S. Paule, or Hermes, or Origen, or Hilarie, or Charles the Create, or other Catholique, and godly writers, as wel Greekes, as Latines: who, as I haue shewed, haue vfed the like. Certainly the General Confession of al our people, and of our whole Church, is this. Wee beleene In God: Wee beleene In Christe: Wee beleene In the Holy Ghoste.

But M. Hardinge saith, we grate ouer busily vpon the Article of Christes Ascension into Heauen. What then? Shoulde we haue leaste it out? Verily that would haue benne some good countenance to your cause. And therfore when Pope Nicolas would haue brought vs your newe Article of Transubstantiation into the Crede, he shoulde firste haue vtterly remoued this whole Article of Christes Ascension. For these two Articles maie not wel stand togeather by any construction in one Crede. As for vs, we haue saide nothinge herein, but that hath often benne saide, and auouched by the Holy Learned Fathers. Damasus the Bishop of Rome, in his Crede grateth hercon as mutche, as we. His wordes be these: Deuicto mortis imperio, cum ea Carne, in qua natus, & passus, & mortuus fuerat, & resurrexit, Ascendit ad Patrem, sedetque ad Dextram eius in Gloria: *Hauinge overcome the empiere of death, with the same fleashe, wherein he was borne, and suffred, and died, and rose againe, he Ascended vnto the Father, and sitteth at his Right hande in Glorie.* Whiche wordes S. Hierome in larger manner expoundeth thus: Ascendit ad Coelum, Sedet ad Dextram Dei Patris, manente ea Natura Carnis, in qua natus, & passus est, & in qua Resurrexit. Non enim exinanita est Humanitatis Substantia, sed glorificata: *Christe Ascended into Heauen, and sitteth at the Right hande of the Father, the same Nature of Fleashe, wherein he was borne and suffred, and rose againe, remaininge stil.* For the Substance of his Humaine Nature was not donne awaie, but glorified. Howe be it, gentle Reader, for thy better satisfaction herein, I muste referre thee ouer to my former Reple to M. Hardinge.

Here so oweth a piteous outcrie, that we haue shamefully corrupted S. Augustines

gustines wordes, shewing in, Oportet, in stæde of, Potest. What newe fantasie is suddainely fallen into M. Hardinges head, I cannot tel. S. Augustines wordes, as they be alleged by Gratian, are these, Corpus, in quo Resurrexit, in Vno loco esse Oportet: The Body, wherein Christe rose againe, muste needs be in One place. Here is not, Oportet, in stæde of, Potest, as M. Hardinge saithe: but, Oportet, as it shoulde be, for, Oportet. If there haue benne any corruption wrought herein, it hath benne wrought by Gratian, welneare foure hundred yeres agoe, and not by vs. Yet is Gratian one of the highest Doctours of M. Hardinges side. And wil M. Hardinge make vs beleue, that his owne Catholique Doctours woulde be so bolde, to corrupte S. Augustine?

As for this Verbe, Oportet, if it were wanting in the place alleged, yet might it wel, and easily be supplied of other places. S. Peter saithe, Oportet illum coelos capere vsque ad tempora restitutionis omnium: The Heauens Must conteme, or holde him, until the time, that al thinges be restored. So saithe Cyrillus, Christus non poterat cum Apostolis versari in Carne, postquam Ascendisset ad Patrem: Christe could not be conuersante with his Apostles in the Fleash, after he had Ascended vnto the Father. Likewise saithe S. Augustine, Christus secundum Præsentiam Corporalem in Sole, in Luna, & in Cruce simul esse non potuit: Christe, accordinge to the Presence of his Body, could not be in the Sunne, in the Moone, and on the Crosse at one time. And againe, Ne dubites, Christum esse in aliquo loco Coeli, propter Veri Corporis modum: Doubt not, but Christ is in some One Place of Heauen, because of the measure or forme of a very Body. Therefore the Olde Learned Father Origen saith, Non est Homo, qui est vbique: duo vel tres in eius nomine fuerint congregati: neque Homo nobiscum est omnibus diebus vsque ad consummationem seculi: neque congregatis vbique fidelibus Homo est præsens: sed virtus Diuina, quæ erat in Christo: It is not Christe, as beinge Man, that is where so euer two or three be geathered together in his name: neither Christe, as beinge Man, is with vs al daies until the worldes ende: nor Christe, as beinge Man, is Present with the Faithful euerywhere geathered together: but that Diuine power (or Nature) that was in Christe. And for that cause S. Augustine saithe, Videte Ascendentes: Credite in Absentem, Sperate Venientem: Sed tamen per Misericordiam occultam etiam sentite Præsentem: See you Christe Ascendinge into Heauen: Beleue in him beinge Absent: Trust in Christe, that is to come: And yet by his secreete Mercie feele him Present. Thus, M. Hardinge, thus haue the Olde Catholique Learned Fathers vsed to grate, as ye terme it, vpon the Article of Christes Ascension.

You saie, S. Augustine in his Epistle to Dardanus, spake not of Christes Body, as it is now Present in the Sacrament. So maruelles. For S. Augustine neuer vnderstood any such kinde of Presence. And who taught you, M. Harding, that Christe hath such change of diuers Bodies: of one manner in the Sacrament, and of an other manner in Heauen: Christes Blessed Body, when it was bozne of the Virgine, when it died, when it rose againe, when it Ascended into Heauen, was one, and vniforme. How became it afterward so diuerse, & so unlike it selfe? If either Christe, or the Apostles, or the Ancient Fathers haue thus taught you, why are thei not alleged? If thei haue not thus taught you, how came you by this knowledge? Or if ye saie, ye know, that they knewe not, who wil beleue you?

Ye tel vs, that the Body of Christe in Heauen hath the whole Stature, and Fourme, and Proportion of a Man. This is true: It is the Doctrine of the Apostles, and of the Ancient Doctours of the Church. But ye tel vs farther of your selfe, that the Body of Christe in the Sacrament is vtterly void of al manner either Stature, or Fourme, or Proportion: that is to saie, is neither longe, nor short: nor highe, nor low: nor thicke, nor thinne: & beinge as you say, a very Natural Body, yet hath neither likenesse, nor shape of a Body. This is your Doctrine, M. Hardinge: and the more unlikely to be true, the more likely to be yours.

Suche fantastical imaginations the Arian Heretiques sometime had of the Godhead of Christe. For thus they wrote thereof, as saithe Athanasius: Creatura

De Consecra.
Dis. 2. Prima.
Oportet.
Potest.

Act. 3.
Cyrill. in Iohann.
Lib. II. Ca. 3.
Augustin. contra Faustum Lib.
20. Ca. II.

August. ad Dardan.
Epist. 57.
Origen. in Math.
the. tracta. 32.

Augustin. in
Psalm. 46.

what manner of
M. Hardinge's
Christe bodie in
Sacrament.

Athanas. contra
Arianos sermo
nr. 3.

Epistola Flau-
iani ad Leon. in-
ter Leon. Episto-
las.

Leo. De Resur-
rect. Domini.

Sermo. 1.

Augustin. ad
Dardanum epi-
stola. 57.

Augustin. in
ead. epist. ad
Dardanum.

M. Har. pag. 117.

August. ad Dar-
danum Epist.

est: sed non ut vlla ex rebus creatis: Opus est: sed non ut vllum ex operibus: Res con-
dita est: sed non ut vlla ex rebus conditis: *It is a Creature: but not as any other of thinges
created: It is a thinge wrought: but not as any other thinge, that euer was wrought: &c.*

But what saith the Athanasius him selfe to al these fantasies: his answer is
this: Iam videtis vafritiem, & dolos istius Hæreseos: quæ non ignara, quàm amaru-
lenta sit ista sua malitia, fucos quærit, & lenocinium sibi mutuat ex verborum diser-
titudine: *Nowe ye see the crookednesse, and subtiltie of this Heresie: which knowinge her
owne malice howe bitter it is, boroweth some hewe, and colour, by sleight of woordes.*

Thus Flavianus reproveth the Heretique Eutyches, Adiecit & aliam impieta-
tem, dicens, Corpus Domini, quod ex Maria factum est, non esse nostre Substantiæ:
*He added hereto an other wickednesse, saieinge, that the Body of Christe, that was borne of
Mary, is not nowe of our Substance.*

Leo resolucth the mater thus, Caro Christi ipsa est per Essentiam: non ipsa
per Gloriam: *The Fleashe of Christe in Substaunce is nowe the same, it was before: but in
Glorie it is not the same.*

Roman heretof writeth either more plainely, or more directly, then S. Augu-
stine. His wordes be these, Christus sic Venturus est, quemadmodum ire visus est
in Cælum, id est, in eadem Carnis Forma, atque Substantia: Cui profecto Immor-
talitatem dedit, Naturam non abstulit. Secundum hanc Formam non est putandus
vbique diffusus. Cauendum est enim, ne ita Diuinitatem astruamus Homini, ut
Veritatem Corporis auferamus: *Christe shal come againe (to Judge) euen as he was
seene going into Heauen, that is to saie, in the selfe same Fourme, and Substance of his Fleashe:
Vnto which Fleashe vndoubtedly he hath geuen Immortalitie: but he hath not taken from it
the Nature of Fleashe. For wee muste take heede, wee doo not so mainetaine the Godhead of
Christes Humanitie, that wee denie the Truthe of his Body.*

And where ye fantasie, that the Body of Christe in the Sacramente hath in
it selfe neither Fourme, nor Proportion, nor Limitation of place, nor Distinction
of partes, S. Augustine telleth you, Spatia locorum tolle Corporibus, & nusquam
erunt: & quia nusquam erunt, nec erunt. Tolle ipsa Corpora qualitatibus Corpo-
rum, non erit, vbi sint: & ideo necesse est, ut non sint: *Take awaie from Bodies Limita-
tion of place, and the Bodies wil be nowhere: and because they be nowhere, they wil be no-
thinge. Take awaie from Bodies the qualities of Bodies, there wil be no place for them to be
in: and therefore the same Bodies muste needes be no Bodies at al. Heretof we maie
conclude, that the Body of Christe, which you haue imagined to be contained
Grossely, and Carnally in the Sacramente, for as mutche as, by your owne Con-
fession, it hath neither Qualitie, nor Quantitie, nor Fourme, nor Place, nor
Proportion of Body, therefore, by S. Augustines Doctrine, it is no Body.*

Addition. Here M. Hardinge answereth: Bodies doubtlesse leaste to
their owne common Nature, haue alwaies the state, that S. Augustine speaketh of in his Epistle to
Dardanum. But the pretious Body of Christe made presente in the Sacramente, is not bounde to
that state or condition. *The Answer.* M. Hardinge, when wil you learne

to deale plainely: What speake you so vainely of Bodies leaste to their owne
common Nature: Dothe not S. Augustine in the same his Epistle vnto Dardanum
speake namely, and specially of the Body of Christe? I meane, of that moste glo-
rious Body, that is now in Heauen, aboue al Powers, & Dominions, at the right
hande of the Father: Dothe not S. Augustine saie of the selfe same Body, Huic
Corpori immortalitatem dedit: Naturam non abstulit: Secundum hanc Formam
Christus non est putandus vbique diffusus: *Vnto that same Body of Christe, God hath
geuen immortalitie: yet hath he not taken from it the very Nature of a Body. After this
fourme, or proportion of Body, wee maie not thinke that Christe is extended, or spreade into al
places. Dothe not S. Augustine in the selfe same place saie, of the selfe same moste
glorious Body of Christe, Christus Iesus vbique est per id, quod Deus: in Cælo au-
tem per id, quod homo? Christe Iesus is euerywhere, and in al places by waie of his God-
hedde: and in Heauen by waie of his Manhedde? Dothe not S. Augustine saie of
the*

the selfe same Body, as he is alleged by Gratian, Corpus Christi, in quo resurrexit, in vno loco esse oportet? *The Body of Christe, wherein he rose againe muste needes be in one place?* Is not this that Body, wherof Dardanus moued his question? Is not this that Body, wherof S. Augustine maketh his answer? Or had he any cause to speake of any other Body, but onely of this?

But, you saie, The pretious Body of Christe, made presente in the Sacrament, is not bounde to that condition: These be your owne phantasies, M. Hardinge, not the wordes of S. Augustine. For S. Augustine neuer tolde you of Christes Body made presente in the Sacramente. But thinke you, or woulde you haue your Reader to thinke, that Christe hath sutch change of Bodies, the one pretious, the other not pretious? Or that the Blessed Body of Christe is moze pretious, and glozious in the Sacramente, then it is in Heauen at the right hande of God? Howe muche better were it for you, to speake the truthe, and to leaue these Fables: Christes Body doubtlesse is nowe mozte glozious, as bringe the Body of the Sonne of God, endewd with immortallitie, and ful of glorie: yet not withstandinge it is a Body and therefore in one place, as S. Augustine saith, and not in many.

Here it is a worlde to see, what pretty spozte M. Hardinge maketh him selfe with the poze Penneman of this Apologie. As God woulde, the Simple Body vnwares alleged Fulgentius cleane againste him selfe. For the wordes of Fulgentius be these: Christus, cum Absit a nobis per Formam Serui, tamen semper est nobiscum per Formam Dei: *Whereas Christe is Absente from vs by the Fourme of a Seruaunte, yet is he euermore Presente with vs by the Fourme of God.* Whereby, saith M. Hardinges Commentarie, he meaneth, that Christe is nomoze here amonge vs, in Fourme, and Shape of Man, in sutch wise, as we see menne liue in the Earthe. And these wordes (saith he) dashe their whole purpose: and therefore the Prelates of this newe English Church, haue altered the sense of them, by shiftinge in this woorde (*Manhoode*) in steede of (*the Fourme of a Seruaunt*): and this woorde (*Godhead*) in steede of (*the Fourme of God*).

I beseeche thee, Gentle Reader, spare me a litle thine indifferent eare, leaste in these mistie cloudes of M. Hardinges Distinctions, thou happen to wander, and lose thy waie. Al this greate adw riseth onely of somme notable difference, that is fancies to be bitwene these two wordes, Fourme, and Substance. For M. Hardinge would saue haue thee beleue, that the Substance of Christes Body is in many places: but the Fourme of the same Body can be onely in one place, and not in many.

If I shoulde demaunde M. Hardinge this question by the waye, wherefore Christes Body in Fourme maie not as wel be in many places togeather, as the same in Substance: or howe he knoweth it: or what Doctour, or Father euer taught it: or howe we maie be wel assured of it: perhappes he would take a daie, to consider it better. For thus a man might put him in minde of the groundes of his Religion: Sir, ye know, God is Omnipotent, and his power Infinite. We maie not make him thral, and subiect to your senses. That were Natural Reason: that were Infidelitie. Christe is as wel hable to dispose of the Fourme of his Body, as of the Substance: and can as wel present the one in many places, as the other. Now be it, thus muche onely by the waie.

Additio. To reprove al that maie be spoken in this behalfe, M. Har-

dinge thus frameth his newe obiection: The voice that is one in the Originie, pronounced by one man, if you wil beleue Priscian that Anciente learned Grammarian, is a very Body. And yet the selfe same one voice is driuen into the eares of a thousande persons at once, as experience teacheth you by the common course of Nature. And yet you wil needes appointe the omnipotent power of God suche limites, as please you. *The Answer.* Here M.

Hardinge, we haue broken S. Augustines heade in fauour of Priscian. But alas, what harde shifte is this? What shoulde this poze saely Grammarian be brought forth, as a Champion, to proue matters in Diuinitie. Muste S. Augustine, S. Hieronim

M. Hardinge, Priscian
Pag. 118. a. a voice
bodie

rome, and S. Ambrose stande backe, and geue place vnto Priscian? *Q* If Priscian telle you, that a voice is a Body, will you beleue him? Certainly, *M*. Harding, as the voice of a man is a Body, so the Lighte in the eye, and the chirpinge of a Sparrowe, and the bleatinge of a Sheepe is a Body, and your face in a glasse is likewise a Body. But Aristotle woulde haue tolde you, *S*onus est qualitas sensibilis aeris: *A* voice, or sounde is a sensible qualitie of the ayre. It is an Accidente, saithe Aristotle, and not a Body: In the Predicamento of Qualitis, and not of Substance. Thus per confounde Nature, *M*. Hardinge, and builde vpon sande. But you saie, Yee muste sende M. Iewel, beinge destitute of Faithe, vnto Aristotle, to learne witte of him. God encrease our Faithe, *M*. Hardinge, and supplie, that wanteth. I am not ashamed to learne witte, either of Aristotle, or of any the meaneest of Goddes Creatures. Balaam mighte haue learned witte of his Ass. But if your selfe woulde goe to Aristotle, and telle him, that a voice is a Body, that is to saie, that an Accidente is a Substance, I trowe he would not greatly commende your wisedome.

*H*owe be it, let a voice be a Body, and, to please poore Priscian, let vs refuse no absurditie, nor repugnance in Nature. Yet is your purpose neuer the neare. For the Natural order of hearinge standeth thus, as it is agreed by all Philosophers, Firste the voice is a strikinge, or beatinge of the aire. Then the aire is stricken, and proceedinge from one mouth, as from the Original, is multiplied forwarde by sundrie Circles, as we see rings multiplied in the water, at the castinge in of a stone, and by meane of the saide Circles, the saide voice is diuened, and falleth into the eares of the hearers, and beinge but one at the firste, by multiplication is made many. And to this purpose S. Augustine saithe, *S*onus per moras temporum tendi, & diuidi potest: *The sounde or voice by leasure of time maie be extended a longe, and diuided into partes*, that is, to satisfie the sense of euery hearer. Therefore *M*. Hardinge, the voice, beinge one at the firste, and afterwarde by multiplication encreasinge, and fallinge into a thousande eares, is no more one voice in the ende, then a thousande eares are one eare. For euery eare receiveth severally his particuler voice: and as many as bee the eares hearinge, so many in number bee the voices.

These thinges, gentle Reader, are true, and certaine: Although perhaps vnauery, and darke vnto the simple. But let *M*. Hardinge beare the blame hereof: For thus it pleased him to laie forth his Philosophie out of Grammarians, and to teache thee, that a voice is a Body. And to sende vs to Aristotle to learne witte. Verily it is but a simple kinde of argueinge to reason thus:

*O*ne voice maie falle into many eares:

Ergo, the Body of Christe hath not the proportion of a Body.

But now, what if al this great imagined Difference be no Difference: What if these two wordes, Fourme, and Substance, as they be vled by Fulgentius, be al one: What then wil *M*. Hardinge doe with his pretie Close?

Verily Athanasius saithe thus: *N*atura, Essentia, Genus, Forma Vnum sunt: *N*ature, Substance, Kinde, and Fourme be al One thinge. Leo saithe, *Q*uid est, In Forma Dei? In Natura Dei: *W*hat is it, To be in the Fourme of God? He answereth, *I*t is, To be in the Nature of God. Chrysostome saithe, *F*orma Dei, Natura Dei est: *T*he Fourme of God, is the Nature of God. S. Augustine saithe, *S*ecundum Formam Dei Christus ipse de se loquitur: *E*go & Pater Vnum sumus: *A*s concerninge the Fourme of God, Christe him selfe saithe of him selfe, and my Father are both One. Likewise againe he saithe, *V*na est Forma, quia vna est Diuinitas: *T*he Fourme is One, because the Godhed is One.

In like sorte of the Fourme of a Seruant, *L*eo saithe, *Q*uæro quid sit Formam Serui accipere? *S*ine dubio Perfectionem Naturæ, & Conditionis Humanæ: *W*hat is it, To take the Fourme of a Seruant? He answereth, *D*oubtlesse it is, To take the perfection of Nature, and state of man. *C*hrysostome saith, *F*orma Serui Omnino est

^a Athanas. De
Definitionib.

^b Leo Episto. 97.
Cap. 3.

^c Chrysostom. ad
Philippen. Ho-
mil. 6.

^d Augustin. De
Tempor. sermo.

177. De Ascen-
sio. sermo. 4.

^e Augustin. Epist.
177.

^f Leo, Epist. 97.
Cap. 3.

^g Chrysostom. ad
Philip. Homi. 6.

est Natura Serui: The Fourme of a Seruant verily is the Nature of a Seruant. S. Augustine saith, Quando de Forma Serui in Christo cogitas, Humanam Effigiem cogita, si est in te Fides: When thou thinkest of the Fourme of a Seruant in Christe, thinke of the Shape of a man, if there be any Faith in thee. Againe, Christum secundum Humanitatem, Visibilem, Corporeum, Localem, atque omnia membra Humana veraciter habentem credere conuenit, & confiteri: Wee must beleue, and confesse, that Christe accordinge to his Humanitie, is Visible, hath the Substance and Properties of a Body, incontinent in Place, and verily hath all the members, and the whole Proportion of a man. To leaue al others, Haimo saith, Formam Serui accepit, id est, In Veritate Hominem accepit: He tooke the Fourme of a Seruant, that is to saie, In very Truthe he tooke Man.

Augustin. in
Iohan. tract. 40.
Augustin. De
Essentia Diuina
nitatis.

Haimo, in epist.
ad Philip. ca. 2.

Pe se, M. Hardinge, by these Testimonies of the Ancient Learned Fathers, farre contrarie to your vaine Distinction, that the Fourme of God is nothinge els, but God: and the Fourme of Man is nothinge els, but Man. Wherefore then haue you thus diuised vs this newe Difference: Wherefore saie you of your owne head, that Fourme, and Substance be so contrarie, seinge the Catholique Fathers saie, they be both One? Or wherefore be you so busie, to trouble the Penneman without cause? Certainly S. Augustine ioineth Fourme and Substance bothe together, and by the one expoundeth the other: In eadem Forma, atque Substantia: In the same Fourme, and Substance: and againe expoundeth the same Fourme, Veritatem Corporis: The truthe of a Body.

August. ad Caro-
dan. Epist. 57.

By these it is plaine, that when Fulgentius saith, the Fourme of God, he meaneth thereby the Substance, the Nature, and the Diuinitie of God: And when he saith, the Fourme of a Seruant, he meaneth likewise, the Nature, the Substance, the Truthe, the Perfection, and the Very Manhood of a Man. And the whole diste of his discourse is this, that Christe beinge bothe God, and Man, by the Nature, and Substance of his Godhed is euerywhere: but by the Nature, and Substance of his Manhood, and Truthe of his Body, is onely in one place, and not in moe: agreinge therein with these wordes of S. Augustine before rehearsed, Corpus, in quo Resurrexit, in vno Loco esse Oportet: The Body, wherein he rose againe, must needs be in one Place. As for Real, or Bodily presence of Christes Body in the Sacramente, or the Body of Christe without Fourme, or proportion of a Body, this Learned Father Fulgentius writeth nothing. Neither was there any such phantastie in those daies in the Church of God.

De conse. dist. 2.
Prima.

Here are wee terribly charged with gullible dealing, with a special note also in the Margine, Fulgentius sowlly falsified. Wee haue shifted in this wordes, Manhed, in steede of, the Fourme of a Seruaunte: and this word Godhed, in steede of, the Fourme of God. And therefore bothe the Penneman, and the Prelates of our newe Clergie must needs be brought forth before the barre.

I wil not here tel you, M. Hardinge, howe lewdely ye haue demeaned your selfe towarde her, whom it liketh you so often, and so scornfully to cal the Lady Interpreter: a Lady, I wil not saie, of what Learning, vertue, and grauitie: but certainly, as far from al womanly presumption, wherwith ye so rudely touch her, as you are from al manly modestie: and ought, that maie appeare by these toles, and trifles, ye haue sente vs ouer, as ful of wisdom, as you of folie.

Commendation of the
of the Apollon

But the Prelates of this newe Clergie (you saie) haue sowlly falsified bothe the wordes, and the sense of Fulgentius. And wherein, M. Hardinge? Forsooth in steede of these wordes, The Fourme of Man, and, The Fourme of God, for the better vnderstandinge of the vnlearned, they haue vsed these wordes, as more commonly knowen, Godhed, and Manhed. If this be so soule a faulte, wherefore then is the Olde Father, and Party, Vigilius suffered thus to saie, Dei Filius secundum Humanitatem suam recessit a nobis: Secundum Diuinitatem suam semper est nobiscum: The Sonne of God accordinge to his Manhed is departed from vs: accordinge to his Godhed is euer with vs? Or againe, Christus est ubiq; secundum Naturam Diuinitatis suae: & loco continetur secundum Naturam Humanitatis suae:

Vigilius. li. 1.
Contra Eutychem.

Christe

Cyrrill. in Iohan.
li. 9. ca. 21.

Gregor. De Pas-
cha. Homi. 30.

Augustin. in
Iohan. tract. 78.

Augustin. in Io-
han. tracta. 90.

Augustin. in
Sermon. in feri. 2.
Paschat.

Fulgentius ad
Regem Thraci-
man. Li. 2.

Christe is in al places accordinge to the Nature of his Godhed: and is contained in One place, accordinge to the Nature of his Manhed.

Wherefore dothe Cyrillus saie, Secundum Carnem Solam abiturus erat: Ad-est autem semper virtute Deitatis: Accordinge to the Fleash Onely he woulde departe: But by the power of his Godhed he is ever present. Wherefore dothe Gregorie saie, Verbum Incarnatum Manet, & Recedit: Manet Diuinitate, Recedit Corpore: The Woordes Incarnate bothe abideth with vs, and departeth from vs. It abideth with vs by the Godhead: It departeth from vs by the Body (or Manhed?) Wherefore dothe S. Augu- stine saie, Ibat per id, quod Homo erat: Manebat per id, quod Deus erat. Ibat per id, quod Vno Loco erat: Manebat per id, quod vbique erat: Christe departed by that he was Man: and abode by that he was God. He departed by that, that was in One Place: He abode by that, that is in al Places.

If ye wil yet stand in doubte, what these Holy Fathers meante by the Man- hed of Christe, that departed from vs, let S. Augustine open bothe his owne, and their meaninges. Thus he writeth in expresse and plaine wordes touchinge the same: Secundum Carnem, quam Verbum assumpsit: secundum id, quod de Vir- gine natus est: Secundum id, quod à Iudæis prehensus est: quod ligno confixus: quod de Cruce depositus: quod linteis inuolutus: quod in sepulchro conditus: quod in Resurrectione manifestatus, me non semper habebitis vobiscum: Accordinge to the Fleashe, that the Woordes receiued: accordinge to that, he was borne of the Virgine: accor- dinge to that, he was taken of the Jewes: Accordinge to that, he was nailed to the Tree, ta- ken downe from the Crosse, lapt in a sheete, laide in the graue, and was declared in his Re- surrection (these wordes are true) Ye shal not haue me alwaies with you. Likewise a- gaine he saith, Dominus noster absentauit se Corpore ab omni Ecclesia, & Ascen- dit in Cœlum: Our Lorde, as touchinge his Body, Absented him selfe from his whole Church, and Ascended into Heauen.

To be shorte, if it be so hainous an erreur in this case to vse these wordes, Godhed, and Manhed, wherefore is not Fulgentius him selfe repproued for so often vsinge the same? These be his wordes, Secundum Humanitatem suam, Localiter erat in Terra: Secundum Diuinitatem, & Cœlum impleuit, & Ter- ram. Vera Humanitas Christi Localis est: Vera Diuinitas semper immensa est. Caro Christi absque dubitatione Localis est: Diuinitas tamen eius vbique semper est. Permanet in Christo Immensa Diuinitas: Suscepta est ab eo Localis Hum- anitas. Quomodo Ascendit in Cœlum, nisi quia Localis, & Verus est Homo? Quo- modo adest Fidelibus, nisi quia idem Immensus, & Verus est Deus? Christe: accor- dinge to his Manhoode, was placed in Earthe: but accordinge to his Godhed he filled bothe Heauen, and Earthe. The Manhoode of Christe is contained in Place: The Godhed of Christe is Infinite, and in al places. The Fleashe of Christe is doubtelesse in (One) place: The Godhead of Christe is for euer in euery place. There remained stil in Christe the In- finite Godhead: There was receiued of him a Local Manhoode. Howe Ascended he into Heauen, sauinge that he is very Man contained in Place? How is he present with the Faith- ful, sauinge that he is Infinite, and True God? Last of al he saith, Vnus idemq; Chri- stus, Secundum Humanam Substantiam, aberat Cœlo, cum esset in Terra: & dere- liquit Terram, cum Ascendisset in Cœlum: Christe beinge One, accordinge to the Sub- stance of his Manhoode, was absent from Heauen, when he was in Earthe: and forsooke the Earthe, when he Ascended into Heauen.

Thus many times, M. Hardinge, ye haue these wordes in one place togeas- ther in Fulgentius him selfe: The Godhed: the Manhoode: very God: very Man: The Fleashe of Christe: The Substance of the Manhoode. And these be the selfe same wordes, that you repproue.

Blotte out therefore for shame that vnadvised note in your Margine: Take better to your Booke: Marke hereafter more discretely: and trouble not, neither Pennemene, nor others, without cause. Otherwise the Penneman will tel you, what birde bare the feather, that made you a Penne.

The Apologie, Cap. 1. Diuision. 2.

Wee beleue that the Holy Ghōste, who is the thirde Person in the Holy Trinitie, is very God: not made, not created, not begotten, but proceedinge from bothe the Father, and the Sonne, by a certaine meane vnknoen vnto man, and vspeakeable: and that it is his propertie to mollifie, and soften the hardnesse of mannes harte, when he is once receiued thereinto, either by the holesome preachinge of the Gospel, or by any other waie: that he dothe geue inenne light, and guide them vnto the knowledge of God: to al waie of Truthe: to newnesse of the whole life: and to euerlastinge hope of Saluation.

M. Hardinge.

As wee acknowledge this article to be true and Catholike, so we demaunde of these Defenders, howe they can proue the same. Haue they either expresse Scripture for it, or any of the firste foure General Councils, whiche be esteemed of moste Authoritie? * VVe are sure they haue not. Therefore we doo them to vnderstande, and if they hearevs not, we aduertise the Readers, that feare God, and loue his truthe, that al truthe necessarily to be beleued is not * expresse in the Scripture: and that * other Councils be to be receiued besides the foure first, whiche are allowed in Englande by Parliament.

* Vntruthe. As
shal appeare.
* O folie. VVho
euer said other-
wise?

The Bishop of Sarisburie.

Consider, M. Hardinge, notwithstandinge ye euermore tel vs of Fathers, Fathers, yet how contrarie oftentimes ye are in iudgement to the same Fathers. You saie, as here we maie geather by your wordes, that the Godhed of the Holy Ghōst cannot be proued by expresse wordes of the Scriptures: and thereof, ye saie, ye are right sure. Yet S. Augustine nothinge doubteth, but it may wel be proued by plaine Scriptures. Thus he saith, Spiritus Sanctus est Deus. Vnde Petrus, cum dixisset, Ausus es mentiri Spiritui Sancto, continuo sequutus adiunxit, quid esset Spiritus Sanctus, & ait, Non es mentitus Hominibus, sed Deo: *The Holy Ghōst is God.* Therefore Peter when he had saide (vnto Ananias) thou haste enterprised to lie to the Holy Ghōste, he followed readily, and told him, what was the Holy Ghōste: and saide, Thou haste not lied vnto Man, but vnto God.

Augustin. contra
Lteras Petili.
na. Li. 3. Ca. 48.

Againe he saith, Ostendit Paulus, Deum esse Spiritum Sanctum, & ideo non esse Creaturam: S. Paule sheweth vs, that the Holy Ghōste is God: and therefore is no Creature. Likewise againe he saith, Ne quisquam Spiritum Sanctum negaret Deum, continuo sequutus ait, Glorificate, & portate Deum in Corpore vestro: Least any man shoulde denie, that the Holy Ghōste is God, Paule added immediately these wordes: Glorifie you therefore, and beare God in your Body. Here haue we S. Augustines Dea, and M. Hardinges say. S. Augustine assureth vs, he hath Scriptures, to proue the Godhed of the Holy Ghōste: M. Hardinge saith, we are sure, he hath none at al. Iudge thou now, Gentle Reader, whether of these Doctors thou wilt beleue.

Augustin. De
Morib. Eccle.
Catholi. Li. 1.
Cap. 16.
Augustin. Es
pist. 174.

But what a vaine vanitie, and folle is this? will M. Harding haue vs beleue, that God cannot be God, onlesse he be allowed by the Church of Rome, and by the Pope? Then are we come againe to that, that Tertullian writeth merily of the Heathens: Nisi Homini Deus placuerit, Deus non erit: Homo iam Deo propitius esse debet: Onlesse God please Man wel (though he be God) he shal be no God. And so now Man must be friendly, and fauourable vnto God.

Tertull. in Apo-
logico.

We beleue, M. Hardinge, that the Holy Ghōst is very God in deede, not vpon the Popes, or his Clergies credite, but, as S. Augustine saith, vpon the special warrant of the Word of God.

a Nazianzen. De
spiritu sancto.
ὅτι καὶ Νίκη
ἑγγεγραμμένη
ἐστὶν πνεύματος
τοῦ θεοῦ ἐν
τῇ ἀρχῇ

And therefore Nazianzene saith, a Dicet aliquis, non esse scriptum, Spiritum Sanctum esse Deum. Atqui proponetur tibi examen Testimoniorum, ex quibus ostendetur, Diuinitatem Sancti Spiritus testatam esse in Sacris Literis: nisi quis valde infusus sit, & alienus à Spiritu Sancto: *Somme Man wil saie, It is not Written,*

I

that

that the Holy Ghost is God. But I wil bringe thee forth a whole Swarme of Authorities, whereby it shal wel appeare, that the Godhed of the Holy Ghoste is plainly witnessed in the Holy Scriptures: Onlesse a Man be very dul, and utterly void of the Holy Ghoste.

The Apologie, Cap. 2. Division. 1.

We beleue, that there is one Church of God, and that the same is not shutte vp (as in times past among the Jewes) into some One corner of Kingdome, but that it is Catholique, and Uniuersal, and dispersed throughout the whole worlde. So that there is now no Nation, whiche maie truely complaine, that they be shutte sooth, and maie not be one of the Church and people of God: and that this Church is the Kingdome, the Body, and the Spouse of Christ: that Christ alone is the Prince of this Kingdome: that Christ alone is the Heade of this Body: and that Christ alone is the Bridegroom of this Spouse.

M. Hardinge.

It is a worlde to see these Defenders: They, whiche haue not kepte Vnitie of Spirit in the bande of Charitie, whiche S. Paule requireth, but haue seuered them selues from the Body of the Church, tel vs now forsooth, they beleue, that there is one Church of God. But what maie wee thinke this one Church to be? Can they seeme to meane any other (what so euer they pretende) then this newe Church of late yeeres, set vp by Sathan, through the ministerie of Martine Luther and those other Apostates his companions, if it maie be named a Church, and not rather a Babylonical Tower? For as touching that Church, whereof * al Christen people hath euer taken the Successour of Peter to be the Heade vnder Christ, which is the true Catholike Church, in their Apologie they sticke not to saie plainly, that it is cleane fallen downe longe agoone. And therefore the beginning of Luthers Seditious, and Heretical preachings, they cal Herbam, as much to saie, as the greene Grass, or firste springe (this interpreter nameth it the very firste appearinge) of the Gospel, leafe. F. 7. And in the leafe. F. 8. they saie that fortie yeeres agoone and vwarde, that is at the firste settinge forth of Luther and Zuinglius, the Truthe was vknownen and vheard of, and that they firste came to the knowledge and preachinge of the Gospel. Likewise in another place they graunt, that certaine and very strange sectes haue benne stirring in the worlde euer since the Gospel did springe, meaninge the time when Luther firste brined to Germanie the poysoned Cuppe of his Heresies, Blasphemies, and Sathanismes.

Thus hauinge condemned the Church of God, whiche was before Luthers time, and allowinge that for the true Church, the Gospel whereof firste sprang out of Luther: howe can they auouch their beleefe, and by what reason and learninge can they make good, that there is one Church of God? VVee woulde faine knowe, whiche and where it is. Is Luther and his Congregation that one Church of God, or Zuinglius and his rable, or Osiander and his sorte, or Zuenckfeldius and his secte, or Stancarus and his bande, or Balthasar Pacimontane and his rancke? For al these, and certaine other sectes haue * Luther for their founder, and for their Radix Iesse, as it were, from whence they springe. And in deede euery learned man easily seeth, how the gutters of their Doctrines runne out of Luthers sincke. Of al these there is none, but stoutly claimeth the name of the Church.

Then how saie ye, Defenders, whiche Church be ye? name the Childe. If ye name one, wee sette the others againste you. &c.

Howe often in his Bookes putteth Luther you, and your Captaines in the rolle of those, that he utterly condemneth, naminge roundly together, Infidels, Turkes, Epicures, Heretikes, Papistes, Sacramentaries? And now if he should heare you chalenge the name of the one Church of God to you, and denie him and his folowers that claimed title: woulde he not (thinke yee) stampe and rage, woulde he not whette his dogge eloquence ypon you, and cal you woorse then these aboue reckened, yea and if he wist howe, woorse then some of you be your selues? The like courtesie maie yee looke for at those other sectes, of whiche euery one claimeth the name of this one Church of God.

But ye saie, that this One Church is not shutte vp into some one corner, or Kingdome, but that it is Catholike, and Vniuersal, and dispersed through out the whole worlde. True it is, that ye saie, what so euer ye thinke. But the Holy learned and auncient Fathers, where they cal and beleue the Catholike Church, they meane (as Vincentius Lirinensis declareth) the Catholike Church to be Catholike, that is to saie, Vniuersal, (for so the woorde signifieth) in respecte of Churches a threefold Vniuersalitie: of places, whiche this Defender here toucheth: of times, and of men, VVhy in whiche he toucheth not. In the Catholike Church wee muste haue a greate care (saith he), that Church we holde that, whiche hath euerywhere, euermore, and of al Persons benne beleued. If these called Defenders proue not the Church, they professe them selues to be of, to haue this threefold Vni-
uersalitie,

*Vntruthe. For the Fathers in the Primitiue Church neuer toke him so.

*Vntruthe. As shal appeare.

Ephes. 4.

Looke in the leafe 7. b. Leafe 21. In Laine they say it, exom Euangelii

uersalitie, then is their Congregation not this one Church, nor of this one Church of God, but the Synagog of Antichriste.

And although the Authours of this Apologie crake of the greate increase, and spreddeinge a-
broade of their Gospel, and nowe glorie in the number of Kingedomes, Dukedomes, Countiees,
common VVeaies, and Free Citties: Yet hath it not gone so farre abroad as the Arians heresie did
by three partes of foure: VVhiche was at length vtterly extinguished, as this shal be.

That the Catholike Church is the Kingdome, the Body, and the Spouse of Christe, we ac-
knowledge. Of the same Kingdome we confesse and beleue Christe to be Prince alone, so as he is
Heade of this Body alone, and so as he is Bridegrome of this Spouse alone. For Head and Spouse
alone he is in one respect, not alone in an other respect. Accordinge to the inwarde influence of
Grace, Christe properly and onely is Head of his Mystical Body the Church: But as touching the
outwarde Gouvernment, the beinge of a Head is common to Christe with others. For in this re-
spect certaine others maie be called Heads of the Church, as in Amos the Prophete, the * greate
States be called the Heads of the People. So the Scripture speaketh of Kinge Saule, VVhen thou
were a litle one in thine owne eyes, thou wast made Head amonge the Tribes of Israel. So Dauid
saith of him selfe, he hath made me Head of Nations.

Men be called Heades, in as muche as they be in steede of Christe, and vnder Christe: after
whiche meaninge S. Paule saith to the Corinthians, For if I forgave any thinge, to whome I for-
gaue it, for your sakes forgave I it, *In persona Christi*, In the Person of Christe. And in an other
place, VVee are Ambassadors in steede of Christe, euen as though God did exhorte you through
vs. To conclude in fewe, accordinge to inwarde influence of grace into euery faithful member,
Christe onely is Head of the Church: accordinge to outwarde gouerning, the * Pope vnder Christ
and in steede of Christe is head of the same.

As touching the Bridegromeship, we saie and beleue, that if we woulde speake properly,
Christe is the onely Bridegrome of the Church his Spouse, of whome it is saide, he that hath a
Spouse, is a Bridegrome. For from out of the Church he begetteth children to him selfe. But o-
thers are called Bridegromes woorkinge together with Christe outwardly to the begettinge of
spiritual children, whome neuerthelesse they begette not to them selues, but to Christe. And such
are called the ministers of the Bridegrome, in as muche as they doo his steede. And therefore the
Pope, who is in steede of Christe the Bridegrome of the whole Church, is * called also the Bride-
grome of the vniuersal Church: a man maie terme him the vicegerent Bridegrome.

The Bishop of Sarisburie.

I trust, Gentle Reader, thou wilt not loke, I shoulde answere al *M. Har-*
dinges ordinarie idle talke. So shoulde I lose good time without cause, and be over-
troublesome to thine cares. O, saith he, VVhat a worlde it is, to see these Defenders?
They, whiche haue not keapte the vnitie of the Sprite, in the bande of Charitie, whiche S. Paule
requireth, but haue seuered them selues from the Body of the Church, tel vs nowe forsoothe, that
they beleue, that there is one Church of God. *M. Harding*, if we haue herein saide
il, then beare witnesse of the il: If we haue saide wel, wherefore make you these
bitter outcries? What so euer ye haue conceiued vs to be, yet might ye suffer vs
quietly to saie the Truthe, specially such the Truthe, as you intagine maketh so
much the for your selfe.

We saie, we confesse, that our Church beganne onely aboute fourtie yeres
sithence, and was neuer before. So, *M. Harding*, we confesse it not: and you
your selfe wel knowe, we confesse it not. It is your tale: it is not ours. We saie,
and haue sufficiently proued, and you know it right wel, if ye woulde be knownen
of that ye knowe, that our Doctrine is the Olde, and yours is the Newe. If ye
wil nades force your selfe to the denial, it may easily be proued, and that by such
Authoritie, as your selfe may not wel denie: onlesse ye wil once againe dw nowe,
as ye haue twise done before.

We saie, that our Doctrine, & the order of our Churches is elder then yours
by five hundred whole yeres and more. If ye wil not beleue vs, yet beleue *M.*
Hardinge: he wil tel you euen the same. Marke wel his wordes: These they be:
It standeth not with Christe his promises made to the Church, that he should suffer his Church
to continue in darkenesse these thousand yeres past.

And thus by secrete confession, he leaureth vs five hundred three score and five
whole yeres at the least: that is to saie, the whole time of Christe, of his Apostles,
and of al the Godly Learned Doctors, and Fathers of the Primitive Church.
Whiche time notwithstanding is thought a great deale better, and purer, then al
the time, that hath folowed afterwarde. In this Dission *M. Harding* being at-

I y

tente,

*Christ the head
of the church alone
others.*

*How alone and how
at*

* Vntruthe:
VVhat Scrip-
ture, or Doctour
euer saide so?

* Vntruthe: For
the Auncient
Fathers neuer
called him so.

M. Hard. fol 15.

Catho-
lique in
many, or
fewe.

tente, and eger vpon his cause, and claiminge as mutche, as he thought with any modestie he might be hable, hath claimed to him selfe onely a thousand pæres of the night: and hath leasre vs welnereare fise hundred pæres of the daie.

This is your owne witnesse, M. Hardinge: Consider wel of it. It is your owne. Therefore ye doe your selfe great wronge, and mutche deface your owne credite, so suddainely to saie, our Doctrine is Aswe. Gods name be blessed, it hath the Testimonie, not onely of Chyiste, and his Apostles, but also of the olde Learned Catholique Fathers of the Church. And this is it, that so mutche grieueth you, that we resourme our Churches nowe accordinge to the paterne, and samplar of Chyistes, and his Apostles firste Institution. For thereby the disorder, and deformitie of your Churches the moze appeareth.

Vincentius Li-
rinensis.

Lirinenfis saith, That thinge muste be holden for Catholique, that euerywhere, euermore, and of al menne hath benne beleued. These general notes must be limited with this special restrainte: VWhere as the Churches were not corrupted. For otherwise there was neuer any Doctrine so Catholique, no not the Confessed Doctrine of Chyiste him selfe, that hath benne receiued, Euermore, and, Euerywhere, and of al menne without any exception. For the Turkes receiue it not, and the Iewes abhoire it. And so the very Gospel of Chyiste it selfe by this rule shoulde not be Catholique. But, M. Hardinge, these selfe same notes of Lirinenfis vtterly ouerthrowe the greatest parte of that whole Doctrine, that you would so saine haue counted Catholique. For neither reacheth it within fise hundred yæres of the Apostles time: no; hath it that Antiquitie in dede, that in face, and countenance is pretended, as it is plaine by your owne former Confession: no; was it euer vniuersally receiued, as hereafter by Particulares it shal be proued. It had neuer that vniuersalitie, neither of al times, and ages: no; of al places, and countries: no; was it euer vniuersally receiued and allowed of al men. Therefore, what so euer ye cal it, ye cannot by your owne Definition cal it Catholique.

with church but
some definition
to accomplish
it.

the Catholique
is understood.

The Catholique Church of God standeth not in multitude of Personnes, but in weight of Truthe. Otherwise Chyiste him selfe, and his Apostles had not benne Catholique. For his flocke was very litle: and the Catholique, or Vniuersal consente of the Worlde stood againste it. The Church of God is compared to the Mone: for that she waxeth, and waneth, as the Mone dothe, and sometime is ful, sometime is emptie: and therefore, as S. Augustine saith, is called Catholica, quia Vniuersaliter perfecta est, & in nullo claudicat, & per totum Orbem diffusa est: Because she is Vniuersally perfite, and halteth in nothinge, and is (not nowe that by in one onely Countrie, as was the Church of the Iewes, but) powred throughout the whole Worlde. Though the hartes of menne haue often changes, yet Gods Truthe is euermore one: and, be it in many, or in fewe, is euer Catholique. Thus, M. Hardinge, it is written by one of your owne side: Et si non nisi duo viri fideles remanerent in Mundo, tamen in eis saluaretur Ecclesia, quæ est Vnitas Fidelium: Although there were but twoo Faithful menne remaininge in the Worlde, yet euen in them twoo the Church, which is the Vnity of the Faithful, shoulde be saued.

Augustin. de
Gen. ad liter.
cap. 1.

Fortalitiu
Eder, Li. 5.

Aeneas Sylvius
De gestis Cõis
ly Basillen. lib. 1.
M. H. pag. 126. a
Osee. 4.
Isa. 116.
Rom. 3.

Addition. ¶ Somme saie, that at the time of Chyistes Passion, the whole Faith remained onely in the Blessed Virgine our Ladye: and that euen nowe the same Faith may be so stritted, that it maie reste onely in one poore olde woman. Whiche thinge if it shoulde happen, yet shoulde not Goddes Truthe therefore wander about the worlde, as it liketh you to lesse, Tanquam Accidens sine Subiecto. The Prophete Osee saith, There is no Truthe, there is no mercie, there is no knowledge of God in the Earthe. Yet notwithstandinge the Prophete Dauid saith, The Truthe of God endureth for euer. God is True, though al menne be false. His Truth is a Substance, and standeth mightily as the Heauens: it wandereth not vainely, as an Accidente.

Luthers dogge eloquence, for so, M. Hardinge, it liketh you of your modestie to cal

to cal it, were it neuer so roughe, and belement, the lust zeale of Goddes glorie, and of his Holy Temple, which you so miserable had defaced, so enforcing him, yet was it neuer any thinge comparable to your eloquence. For, I beseeche you, if ye maie haue leasure, harken a litle, and heare your selfe talke. Beholde your owne wordes, so many, so vaine, so bitter, so fure, so furious, al together in one place: This newe Church, ye saie, set vp by Sathan: Martine Luther, and other Apostates his companions: This Babylonical Tower: Luthers seditious, and Heretical preaching: Luther brinde to Germanie the poisoned Cuppe of his Heresies, Blasphemies, and Sathanismes: Zuinglius, and his rable: The gutters of this Doctrin runne out of Luthers sincke: Luther woulde stampe, and rage, and whette his dogge eloquence vpon you: You are the Synagog of Antichriste: These be the Figures, and Flowers of your speache. Yet must we thinke, that ye can neither stampe, nor rage: but vse onely Angelles eloquence. Howe be it, I truste, no wise man wil iudge our cause the worse, for that our tongue can so readily serue you to speake ill.

To the mater, ye saie, that, touchinge the influence of Grace, Christe is the Head of the Church: but touchinge Direction, and Gouernment, the Pope onely is the Heade. Al this is but your owne tale, M. Hardinge: Ye speake it onely of your selfe. Other Authoritie of Scripture, or Doctour ye bringe vs none.

Additio.

Addition. Here M. Hardinge allegeth sundrie Authorities to proue the Antiuersal Supremacie of the Pope. Chrysostome, saith he, writeth thus: Peter, beeing a Fisher, is the Head, and Feeder of the Church. And againe, Peter was the Maister of the Worlde. And againe, Christe made Peter Ruler ouer al the Worlde. In the ende, he concludeth with good likinge of his case, and saith: Howe saie you, are ye contented nowe? *The Answer.* No doubt, M. Hardinge: Otherwise, I trowe I were to blame. For here haue you brought vs greates, and worthy speeches of S. Peter: of whose Authoritie we moued no question. But ye bring vs not one worde of the Pope. If euery worde spoken to Peter, shoulde be applied vnto the Pope, then shoulde the Pope be called Satan: for so Christe called Peter.

M. Har. pa. 131. a
Chrysost. in Mat.
Homi. 87.
In Matthe. Homil. 55.

Matthe. 16.

Neither do theise wordes here alleged, proue of necessitie, that Peter him selfe was the Head, and Ruler of al the worlde. For you maie finde the same wordes applied as wel to S. Iames, to S. Paule, & to sundrie other Holy Fathers. Clemens saith thus, I sende greetinge vnto Iames, the brother of our Lorde, And the Bishop of Bishoppes, Gouernoure of the Holy Church of the Jewes at Hierusalem, and also of al the Churches, that by Goddes providence are euery where founded. Here S. Iames is Head of al Churches what so euer. Likewise Chrysostome writeth of S. Paule: The Nation of the Jewes, was committed to Michael. But bothe Lande, and Sea, and the habitation of al the worlde, is committed to S. Paule. Likewise S. Gregorie saith, Paule had the Princehood of al the whole Church. So S. Hierome calleth Origen, Magistrum Ecclesiarum: The Maister, and Teacher of the Churches. And in like maner Theodoretus calleth S. Chrysostome, Doctorem orbis terrarum, The Teacher, and Instructer of al the worlde. Yet neither Iames, nor Paule, nor Origene, nor Chrysostome, were Bishoppes of Rome, nor had they that power, that by theise wordes is pretended.

Clemens Epist. 1.

Chrysost. in Act.

Homi. 3.

Gregori. int.

Reg. Li. 4. ca. 4.

Hieronym. De

locis Hebraicis.

Theodoret. Li. 5.

Cap. 32.

It is great folie, to claime the Popes Authoritie by sutch general wordes, as maie be common to so many.

We saie, S. Paule saith, Yf I forgaue any thinge, for your sakes I forgaue it, in the personne of Christe: VVe are Embassadors in the steede of Christ, euen as though God did exhorte you through vs: Hereof ye conclude, Ergo, The Pope vnder Christ, and in the steede of Christe is Heade of the Church. If ye conclude not thus, ye wander idely, and speake in vaine, and conclude nothinge. These wordes of S. Paule nothinge touche the Pope, but onely the faithfull, and zelous Preacher of the Gospel. For wherein dothe the Pope resemble S. Paule? Wherein dothe he represente the Personne of Christe? What exhorteth he? What teacheth he? What saith he? What dothe he? And yet if he woulde do any one parte of his whole duetie, howe might this

2. Corinth. 2.

2. Corinth. 5.

Argumente ſtande for god: S. Paule beinge at the Cittie of Philippi in Macedo-
nia, exhorted the Corinthians, as in the Perſonne of Chriſte: Ergo, the Pope being
at Rome in Italie, although he neither exhorte, nor preache, yet is he the Head of
the Uniuerſal Church: Although Diuinitie goe harde with you, yet ye ſhoulde
haue ſene better to your Logique.

a Chryſoſtom. in
Epiſt. ad Roma.
hom. 18.

b Amos. 6.

c 1. Regum 15.

d 1ſalm. 17.

e Articul. 4.

Diu. 32.

f Cyril. tomo. 4.

Epiſt. 5.

g Gregor. in 1.

Reg. Li. 4. ca. 4.

h Prudentius in
Enchiridia.

i Optatus Lib. 1.

o 2.

k Auguſti. con-
tra Liter. Petil.

Lib. 1. ca. 5.

l Gregor. Lib. 4.

Epiſt. 38.

Peter was a

Member of the

Church but not

the Heade.

Iohan 8.

De Election. ca.
Licet. Abb.

Extra. Nouit
ille. in gloſſ.

I graunte, Biſhoppes maie be called the Heades of theire ſeuerall Churches.
So Chryſoſtome calleth a Elias, Caput Prophetarum, The Head of the Prophetes:
So Amos ſaith, b The Princes are the Heades of the people: So Saule is called c The
Head of the Tribes of Iſrael: So Dauid was made d Caput Gentium, The Head of
Nations. Sundrie ſutche other like cramples, I alleged in my former e Replie
to M. Hardinge: As that Cyrillus the Biſhop of Alexandria, in the Council of E-
phesus was called f Caput Episcoporum congregatorum, The Head of the Biſhoppes,
that there were assembled: That S. Gregorie ſaith, g Paulus ad Chriſtum conuerſus,
Caput effectus eſt Nationum: Paule beeing once conuerted to Chriſte, was made the
Head of Nations: That Prudentius ſaith, h Sancta Bethlem Caput eſt orbis: Holy
Bethlem is the Head of the worlde. In this ſenſe Optatus ſaith, i There be foure
ſortes of Heades in the Church, the Biſhoppes, the Priests, the Deacons, the Faithful. And
al this onely in a certaine kinde of phraſe, and maner of ſpeache. But in deede
and verily S. Auguſtine ſaith, k Paulus ipſe non poterat Caput eſſe eorum, quos
plantauerat: Paule him ſelfe could not be the Head of them, whome he had planted.
Therefore Gregorie ſaith, l Petrus Apoftolus Primum Membrum Sanctæ & V-
niuerſalis Eccleſiæ eſt. Paulus, Andreas, Iohannes, quid aliud, quam ſingularium
ſunt plebium Capita? Tamen ſub Vno Capite, omnes Membra ſunt Eccleſiæ.
Atque vt cuncta breui cingulo loquutionis astringam, Sancti ante Legem, Sancti in
Lege, Sancti ſub Gratia: Omnes hi perficientes Corpus Domini in Membris ſunt
Eccleſiæ conſtituti. Et nemo ſe vnquam Vniuerſalem vocari voluit: Peter the Apo-
ſtle is (not the Head, but) the chiefe Member of the Holy Vniuerſal Church. Paule,
Andrew, and John, what are they els, but the Heades of ſeuerall Nations? Yet notwith-
ſtandinge vnder one Head (Chriſte) they are al Members of the Church. And to
ſpeake ſhortely, the Saintes before the Lawe, the Saintes in the Lawe, the Saintes in the time
of Grace, al accompliſhing the Lordes Body, are placed emonge the Members of the Church.
And there was neuer yet one, that would haue him ſelfe called the Uniuerſal Biſhop.

Therefore, where as M. Hardinge ſaith, Al Chriſtian People haue euer taken
the Succeſſour of Peter to be the Heade of the Catholique Church vnder Chriſte,
he ſpeaketh it onely of him ſelfe. And though the compariſon be odious, yet Chriſt
ſaith, Cum loquitur mendacium, ex proprijs loquitur: When he ſpeaketh Vntruth,
he ſpeaketh it of his owne. S. Gregorie ſaith, Peter was the chiefe Member of the
Church of Chriſte: but not the Head.

But the Biſhop of Rome, and his hired Doctours, haue taught vs far other-
wiſe. Panormitane ſaith: Chriſtus & Papa faciunt vnum Conſiſtorium: &, ex-
cepto peccato, poteſt Papa quali omnia facere, quæ poteſt Deus: Chriſte, and the
Pope make one Conſiſtorie, and keepe one Courte: And ſinne onely excepted, the Pope in a
manner can doo al thinges, that God can doo. This, I trowe, is that Head of Directi-
on, and Gouernemente, that M. Hardinge meaneth.

As for the reſte, that the Church is the Bidingome of Chriſte, and the Pope
the Prince thereof, M. Hardinge in ſpecial wordes anſweareth nothinge. Not
withſtandinge, ſomme others haue ſaide, Petro & Cœleſtis, & Terreni Imperij
iura commiſſa ſunt: Vnto Peter was committed the right bothe of the Heauenly, and alſo
of the Earthely Empire.

Laſt of al he doubteth not, but the Pope maie be called the Spouſe, or Bide-
grome of the Uniuerſal Church: and yet the ſame without the Authozitie of any
Doctour. He allegeth onely S. Bernarde: But the ſame S. Bernarde in the ſelfe
ſame place ſaith, and that by M. Hardinges owne confeſſion, that the Pope is
not the Bidegrome of the Church. And therefore he was ſaine to expounde his
meaninge,

meaninge, and to weigh him downe of the other side with his pretie Close. But S. Bernarde, without Close saith plainly, Non sunt omnes amici Sponsi, qui hodie sunt Sponsi Ecclesie: They be not all the Bridegromes frendes, that are this daie the Spouses of the Church. O miserandam Sponsam talibus creditam Paranympsis: Non amici Sponsi, sed æmuli sunt: O miserable is that Spouse, that is committed to such Leaders. They are not the frendes, they are the enemies of the Bridegrome.

Bernard, in Consil. Remensi.
Bernard, ad Eugen. de Confidera. li. 3.

How be it, we neede not greatly to recke, what styles, and titles the Pope can bouchesane to allowe him selfe. As he may be called the Head, the Prince, and the Spouse: euen so, and by like authoritie, and truth, may he be called the Light, the Life, the Saueour, and the God of the Church.

God geue him an harte to vnderstande, that he maie be, although not the Head, yet a Member of that Body, although not the Prince, yet a Subiect in that Kingdome: although not the Bridegrome, yet a Child of the Church of God.

The Apologie, Cap. 3. Diuision. 1.

Furthermoze (wee beleue) that there be diuers degrees of Ministers in the Church: whereof some be Deacons, some Priestes, some Bishoppes: to whome is committed the office to instructe the people, and the whole charge, and settinge fooz the of Religion.

M. Hardinge.

Sacrament of Order.
By good Reason,

Here it had benne your parte to haue declared your faith touching the Holy Sacrament of Order, agreeable to the faith of the Catholike Church: That there be seuen orders in the Church, foure lesser, and three greater: for so by good reason they are called. And as for the institution, auctoritie, and estimation of the greater, specially of Priestehood and Deaconship, ye might haue alleged the Scriptures: so for the lesser the example of Christe, the Tradition of the Apostles, and the testimonies written of the Apostles scollers, of those that bothe next, and soone after folowed them, namely, Dionys cap. 3. Hierarch. Ecclesiast. Ignatius epist. 8. ad Ecclesiam Antiochenam, Tertullian in prescript. aduersus Hereticos. Gaius Pope and Martyr in Diocletians time, Sozimus in S. Augustines time, Isichius, Eusebius Cæsariensis in his Ecclesiastical historie, and Epiphanius in the ende of his Booke contra Hæreses.

Vntruthes boldely presumed, as by the answere it maie appeare.

The B. of Sarisburie.

Gentle Reader, if I should leaue these, and other like M. Hardinges wordes vnansweread, thou mightest happily thinke, he had saide somewhat. Here he saith, it had benne our parte to haue tolde thee of Seuen Orders in the Church, three Greater, and foure Lesse: Hauing in dede him selfe cleane forgotten his owne parte. For notwithstandinge this controlment, and account of so many Orders, yet he nameth no moe Orders, then we haue named. And verily, if he woulde haue folowed his owne Authorities, it had benne harde for him, in any good Order to haue made by his owne account.

For his owne Anacletus saith, I cal him his owne, for that it is onely a forged Pamflet, neuer witten by that Holy Father Anacletus, as it is easie to be seene. But what so euer he were, thus he saith: Amplius, quam isti Duo Ordines Sacerdotum, (Episcopi, & Presbyteri) nec nobis à Deo collati sunt, nec Apostoli docuerunt: More then these two Orders of Priestes (Bishoppes, and Elders) neither hath God appointed vs, nor haue the Apostles taught vs. And yet of these same two senecial Orders S. Hierome seemeth to make onely One Order. For thus he writeth, Audio, quendam in tantam eripuisse vecordiam, vt Diaconos Presbyteris, id est, Episcopis antefereat: I heare saie, there is a man broken out vnto such wilful furie, that he pleaseth Deacons before Priestes, that is to saie, before Bishoppes. And againe, Apostolus præcipue docet, eisdem esse Presbyteros, quos Episcopos: The Apostle, Paule, specially teacheth vs, that Priestes, and Bishoppes be al one. The same S. Hierome writinge vpon the Prophete Esaie, reckoneth onely fise Orders, or Degrees in the whole Church: The Bishoppes, the Priestes, the Deacons, the Enters, or Beginners, and the Faithful. And other Order of the Church he knoweth none.

Anacletus Epistola. 3.

Hieronym. ad Euaagrium.
Hieronym. in eadem Epistola.
Hieronym. in Esai. Cap. 12.
Catechumeni.

Additio.

Addition. As for M. Hardinges pretie imaginations of Termes General,

I iij

Hieronym. ad
Titum. Cap. 1.

Clemens Epist. 2
De Conc. Dist. 3
Tribus gradib.

Dionys. Ecclesi.
Hierar. Cap. 5.
Ignatius ad
Antiochen.
ἱερατικὸς
πρωτοεξου-
σιας ὁμολο-
γεῖται

Clemens Epist. 1.
Hierony. De 7.
Ordinibus Eccl.

Isidor. Etymo-
log. Lib. 1. Ca. 12.
Scotus in 4. Sen.
Dist. 24. Qua. 1.
Ambr. in Epist.
Ad 1. pbe. Cap. 4.

Petrus Lombard.
Sen. li. 4. Dist. 24

Offices of orders
in popes churches
Clemens Consti.
Apost. Li. 8. ca. 15

General, and Termes Special, they are more Vanities, not worth the bearing. For S. Hieromes wordes be plaine p enough: A Priest, and a Bishop is at one thing: And before that, by the workinge of the Diuel, partes were taken in Religion, and somme saide, I holde of Paule, somme, I holde of Appollo, and somme others, I holde of Peter, the Churches were gouerned by the common Councel of the Priestes.

Clemens saith, Tribus gradibus commissa sunt Sacramenta Diuinorum Secretorum, id est, Presbytero, Diacono, & Ministro: The Misteries of the Holy Sacraments be committed vnto three Orders: that is, vnto the Priestes, vnto the Deacons, and vnto the Ministers: And yet Deacons, and Ministers, as touching the name, are al one.

Dionysius likewise hath the three Orders, but not the same: For he reckoneth Bishoppes, Priestes, and Deacons. And whereas M. Hardinge maketh his account of foure, of the Lesse, or Inferiour Orders, meaninge thereby, Ostiarios, Lectores, Exorcistas, Acoluthos: The Doore keepers, the Readers, the Coniurers, and the Waiters, or Followers: His owne Ignatius addeth thereto three other Orders: Cantores, Laboratores, Confitentes: The Chaunters or Singers, the Labourers, and the Confessours. Clemens addeth thereto, Catechistas, The Instructors, or Teachers of them that were entring into the faith. A little vaine Booke, bearinge the name of S. Hierome, De Septem Ordinibus Ecclesie, addeth yet an other Order, and calleth them Fossarios, that is, The Sextines, or Quersers of the Graues. And, leaue you should thinke he reckoneth this Order, as amongst other necessarie offices to serue the people, and not as any parte of the Clergie, his wordes be these, Primus in Clericis Fossarius Ordo est: qui in similitudinem Tobie Sancti sepelire mortuos admonent: The First Order of the Clergie, is the Order of the Sextines: whiche, as Holy Tobie was wonte to doo, call upon the people for the buriall of the deade.

Likewise to the three greater Orders Isidorus addeth an other distincte and seuerall Order of Bishoppes: vnto whome agreeth Gulielmus Altisiodorensis, and Gottofredus Pictauiensis, as appeareth by Iohannes Scotus. Againe of the other Inferiour Orders, S. Hierome leaueth out the Coniurers, and Vwaiters: S. Ambrose leaueth out the Vwaiters, and Doore Keepers: The Canons of the Apostles leaue out Coniurers, Vwaiters, and Doore Keepers, al three together.

In this so greate dissension, and darkenes, what waie wil M. Hardinge take, to solowe? By Anacletus, there be Two Orders: by Clemens, and S. Hierome, Three: by Hierome Countreseite, Seuen: by others Eight, by others Nine, by others Tenne.

Al this notwithstandinge, he telleth vs, our parte had benne, to haue shewed, that there be inke Seuen Orders in the Church, Three Great, and Foure Lesse, without doubt, or question.

Here, gentle Reader, it had benne M. Hardinges parte to haue shewed vs the Reasons, and Groundes of this Diuinitie: These they be, as they are alleged by the best of that side: Christe saith, I am the Doore: Ergo, there muste be in the Church an Order of Doore Keepers. Christe saith, I am the Light of the Worlde: Whereupon haue they founded the Order of Acolutes, to carrie Tapers. And so for the reste. Thus mutche maie serue for a taste.

Nowe let vs consider, what these Orders haue to doo, and with howe Holy, and weighty offices they stande charged in the Church of God. First Clemens (of whose Authoritie M. Hardinge maketh no smal accompte, for he calleth him the Apostles selowe) writeth thus: Unus Hypodiaconus det aquam manibus Sacerdotum: Duo Diaconi ex vtraque parte Altaris teneant flabellum confectum ex tenuibus membranibus, vel ex Pauonum pennis, quibus leuiter abigant prateruolantes bestiolas, ne in Pocula incidant: Let one of the Subdeacons geue Water to the Priestes handes: Let two Deacons stande at the two endes of the Altare: either of them with a fanne made of fine Parchement, or of Peacockes tiales, therewith softly to chase awaie the flies, that they fall not into the Communion Cuppes. The offices of other Inferioure Orders be these,

these, as they be noted by one of *M. Hardinges* owne side: *Ad Minores Ordines hęc spectant: Portare Cereos, & Vreolum: & Canes expellere de Ecclesia: To the lesse Orders these things belonge: to carrie Tapers, and Holy Water stockes: and to driue Dogges of the Church.* These, I trowe, be the *Mytical Holy Orders*, whereof *M. Hardinge* saith, *Our parte had benne, to haue made some longe discourse: beinge him selfe ashamed, as it maie appeare by his silence, either to name them in particulare, or to open the Secretes of theise offices.*

Aureum spectu- lum Papa.

In the p'maline Church I haue orde- sed to be a far better Vn.

How be it in deede, god *Christian Reader*, sundrie of these offices in the *Primitiue Church* were appointed to very good, and sober purposes: The *Doore keepers* office was then, to keepe out *Excommunicate* personnes, that they shoulde not presse in emonge the *Faithfull*: The *Psalmistes*, or *Singers* office was, to singe the *Psalmes*, thereby to moue the peoples hartes to deuotion: The *Exorcistes* office was, by a special giste of God, seruing onely for that time, to cal forth soule *Spytes* out of the *Bodies* of them, that were possessed: The *Readers* office was, openly, and plainely, and offitnaly to pronounce the *Scriptures* vnto the people: and to this vse the *Bishop* deliuered vnto him a Booke with this charge: *Accipe, & esto relator Verbi Dei: Take thou this Booke, and be thou a Pronouncer of the Woorde of God.* And therefore *Isidorus* saith, *Tanta, & tam clara erit eius vox, vt quamuis longe positorum aures adimpleat: The Readers voice muste be so lowde, and so cleare, that it maie be hable to fille the eares of them, that stande far of.* The *Acoluthes*, or *VVaiters* office was, to attende vpon the *Bishop*, as a witnesse of his conuersation.

Dist. 23. Lector.

Dist. 21. Cleros.

To sutch god vles these offices then serued in the *Church of God*. But now there is nothinge leaste, sauinge the bare name onely, without any maner vse, or Office. For neither doth the *Ostiaris* keepe out the *Excommunicates*: nor doth the *Acoluthus* waite vpon the *Bishop*: nor doth the *Exorciste* cast forth *Diuels*: nor doth the *Psalmiste* singe *Psalmes*: nor doth the *Reader* openly pronounce the *Scriptures*: (I mighte yet stepe a litle farther, to open the whole betwix of the *Clergie* of *Rome*) nor doth the *Deacon* make prouision for the poore: nor doth the *Bishop* preache the *Woode* of God.

This had benne our parte to haue opened at large: And for leauinge of the same, we were worthy by *M. Hardinges* iudgement, to be repproued.

The Apologie, Cap. 3. Division. 2.

Yet notwithstandinge, wee saie, that there neither is, nor can be any one man, whiche maie haue the whole *Superioritie* in this *Uni- uersal* state: for that *Christe* is euer present to assiste his *Church*, and needeth not any man, to supplie his roome, as his onely heire to al his *Substance*, and that there can be no one mortal creature, whiche is hable to comprehend, or conceiue in his minde the *Uniuerfal* *Church*, that is to wite, al the partes of the worlde, mutche lesse hable rightly, and duely to put them in order, and to *Gouerne* them.

The Bishop of Sarisburie.

M. Hardinges answere hereto is longe, and tedious. The Substance thereof in shorte is this: Where we saie, *No one Mortal Man is hable to wealde the bur- then of the whole Church of God*, *M. Hardinge* answareth: *VWhere any thinge is in deede, there whether it maie be, or no, to discusse, it is needelesse. Therefore whether any one man can be superioure, and chiefe ouer the whole Church, wee leaue to speake: that so it is, thus wee proue: Euery Parrishe hath his seuerall Vicare, or Personne: And euery Dioces his owne Bishop.*

1. Ergo, what reason is it, there be not one Chiese *Gouernoure* of the whole *Christen* people?
2. VWhen question is moued in maters of Faith, through diuersities of iudgements the *Church* shoulde be diuided, onelesse by *Authoritie* of One it were kept in *Vnitie*.
3. They, that saie otherwise, take from *Christe* the *Glorie* of his prouidence, and the praise of his greates loue towards his *Church*.
4. The Peace of the *Church* is more conueniently procured by one, then by many.
5. It is mosse meete, that the *Church Militante*, touchinge *Gouernement*, resemble the *Church Triumphante*. But in the *Triumphante Church* one is *Gouernoure* ouer the whole, that is God: Therefore

A greare ouer-
sight: For these
be the woords,
not of the Cap-
taine Iosua, but
of the Prophet
Osee.

*Vntrithe. For
Panormitane
saith, *Papa
potest quasi
omnia facere,
qua potest
Deus.*
*Vntrithe.

Therefore in the Church Militant order requireth, that one beare rule ouer al: accordinge to that the Holy Capitaine Iosue seemeth to speake, The Children of Iuda, and the Children of Israel shal assemble together, and they shal make to them selues one Heade: Thereof our Lorde saith in S. Iohn, There shalbe One Folde, and one Shepheard.

In dedde Christe is Head of his Body. Yet neede it is, for as muche as Christe now dwelleth not with vs in Visible Presence, his Church haue one Man to doo his steede of outwarde rulinge in Earthe: And therefore he saide vnto Peter, Feede my Flocke: Confirme thy Brethren.

Thus wee see these Defenders Negatiue Doctrin, That no One Man maie haue the Superi-
tie ouer the whole state of the Church, disproued, as vtterly false.

To theire seconde reason, we graunte, Christe needed not any man to supplie his roome, that shoulde succede in his whole Substance. Neither is man of Capacitie of suche succession: * neither hath there any suche fonde saieinge benne vttered by the Diuines.

But bicause Christe sawe the knot of Vnitie should be most surely kept knit by Gouvernement of one, he * committed the regiment of the whole Church vnto One: whose Visible Ministerie he might vse in steede of himselfe.

To the Thirde we saie, that man is not onely hable to comprehend in his minde, and conceiue the Vniuersal Church, but also to put it in order, and to Gouverne it so farre as is expedient.

Laste of al, who so euer wil not be fedde nor ruled by his owne shepheard, and breaketh out of this one folde, he is not of the Flocke of Christe, but of the Hearde of Antichriste.

Here, Gentle Reader, M. Hardinge hath brought the, not the Authoritie of any one Catholique Doctor, or Learned Father, but onely a fewe colde Reasons of his owne, with certayne Scriptures vnadvisedly alleged, and violently forced from theire meaninge, as shal sone appeare.

His first Reason concludeth very weakely: Every parish is gouerned by One Vicare, or Personne: & every Diocese is gouerned by One seueral Bishop: Ergo, there is One Vniuersal Gouverneur ouer the whole Church of Christe. Here is neither order in Reason, nor sequele in nature. Therfore if any man would denie the Argument, M. Hardinge were neuer hable make it good. He might as wel, and in as good order reason thus: Every Kingdome, or Common Weale hath One Prince, or Magistrate to rule ouer it: Ergo, There muste be One Vniuersal Prince, to rule ouer the whole worlde. Or thus, Every Flocke of Sheepe hath One seueral Shepheard to ouersie them: Ergo, al the Flockes throughe the worlde ought to be ouersene by One Central Shepheard. Otherwise, M. Hardinge imagineth, this soule absurditie muste needes folowe, that the parte is bet-
ter Governed, then the whole.

M. Har. pa. 137. d

Addition. ¶ Here M. Hardinge answereth thus, I see no absurditie in this conclusion. And perhaps, when the mater is wel weighed, it maie seeme, the world was neuer in better state, then when it was gouerned by one good Emperour. The Answer. M. Hardinge why shoulde you so vaine-ly auouche vntrithe: What one Emperoure had euer the regiment of al the worlde: Where stode his Palace: What was his name: Why tel you such tales of those thinges, that neuer were: and you Certainely knowe, they neuer were.

In dedde the Emperours of Rome, after the time of Augustus Caesar, had a greate parte of the worlde vnder their handes. But the whole worlde you know, they neuer had: no, neither the halfe deale, nor the thirde, nor the fourthe parte of the worlde. Yet hauinge onely that they had, they grewe so Tyrannical, and so intolerable ouer theire Subiects, and so licentious, and monstrous in their liues that onelesse it be onely emonge the Popes, it is not possible to finde so many the like Examples of horroure in any State, or Kingdome of the worlde. From the Deathe of Augustus Caesar, vnto Theodosius, within the space of lesse then foure hundred yeres, moe then fourtie Emperours were slaine with violence, one of them seeking Traitorous meanes to murder an other. When the Princes estate was so vncertaine, and miserable, what maie wee thinke, was then the miserie of the people: Yet, saith M. Hardinge, The world was neuer in better state.

2. 3. 4.
In the fourth
Article, and in
the 18. and 19.
Distinctions.

The other three Reasons, touchinge the Prouidence of God, the Debatinge of questions in Faith, and conseruinge of Peace, and Vnitie in the Church, are answered already in my Former Replie to M. Hardinge. In dedde, I remember, to auouch al that M. Hardinge hath here saide, one sometimes wel inclined to that
side,

saide thus: Non videretur Dominus discretus fuisse (vt cum reuerentia eius lo-
quar)nisi Vnicum post se talem Vicarium reliquisset, qui hæc omnia posset: *Christe*
our Lorde should not haue seemed to haue dealt discretly (to speake it with reuerence) onlesse
he had leaste One sutch Vicare behinde him, that might haue donne al these things.

De Maior. &
Obedien. Vnam
sanctam, in
Glossa.

I graunt, Dissension, and quarrelles be the sower ended, when al thinges be
put ouer to one Man: So that the same one Man maie liue for euer, and stil conti-
newe in one minde, and neuer alter. But oftentimes one Pope is founde con-
trarie to an other: and sometimes one Pope hath benne founde contrarie to him
selfe. Pope Sabinianus woulde haue burnt al Pope Gregories Bookes: And, as it
is saide befoze, Pope Romanus vtterly abolished al the Actes of his Predecessoure
Pope Steuin: The same Pope Steuin vburied his Predecessour Pope Formosus,
and defaced, and mangled his naked carkeffe, and vtterly condemned al, that had
benne donne by him befoze: And Platyna giueth this general iudgement of them,
Nihil aliud isti Pontificuli cogitabant, quam vt Nomen, & Dignitatem Maiorum
suorum extinguerent: *These little Petite Popes had none other care in the worlde, but howe*
to deface the Name, and Estimation of other Popes, that had benne before them. And thus,
that one Pope liketh, an other misliketh: that one alloweth, an other condemneth.
And yet by M. Hardinges iudgemente, we haue none other rule to staie by in
doubtful cases, but onely the Will, and Pleasure of the Pope.

Platyna in sa-
bintana.
Sabellicus En-
neade. 9. Lib. 1.
Platyna, in ste-
phano sexto.
Platyna, in Ro-
mano. 1.

Additio.

Additio. ¶ Here M. Hardinge findeth great fault, for that I saie, Pope
Steuin defaced, & mangled Formosus his Predecessours naked carkeffe. The storie,
(saith he) maketh no mention of any sutch manglinge. For prouise whereof he allegeth
Sabellicus. *The Answer.* For trial hereof, I report me to Platyna. His wordes
be these: Hinc odium ortum est, &c. *Hereof grewe that hatred, that caused Pope Stepha-*
nus to practise sutch crueltie vpon the dead Body of Pope Formosus, for that in his life time
he had hindred him from the obtaininge of the Popedome. Martinus saith, that Pope
Stephanus was so wode, and so raged againste Formosus, that he haled his deade
carkeffe out of the graue, and caused it to be laide befoze him selfe, and others in
the Councel, and chopte of the two foresingers of his righte hande, and threwe
them out into the streame.

M. Har. pa. 139. &

Platyna. in ste-
phano. 6.

Stephanum tan-
ta rabie desce-
nisse.

Palmerius.

Dilanians.

Mattheus Palmerius Florentinus recordeth the same by these wordes: Stephan-
us, Formosi corpus Pontificalibus insignibus exuit: Deinde illud dilanians, omniq;
afficiens dedecore, manus eius proiecit in Tiberim: Pope Stephanus spoiled ad striped
Formosus his Predecessours Body out of his Pontifical robes: and after he had torne, and
rente the same Body, and abused it with al kinde of villanie, he chopte of bothe his handes, and
threwe them forth into Tiber.

Abbas Vrsberg.

Decollari pra-
cepit.

Luitprandus.
Memoriale His-
toriarum.

Abbas Vrspergensis saith further, Pope Stephanus commaunded the Car-
keffe of Pope Formosus to be beheaded. And the same Body striped out of his Holy
Robes, and spoiled of three fingers, to be thzowen sooth into the streame. The
same Storie touching the drowning of the carkeffe, is recorded also by Luitpran-
dus Ticinensis. In an olde Chronicle written in Parchement, intituled, Memo-
riale Historiarum, whiche I haue to shewe, there is added further: Quædam dictu
horribilia in illum fecit: Pope Stephanus Practised certaine things vpon Pope Formo-
sus, that are horrible to be spoken.

But perhaps M. Hardinge will refuse the Authozitie of these writers, and of
al others what so euer, and wil rather geue credite to Sabellicus, whome also he
bathe noted in his Margine. Let vs therefore see the reporte of Sabellicus. Thus
he saith, Stephanus Formosi cadauer iterum refossus, tanquam sic quoque Pati
aliquid atrocius posset, securi subiecit, corpus in Tiberim proijci iussit, vt sepultura,
& omni Humano honore careret: Pope Stephanus digged vp Pope Formosus his Pre-
decessours Body, and beheaded it, as mindinge to make it to feele more villanie, and threwe
out his carkeffe into the Tiber, that he might berene him of his Graue, and of al other Honour
dewe to a man.

Sabellicus En-
neade. 9. Lib. 1.

Al this notwithstandinge, M. Hardinge can diuise, howe to cut of the Popes
Heade,

Heade, howe to choppe of his handes, and fingers, howe to hale out his naked ear, kesse from the graue, howe to spoile it, and teare it, and so abuse it with sutch villanie, as maie not be spoken, and how to throwe the same out into a renninge streame to be deuoured and swallowed of the fishes, and al this to doe gentlye, and in good order, without any manner defacinge, or manglinge of his Body. And therefore he concludeth, as his manner is, in this friendly sozte, Leauē, leauē that il proprietie for shame, M. Jewel: adde not, diminishe not, &c.

Gregor. Lib. 4.
Epist. 34. 38.
Gregor. Lib. 4.
Epist. 76.

August. De Vera
Religione ca. 45
M. Har. pa. 141. d.

Howe be it, this, I trowe, is not the readiest waie to procure Peace, and to mainteine Vnitie in the Church. And therefore Gregorie saith of Iohn the Bishop of Constantinople, that claimed to him selfe this Vniuersal Power, Si hanc causam æquanimiter portamus, totius Ecclesiæ Fidem corrumpimus: Corruit Vniuersa Ecclesia à statu suo, si is, qui Vniuersalis dicitur, cadit: If wee quietly suffer this mater thus to proceede (that one Man shal be called the Vniuersal Bishop, wch saie not waies to mainteine Vnitie, but (wee overthrowe the Faith of the whole Church: If he, that is called the Vniuersal Bishop, happen to falle, the whole Church falleth from her state. Thus therefore, to allowe any one Man Vniuersal Authoritie ouer the whole Church, is a mater not beuonful, and profitable, as M. Hardinge sanctieth, but, as Gregorie saith, doubtful, and dangerous to the Church. For althoughe al the worlde either woulde, or coulde geue eare, and credite to one Man, yet were not that therefore alwaies Christian Vnitie. S. Augustine saith, Habet & Superbia appetitum quendam Vnitatis, & Omnipotentix: Pride it selfe hath a certaine desire of Vnitie, and of Vniuersal Power.

Addition. But M. Hardinge saith, Iohn the Bishop of Constantinople by this Title Vniuersal Bishop, meante to make him selfe the onely Bishop of al the whole worlde, that there shoulde be no Bishop, but him selfe alone.

The Answer. This answer were somewhat, if any Olde wriiter might be founde to saie the same: But your bare fantasie, M. Hardinge, as it maie appeare, oftentimes wanteth weight. And howe can you thinke it likely, that the Bishop of Constantinople, were he neuer so proude a man, woulde suffer noman to be a Bishop, that is to saie, neither to ordaine Priestes, nor to Excommunicate, nor to Absolve, nor to sitte in Councel, but him selfe alone: By what Euidence, by what recorde, by what practise of his parte, can you proue it: What pretie tales ye woulde tel vs, if we woulde heare you?

In dede the Bishop of Constantinople, although he were Ambitious aboue measure, yet he neuer, neither vsurped, nor claimed any other Authoritie in the Church, then that stithence hath bene vsurped and claimed by the Pope. For thus it is written welneare by al that haue recorded the Storie of Pope Boniface. 3. Institutum fuit, vt Ecclesia Romana esset Caput omnium Ecclesiarum: cum prius Constantinopolitana Ecclesia id vsurpare tentasset: It was then ordeined, that the Church of Rome shoulde be the Heade of al Churches: where as before the Church of Constantinople had claimed that title vnto her selfe. So saith Sabellicus, Græci illud decus ad se trahebant: The Greekes claimed the same Dignitie to them selues. The same Dignitie, he saith, that nowe is claimed by the Pope and none other.

Therefore M. Hardinge, al that you tel vs of One Onely Bishop throughout the whole worlde, excludinge al other Bishoppes, sauinge him selfe alone, is but a fable without face, or likelyhode of any truthe.

An other of M. Hardinges Reasons is this: The Church Labouringe here in Earthe muste resemble the Church of the Saintes Triumphinge in Heauen. But in Heauen God onely is the Governoure ouer the whole: Therefore, in the Church beneathe, the Pope likewise must nedes be Governour ouer the whole. Thus God muste be rated to Gouverne aboue, and the Pope beneathe: so, as one sometime saide, Diuisum Imperium cum Ioue Cæsar habet.

This is a balliant kinde of Argument. It holdeth from Heauen to Earthe: from Angelles to Menne: from God to the Pope.

But how knoweth M. Hardinge, what Orders of Angelles, & Archangelles there

Palmerius Vr-
pergensis.

Sabellicus En-
nead. 8. Lib. 6.

there be in Heauen: what they do: howe they deale: who ruleth: who are ruled: what Lawes, and Policies they haue amongst them: They saie, they would frame their Church accordinge to the Samplar: And yet good menne they neuer knewe, nor sawe the Samplar. But onely of them selues they imagine Common Weales, and Orders in Heauen: and accordinge to the same, they would shape, and fashion their owne Church in Earthe.

Additio.

Additio. Forsoothe (saith M. Hardinge) I maie easily knowe that, which is euident. For in the forth of Mattheu, Angelles waite on Christe: And in the 12. to the Hebrewes, there is mention made of thousandes of Angelles. *The Answer.* At this M. Hardinge we graunt. And Daniel saith further, *Thousand thousandes of Angelles Ministred vnto God, and tenne thousand thousandes stood before him.* But what is al this to proue your Orders? You saie, S. Paule nameth Thrones, Dominions, Principates, and Powers. You might haue added Archangelles, Cherubins, and Seraphins. But howe knowe you hereby, which Angel is highest in Order, and hath the Authoritie, and Souerainete ouer al the reste, that you maie applie this Heauenly Patern vnto the Pope. Unless you shewe vs this, you shewe vs nothinge, And caste faire coloures without a grounde. S. Augustine in this case, speaketh mode&lie of him selfe: *Quid inter se distent quatuor illa vocabula, Throni, Dominationes, Principatus, Potestates, dicant, qui possunt, si tamen possunt probare quod dicant. Ego me ista ignorare confiteor: What difference there is betwene these foure woordes, Thrones, Dominions, Principates, and Powers, let them telle vs, that be hable, so that they canne proue, that they telle vs. For my parte, I confesse, I knowe it not. If S. Augustine confesse, he knoweth it not, What we safely learne it of M. Hardinge?*

M. Hard. fol. 142.

Daniel. 7.

Coloss. 1.

August. in Enchirid. Cap. 38.

Howe be it, as little, as we knowe, or can knowe in these cases, yet hereof muste we be taught to learne our Obedience, and Subiection to the Pope: That, as God alone ruleth ouer, and ouer al the Heauens, so ought the Pope alone to rule ouer, and ouer the whole Earthe: And that, as al the Powers of Heauen caste of these Crownes, and crye Holy, Holy, Holy, vnto God, so ought the Powers, and States of the Earthe likewise to falle downe, and submitte them selues, and to yelde al Honoure vnto the Pope. If this be not your meaninge, M. Hardinge, then telle your tale plainly, that we maie knowe it.

The better waie, M. Hardinge, had benne, seeinge the whole mater hangeth onely vpon your fantasies, to saie, that God hath appointed one Principal Archangel to be Pope in Heauen: and al other Powers, Angelles, and Dominions, to be Subiectes. Thus mighte ye easily haue made your frame to agree with your Patern, and the one of your fantasies to answer the other.

For to saie, as you saie, God ruleth al in Heauen aboue: Therefore the Pope muste rule al in the worlde beneath, it is but a slender kinde of reasoninge. S. Augustine saith, *Quid aliud in Pompa huius mundi homo appetit, nisi Solus esse, si fieri possit, cui multa subiecta sint: Peruersa, scilicet, imitatione Omnipotentis Dei.* In the Vaine Pompe of this worlde what thinge els is it, that a man dooth desire, but, if it were possible, to make him selfe alone suche a one, vnto whome many thinges maye be obedient: and that by a peeuish countrefeitinge of God Omnipotent.

Angu. De Vera Religione. ca. 45

And this is it, that Gregorie saith of Iohn the Bishop of Constantinople: *Il- lum, videlicet, imitatur, qui spreta Angelorum societate, ascendere conatus est ad culmen Singularitatis: He foloweth Lucifer, who despisinge the fellowship of the Angelles, laboured to geate vp to the toppes of Singularitie, and saide, I wil mounte vp aboue the North, and wilbe like vnto the Highest.*

Gregori. Lib. 4. Epist. 78.

Terily, Dionysius writinge purposely of the Policie, and Government of the Church, and Comparinge the same with the Glorious Government of the Angels & powers in Heauen, yet neuer vttered one word of the Answersal Government of the Pope. Nay rather in a litle Treatise ioyned to the Councel of Late-

is

rane,

ran, out of this very place is fourmed an Argument to the contrarie: In Coelesti Hierarchia tota Congregatio Angelorum non habet Caput Vnum, præter solum Deum: Ergo, à Simili, in Ecclesiastica Hierarchia Hominum non debet esse Vnum Caput, præter solum Deum: In the Heauenty Governemante the whole Companie of the Angels hath none other One Heade, but onely God: Therefore of the like, in the Ecclesiastical Governemante amongst Menne, there ought not to be any One Heade, but onely God.

Addition.

Addition. Here, saith the *M. Hardinge*, I marueile, ye had the face to bringe this soorth. You shewe youre selfe to be shamelesse. *The Answer.* And why so impatiently, *M. Hardinge*? Mary (saie you) it is not there sette soorth for an Obiection against the Truthe. Neither do I saie so: nor do I vse it, as an Argument taken against the Truthe. It is laide soorth onely, as an Obiection against the Pope. Witwene the Pope, and Truthe there maie be a difference, as you knowe, and as it is euidente vnto the worlde. But you saie, It is answered in the nexte Chapter. I graunt you, it is answered in daide: but God wote full selenderly, as the rest. Yet neuerthelesse my saying is true. For thus I say, Out of this place is fourmed an Argumente to the Contrarie, that is against the Supremacie of the Pope. Beholde my wordes better, *M. Hardinge*. This onely I saie: I saie nomore. And that I saie, you knowe, is true. We were to blame therefore, thus without cause, and out of season to waste your choler.

M. Har. fo. 144.

Iosua for
Osee.

Neuerthelesse *M. Hardinge* is wel hable to fortifie al these thinges by the Authozitie of the Scriptures. And here in stede of the firste Chapter of the Prophete Osee, he allegeth the firste Chapter of the Booke of Iosua. And leaste thou shouldest thinke, it were onely a marginal erreure, brought in by some oversight of the Printer, as he vseth sometimes to excuse, and to shifte the mater, he hath thus laide it wide open in his owne text, Herof the Holy Captaine Iosue seemeth to speake. Howe be it, one erreure maie the better be dissembled amongst so many. Neither woulde I haue noted this oversight, were not *M. Hardinge* so immoderate in blaminge others.

In daide the Prophete Osee, and not the Holy Captaine Iosua, speaketh these wordes: but not, as *M. Hardinge* imagineth, of the state of al Christendome vnder One Pope, but of that Unitie, and Consent, that al the Faithful of the worlde, as wel Jewes, as Gentiles shoulde haue vnder One Christe: as it is moste euident by the whole discourse of the texte.

Osee Cap. 1.

as so from the
of Iosua.

Hieronym. in

Osee Cap. 1.

from the

Nicol. Lyra in

Osee Cap. 1.

Thus lie the wordes: The number of the Children of Israel shalbe as the Sande of the Sea shoare, that cannot be numbred: And it shal come to passe in the place, where it was saide vnto them, Ye are no people of mine, There shal it be saide vnto them, Ye are the Children of the Liuinge God. And the Children of Iuda, and the Children of Israel shal assemble together, and shal appointe vnto them selues one Heade. Upon whiche wordes S. Hierome writeth thus: Hec omnia fient, quia magnus est Dies Seminis Dei, qui interpretatur Christus. Al these thinges shal come to passe, bicause it is the great daie of the Seede of God, whiche Seede is expounded (not the Pope, but) Christe. Likewise Nicolaus Lyra, Congregabuntur Filij Iuda, id est, Apostoli: & Filij Israel, id est, Gentiles conuersi: Pariter, id est, in Vna Ecclesia: & ponent sibi Caput Vnum, id est, Christum: There shal assemble together the Children of Iuda, that is to saie, the Apostles: and the Children of Israel, that is to saie, the Heathens conuerted: Together, that is to saie, in One Church: and shal appointe vnto them selues One Heade, that is to saie, (not one Pope, as *M. Hardinge* would haue it, but) One Christe. S. Augustine expounding the same wordes saith thus: Recolatur Lapis ille Angularis, & duo illi parietes, vnus ex Iudæis, & alter ex Gentibus: Let vs remember that Corner Stone (that is Christe, and not the Pope) and the twoo Walles, the one of the Jewes, the other of the Heathens.

Augu. De Ciuitate. Li. 18. Ca. 28

Iohan. 10.

The other wordes, whiche *M. Hardinge* allegeth out of S. Iohn, Christe him selfe expoundeth, not of the Pope, but of him selfe: I am the good Shepheard: I yelde my life for my Sheepe: I knowe my Sheepe, and am knowne of them: I haue other Sheepe, that be not of this Flocke, Them must I bringe, that they maie heare my Voic: and so shal there be

one Shepheard, and one Flocke. These wordes Chrysostome expoundeth by the wordes of S. Paule: Vt duos conderet in Semetipso in Vnum Nouum Hoimnem: That he might woork two people into One newe Man (not in the Pope, but) in him selfe.

S. Augustine expoundinge the same saith thus, Duobus istis Gregibus, tanquam duobus Parietibus, Christus factus est Lapis Angularis: Vnto these two Flockes, as vnto twoo Walles (not the Pope, but) Christe was made the Corner Stone.

And what shoulde I allege any other the Olde Fathers? Nicolaus Lyra, as simple an Interpreter, as he was, yet he likewise saith the same: Fiet Vnus Pastor, id est, Christus: There shalbe One Shepheard, that is to saie, (not the Pope, but) Christe. Neither is M. Hardinge hable to shewe vs any Learned allowed Interpreter, Olde, or Newe, that hath expounded this place other wise.

Al these thinges notwithstandinge, as wel these wordes of Christe, as also the other of the Prophete Osee, M. Hardinge applieth onely to the Pope. The Pope muste be the Heade: The Pope muste be the Shepheard. Bothe Christe, and Osee prophesied these thinges of the Cloiste, and Kingedome of the Pope. Iuda and Israel shal chuse Christe to be their Heade: Al the Faithful throughe the worlde are one Flocke, and Christ is the Shepheard: Ergo, the Pope is the General Heade of the Uniuersal Church of God.

Butche Logique M. Hardinge is hable to teach vs: and with such seare, and reuerence can he vse Goddes Holy Word. And like as the Emperour Caligula sometimes toke of the Heade of his greate God Iuppiter, and set an other Heade of his owne: Euen so by these Interpretations, and Closers, M. Hardinge smiteth of Christe, the Onely Heade of the Church, and setteth on the Pope. For Iohannes de Parisijs (out of whome, or somme other the like, he hath borrowed this whole mater) nothinge doubteth to telle vs, that Christe is not, nor cannot be the Heade of this Body, or the Shepheard of this Flocke. And, lest M. Hardinge shoulde charge me with vntroie reporte, his wordes be these: Congregabuntur Filij Iuda, & Filij Israel, vt ponant sibi Caput Vnum: Et Iohan. 10. Fiet Vnum Ovis, & Vnus Pastor. Quod quidem de Christo intelligi non potest: sed de alio aliquo Ministro, qui praesit loco eius: The Children of Iuda, and the Children of Israel shal assemble togeather, so appointe vnto them selues One Heade: And in the tenth of Iohn, There shalbe made One Folde, and One Shepheard: Whiche thinge doubtlesse cannot be expounded of Christe: but muste be taken of some other Minister, that maie rule in his steede.

Thus we are taught, that Christe is neither the Heade of his owne Body, the Church: nor the Shepheard of his owne Flocke, but onely the Pope. For consider wel these laste wordes of Iohannes de Parisijs, Doubtlesse (saith he) Christ cannot be this One Shepheard. It muste needes be some other Minister (that is the Pope) that maie rule in steede of Christe. This One Shepheard, saith he, cannot be Christe. Then muste it Onely be the Pope. And yet Chrysostome saith, Qui nouit vitur Sacra Scriptura, sed ascendit aliunde, id est, non concessa via, hic non Pastor est, sed Fur: Who so euer vseth not the Holy Scripture, but commeth in an other waie that is not lawfull, (whiche is by false Closers, and Corruptions, so dothe the Bishop of Rome, and by such meanes hath wonne his Uniuersal Authoritie, as it is easy to be proued) he is not the Shepheard of the Flocke: he is the Theefe.

So saith S. Augustine, Ipsum characterem multi & Lupi, & Lupis imprimunt: The note, or marke of a Bishop many geue vnto Wolves, and be Wolves themselves.

M. Hardinge saith farther: For as mutche as Christe is Ascended into Heauen, and is now no more conuersant amongst vs in Visible forme, as he was before, it behoued some one man to be put in Commission for beaſtinge the charge, and takinge care of the whole Church. Therefore he saide vnto Peter, Feede my Flocke: Confirme thy Brethren. Firſt, what Aſcient Learned Father euer thus scanned the wordes of the Popes Commission? Or why dothe M. Hardinge auouche so greate a mater of him selfe onely, without farther Authoritie? And if this so large Commission be to feede, and to feede so many, why then dothe

heard &c.
Ephes. 2.
Chrysost. in Ioh.
han. Homil. 59.
Augu. in Iohan.
Tract. 47.

Nicolaus Lyra,
in Iohan. Ca. 10.

Sueton. Traquil.
in Caligula.

Iohan. De Parisijs,
de potestate Regia. & Papali, Cap. 3.

Chrysost. in Ioh.
han. Homil. 58.

August. Contra
Donatist. Lt. 6.
I. Q. 3. Vocantur
Canes.

the Pope Feede so litle: Or rather, why Feedeth he nothings at al: Or howe can he claime by Feedinge, that neuer Feedeth:

- Addition.** Here M. Hardinge hathe taken occasion of sundrie an-
M. Har. fo. 147. b. **sweares.** Firſte he ſaith, *Pascere*, is not a woorde, that ſignifieth to Feede onely, as you knowe, but alſo to rule, and gouerne. And there for *Homere* calleth the Kinge *Agamemnon* ποιμὲν λαοῦ, that is to ſaie, the ruler of the people. **The Anſwere.** Whether Chriſte by this worde, *Pascere*, meante Feedinge, or Gouerninge, it ſozceth not greatly. To quarrel for wordes, I haue no ſkil. But why is *Homere* the blinde Heathen Poete here alleged as an interpreter of Chriſtes meaninge? Or why is Kinge *Agamemnons* Feedinge, or Leadinge of his Subiectes brought in, to proue the Feedinge of the Pope? Certainly Chriſte ſaith to Peter, and to other his Diſciples, *Kinges haue power, and gouernemente ouer theire Nations. But it ſhal not be ſo amonge you.* The Feedinge that Chriſte meant, ſtoode not in Swerde, or Scepter, But in worde, and Doctrine. Therefore he ſaide to his Diſciples, *Goe into al the worlde, and preache the Goſpel to euery creature.* S. Paule ſaith, *Let a man ſo eſteeme vs, as the Seruantes of Chriſte, and the Stewardes of Goddes Myſteries.* And Chriſte him ſelfe ſaith, *My Sheepe heare my voice, and ſollowe mee.* He that is of God, heareth the Woorde of God. The manner of this Feedinge, S. Auguſtine expreſſeth thus: *Non te pascere cogita, ſed oues meas: Sicut meas pascit, non ſicut tuas: Gloriam meam in illis quaere, non tuam: Dominium meum, non tuum: Lucra mea, non tua: Thinke not to Feede thee ſelfe: Feede my Sheepe: Feede them as my Sheepe, not as thine owne: Seeke my Honour in them, ſeeke not thine: Seeke my owneſhip, and not thine: Seeke my gaires, and not thine owne.* This is likely to be the Feedinge, that Chriſte ſpake of.
- Howe be it, as it maie appeare by M. Harding, the Pope is not bounde to this kinde of Feedinge. It is ſufficient for him to be as *Agamemnon* was, that is, a Prince, and a Ruler of the people. God graunt, the wordes of the Prophete *Ezechiel* be not ſounde true in his Feedinge: *Woe be to the Shepherdes of Iſrael that Feede them ſelues.* The Prophete *Hieremie* ſaith, *Omnes Paſtores tuos pascet ventus: Winde, and vanitie ſhal feede al thy Feeders.* The Apoſtle *Iudas* ſaith, *They Feede them ſelues: They are Cloudes without water.*
- But M. Hardinge hathe here brought in *Chryſoſtome*, *Ambroſe*, *Arnobius*, *Pope Leo*, and *Pope Gregorie*, to proue the Authoritie of the Pope. The place of *Chryſoſtome* is alleged and answered once beſore. His wordes be theſe: *The charge to rule the whole Church was geuen to Peter.* S. *Ambroſe* ſaith, *Chriſtus Petrum Amoris ſui velut vicarium relinquebat: Chriſte leaſt S. Peter as the Vicare of his Loue.* To what pourpoſe theſe later wordes of S. *Ambroſe* are alleged, I can not tel. For it were harde for M. Hardinge, to reaſon thus, Chriſt made Peter the Vicare of his Loue: Ergo, the Pope is Lozde, & Feeder of al the worlde. Undoubtedly S. *Ambroſe* in that whole place hath not one worde, neither of one General Feeder, nor of Peters Succellour, nor of the Pope: Therefore M. Hardinge doth wel, thus to qualiſie the weakenesse of his euidence, for thus he ſaith, S. *Ambroſe*, ſaith in eſſecte, as mutche as I ſaide. And what is that: Verily, god Reader, in eſſecte it is as mutche as nothinge. S. Paule ſaith of him ſelfe, and others, *Legatione pro Chriſto fungimur: Wee are Embaſſadours, or Meſſingers for Chriſte*, that is to ſaie, Wee are his Vicares: And Chriſte ſaith to his Diſciples altogether, *As my liuinge Father ſente me, euen ſo doo I ſende you*, that is to ſaie, you are the Vicares of my Loue. Shal we therefore hereof conclude, that Paule, and euery of al the Diſciples had Aniuersal Power ouer the whole Church of God? M. Hardinge howe ſo euer the Pope Feede the people, you ſhould not Feede vs with ſuche Vanities. But *Chryſoſtome*, you ſaie, ſaith thus: *The charge to Rule the whole Church was geuen to Peter.* Theſe wordes are pregnant, and proue the pourpoſe. But as I haue tolde you, *Theodoretus* hathe wiſſten the like wordes of *Chryſoſtome* him ſelfe, *Chryſoſtomus Doctour Orbis terrarum: Chryſoſtome the Doctour or Maiſter of the Worlde.* Yet was *Chryſoſtome* therefore, neither Aniuersal Biſhop, nor Heade of the Church.
- Polwe*

Howe so; as mutche as you haue many times in one place alleged these selfe same wordes by Chrysostome spoken of Peter, as hauinge some special assistance in the weight of them, maie it please you therfore to consider, what wordes the same Chrysostome hath likewise vttered of S. Paule.

Thus therfore he saith, Hoc docet nos Paulus Magister Orbis : This thinge doothe Paule teache vs beeing the Maister of the Worlde. Againe, Paulo tribuitur cura omnium Ecclesiarum : non vnius, vel duarum, vel trium, sed omnium, quæ sunt in toto Orbe : Vnto Paule the charge of al Churches is committed : not of one, or two, or three Churches, but of al the Churches, that be in al the Worlde.

Againe, Paule beeing a Persequutoire, and a Blasphemer is made the Preacher of al Countreies, and ruleth the Church throughout al the Worlde.

Paule gouerneth, and ruleth the whole worlde: Paule was the Apostle of the whole compasse of the Earthe : Al the Worlde was committed to Paule: Paule had the ouersight: Paule was the Wardene of al the Worlde.

I passe ouer a greate number of other like sentences of Chrysostome, and others, whereof somme parte I haue touched somune otherwhere. And, what wil you conclude hereof, M. Hardinge : That Paule was the Heade of the Vniuersal Church : Doubtelesse these wordes, thus vttered of him, importe no lesse. But what wil you then do with S. Peter: for to sette two Heades vpon one Body, it were ouer mutche.

But to passe by, and to dissemble al that maie be spoken of Paule and Peter, what if the Pope him selfe geue the same stile, and Title vnto sundrie others inferiour Bishoppes: what if they be called the Querscers of the whole Vniuersal Church, and that euen by the mouth of the Pope him selfe: Marke therfore what Pope Eleutherius writeth to the Bishoppes of France: Vniuersalis vobis a Christo Ecclesia commissa est: The Vniuersal Church is committed to you by Christe: Will you therfore telle vs M. Hardinge, that the Bishoppes of France are the Popes of Rome : or, that they haue vniuersal power ouer al the Worlde: Thus you see, howe vainely ye busie your selfe, withdrawinge the good sayings, and sentences of the Holy Fathers from their meaninge.

Further you saie, Christe leaste not onely Peter, to be the Successoure of his Loue for his owne life onely, but also Peters Successours for euer, that is to saie, the Popes: for other Peters Successours, (you saie) wee knowe not. And, are you wel assured, M. Hardinge, that euery Pope is the Successoure, and heire of Chyistes Loue without exception: Woulde God they were. The worlde shoulde haue lesse cause to be offended. But Chyistes Loue passeth not by enheritance, or Succession of Sces. Who so euer is ready to geue him selfe for the flocke of Christe, be he Pope, or Bishop, or inferiour Priest, he is the Vicare of Chyistes Loue. In the ende hereof M. Harding of his modestie chargeth vs with boasting challenges, and bolde talkes, and pratinge in pulpites.

Againe, where learned M. Hardinge to reason thus : Christe is Ascended into Heauen: Ergo, the Pope is Heade of the whole Worlde: Or thus, Christe saide to Peter, Feede my Flocke: Ergo, the Pope hath Vniuersal Power ouer the whole Church of God : Howe can he make these Argumentes to holde, I wil not saie by Diuinitie, but by any reasonable shifte of Logique:

But ye saie, God speaketh not now vnto vs mouthe to mouthe: nor sendeth vs downe his Angels from Heauen: nor instructeth vs now by Visions, as he did others in the Olde times. What of that: wil it therfore solow, that al the worlde muste geue eare to the Pope : Nay, M. Hardinge, Chrysostome saith mutche better: Bicause God speaketh not now vnto vs in sutch familiare sorte, Ergo, Suam erga Homines amicitiam in nouare volens, quasi longè absentibus literas mittit, conciliaturus sibi Vniuersam hominum Naturam: Therefore, God minding to renew his fauoure towardes Man, sente (his Holy Scriptures, as it were) his Letters, thereby to re-

M. Har. pa. 145. b.
147. b. 151. b. 152. a.

Chrysost. in Genes. Homil. 7.

In Gene. Hom. 11.

In Iohan. hom. 11.

In Acta. hom. 53.

De Laudib. Pauli.

In I. Cor. Hom. 21.

In Sermon. De Eleemosyna.

De precat. li. 2.

Contra Iudeos.

Orat. 5.

Epist. Eleuth. ad Episcop. Gallia.

M. Har. fo. 145. b.

Chrysost. in Genes. Homil. 2.

Hebra. 1.
Galat. 1.

Ephes. 4.

*Keep this good lawe
which god hath
gave us by his
prophets.*

Cyprian. De
Simplicit. Prae-
latorum.

Cyprian. Lib. 3.

Epist. 13.

Galat. 2.

Ensch. li. 3. ca. 26

August. Epist. 28

In Concil. Late-
ran. sub Iulio.

In Concil. Late-
ran. sub Leone.

In Oratione
Stephani Puitas
censis.

Panormitan. De
Electis. Ca. Licet.

Gregor. Lib. 4.
Epist. 38.

De Maior. Ob-
edient. Vnam
sanct. in Glossa.

concile to him selfe al Mankinde. God speaketh not now unto vs by his Angels: but he hath already spoken unto vs, as S. Paule saith, by the mouth, and presence of his Only Sonne. And therefore he saith againe, If an Angel from Heauen would now Preache unto vs otherwise, then we haue receiued, wee should holde him accursed.

But for the Unitie, and quiet gouernemente of the Church of God, S. Paule saith, Christe Ascending about al the Heauens hath geuen (not One Uniuersal Pope to rule the whole, but) some Apostles, some Prophetes, some Euangelistes, some Pastours, some Doctours, for the persuinge of the Saintes, for the woorkes of the Ministerie, for the building vp of the Body of Christe, that wee maie al comme into the Unitie of Faith, and of the knowledge of the Sonne of God. By these meanes God thought it sufficient, to preserve his Church in Unitie, and neuer made mention of One Uniuersal Pope.

Therefore S. Cyprian saith, Vnus est Episcopatus, cuius a singulis in solidum pars tenetur: There is but One Bishoprike, parte whereof of every seneral Bishop is holden in whole. And againe, Ideo plures sunt in Ecclesia Sacerdotes, ut vno Heresim faciente, coeteri subueniant: Therefore are there many Bishoppes in the Church, that if one fall into Heresie, the reste maie healpe. Thus, when Peter walked not vprightly to the Gospel, Paule came with healpe, and reprovod him openly euen to his face: Thus Irenaeus reprovod Pope Victor: thus sundrie godly Fathers, haue reprovod others. Therefore S. Augustine saith, Deus docuit Petrum per posteriorem Paulum. A quocunque enim Verum dicitur, illo donante, dicitur, qui est ipsa Veritas: Thus God instructed Peter by Paule his punee, that was called after him. For by whome so euer the Trueth is spoken, it is spoken by his gifte, that is Trueth it selfe.

We saie, the Pope succedeth not Christe in al his Substance, that is to saie, in al his Power: neither hath there any sutch sonde sayeing benne vttered (saie you) at any time by the Diuines. If this be true, wherefore then be these wordes witten, and so wel allowed of in the Council of Laterane, Tibi data est Omnis Potestas, in Coelo, & in Terra? Unto your Holinesse al Power is geuen as wel in Heauen, as in Earthe. Wherefore is Bernarde so wel allowed to force the same farther with these wordes: Qui totum dedit, nihil excludit: He that hath geuen thee Al, hath excepted Nothinge. Wherefore is Panormitane allowed to saie, Papa potest omnia, quae Deus ipse potest: The Pope is hable by his power to doo, what so euer God him selfe can doo.

For the reste, M. Hardinge saith, One Kinge is hable to rule One Kingdome: Ergo, One Pope is hable to rule the whole Church. This Reason is very simple, and is answered before. Of the gouernement of Princes we haue dayly practise: But of Popes, that euer exercised this Uniuersal Dominion ouer the whole Church of God, M. Hardinge is not hable to shewe vs one. Or if he be hable to laie for the One, let him shewe him for his Credites sake. If there be not One sutch Example to be founde from the Ascension of Christe vnto this daie, then although the Pope had it in claime by Charter, yet hath he losse it by Non vsure. Well were it with him, if he were but a Member of Christes Body, and a Sheepe of his Flocke. S. Gregorie saide sometime to Iohn the Bishop of Constantinople, claiminge vnto him selfe the same Title, and thinkinge him selfe hable enough to rule the whole, Quid tu Christo Vniuersalis Ecclesiae Capiti in Extremi Iudicii responsurus es examine, qui cuncta eius Membra tibi met conaris Vniuersalis appellatione supponere? What answere wilt thou make in the trial of the Laste Iudgement, vnto Christe the Heade of his Uniuersal Church, that thus by the name of Uniuersal Bishop, seekest to bringe vnder thee al the Members of his Body?

Laste of al, M. Hardinge concludeth without premisses: Who so euer will not be ruled by this Shephearde, the Pope, is of the Herde of Antichriste. So saith one of the Popes hired Proctours: Quicquid Saluatur, est sub Summo Pontifice: What so euer Soule is saued, it is vnder the Pope. This one thinge beinge graunted, M. Hardinges whole cause passeth cleare.

But,

But God be thanked, it appeareth already to al them, that haue eyes to see, that wee haue not departed from the seruile Obedience of that See, but vpon iust cause, and good aduise. And in sutch sorte the Pope him selfe wil not denie, but it is lawfull for any Church to dissent from the Church of Rome. These be his wordes, whiche muste be holden for a Lawe: Quicquid sine discretionis Iustitiae contra Romanæ Ecclesiæ Disciplinam actum fuerit, ratum haberi nulla ratio permittit: What so euer thinge is donne without discretion of Justice, againste the Order of the Church of Rome, it maye not by any meane be allowed. By whiche wordes it appeareth, Ex contrario Sensu, By an Argumente of the contrarie, that, what so euer is donne by discretion of Justice, notwithstandinge it be againste the Order of the Church of Rome, yet ought it to be wel allowed.

Dist. 12. Non de-
cer.

Additio.

Additio. To this M. Hardinge answereth, If I had seene the folie hereof, I would neuer haue printed it for very shame. For the Close there, whiche other wheres he condemneth, as peltinge, and beggerly, saith thus: Here the Argumente of the contrarie sense is auoided, and taketh no place. But in dede, as it maie appeare, this worse Closer him selfe was voide of somewhat. For thus he concludeth, and that very wel, to M. Hardinges likinge, That without the Authoritie of the Church of Rome wee maie doo nothinge, be it neuer so iuste, and true, and neuer so mutche donne by discretion of Justice. Yet, good Reader, Truthe is Truthe, and one for euer, whether the Church of Rome wil allowe it, or no.

M. Har. pag. 155.

S. Ambrose saith, as in the same place he is alleged, Ego cum Romam venio, Sabbatum ieiuno: cum Mediolani sum non ieiuno: When I come to Rome, I faste on the Saturdaie: When I am at Millaine, I fast not. By theise wee see, that in the Church of Millaine the Saturdaie was not fasted: And yet did they wel, and accordinge to the discretion of Justice, & yet contrarie to the Order of the Church of Rome.

Dist. 12. Illa.

S. Augustine likewise in the same place saith, What so euer thinges are not contrarie, neither to the Catholique Faith, nor to good manners, they must be taken as thinges indifferent. Thus the Close, that M. Hardinge so mutche commendeth, is quite contrarie to the Texte. As for the Order of the Church of Rome, the Holy Catholique Fathers sometimes, as it maie appeare, haue little esteemed it. S. Hierome thereof saith thus vnto Euagrius, Quid mihi proferes vnius vrbs Consuetudinem? What bringest thou me the Custome of Rome, that is but one Cittie? As if he would saie, Is that order sufficiente to binde the whole Church of Christe? If ye reckon Authorities, the worlde is greater then the Cittie of Rome. This had benne proudly, and disdeignefully spoken, had the Order of Rome benne a sufficient direction for al the worlde.

Hieronym. ad
Euagrium.

S. Augustine saith, Ne Catholicis quidem Episcopis consentiendum est, sicubi forte falluntur, vt contra Canonicas Scripturas aliquid sentiant: Wee maie not geue our consente vnto any Bishoppes, be they neuer so Catholique, if they happen to be decemed, and to determine contrarie to the Scriptures.

August. De Vni-
tate Ecclesiæ. Ca.
10.

And Pope Pius 2. him selfe saith, Resistendum est quibuscunque in faciem, siue Paulus, siue Petrus sit, qui ad Veritatem non ambulat Euangelij: Wee are bounde to withstande any man to the face, be it Peter, be it Paule, yf he walke not to the Truthe of the Gospel.

Abbas vrsperg.
Pag. 443.

To conclude, where the Woulfe is broken in, it is beste for the worse Sheepe, to breake out. That the Woulfe was broken in, beside the cruel spoile, and raueninge of Christian Bloude, it is plaine by the wordes of S. Bernarde. For thus he speaketh thereof in Open Council, and in the presence of sundrie Bishoppes: Non custodiant Gregem Domini, sed mactant, & deuorant: They keepe not the Lordes Flocke: but they kille it, and deuoure it. Againe he saith, Propterea relinquamus istos, quia non sunt Pastores, sed Traditores: Therefore let vs leaue them: For they are not Pastours, but Traitors. And therefore God thus warneth vs in the like case: Exite de medio horum hominum, ne cum illis pereatis: Goe forth from the middes of those Menne, lest ye perishe al together.

Bernardus in
Concil. Remen.
In eodem Con-
cilio.
Numer. 16.

The o-
ther Apo-
stles equal
vvith Pe-
ter.

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The Defense of the Apologie of the

The Apologie, Cap. 3. Division. 3.

For al the Apostles, as Cyprian saith, were of like power among
them selues, and the reste were the same, that Peter was.

M. Hardinge.

Peters Power
Ordinarie.
The Apostles
power Extraor-
dinarie.
Peter is the
Shepherd: The
Apostles are
the Sheepe.
Manifest, and
mere Vntruths.
* Peter hath
Power to him,
and to his
Heires for euer:
The Apostles
haue Power
onely for terme
of Life.
Cyprian. De
Simplicitate Prae-
latorum.

Power is double, the one Ordinarie, the other by priuilege or Extraordinary. Ordinarie Power is that whiche continueth in one and the same course for euer. Accordinge to whiche Power Peter was Head of the Church, and his Successours after him. Power by Priuilege, or Extraordinary is that whiche is geuen besides the common course, by waie of dispensation. As where the other Apostles should haue receiued Ordinarily their Power from Peter, as who had Commission ouer al, bothe Lambes and Sheepe, amonge whome the Apostles had their place: Christe by special grace preuenteth ordinarie course, and maketh them for the time, and in their Persons equal with Peter in the office of Apostleship. Thus concerninge ordinarie Power, Peter is Head of the Apostles, and by that reason they are subiecte vnto him, as Sheepe vnto their Shepheard. But by Priuilege true it is, as S. Cyprian saith, They were of like power amonge them selues. * Nowe what oddes there is betwixt an Ordinarie auctoritie of iudginge geuen to any Officer, for him selfe, and his Successours in that Office for euer, and a special Commission for life time onely: so muche is betwixte Peter and the reste of the Apostles.

The Bishop of Sarisburie.

S. Cyprians wordes be plaine: Hoc erant vtique & Ceteri Apostoli, quod fuit Petrus, pari consortio praediti & Honoris, & Potestatis. Sed exordium ab Vnitate proficiscitur, vt Ecclesia vna monstratur: The reste of the Apostles were the same, that Peter was, al endewed with one fellowshipp bothe of Honour, and of Power. Yet the Beginninge is taken of One, to shewe, that the Church is One. But al these wordes, be they neuer so plaine, are some thisted by a Pretie Distinction, such as neither S. Cyprian, nor any other Learned Father, or Doctor euer knewe.

We are taught here to vnderstande, that there are two Powers: The one Ordinarie, the other Extraordinarie. By Ordinarie Power, saith M. Hardinge, that is to saie, by Order, and of Common Course, Peter appointed al the reste of the Apostles, and gaue them Authoritie. And Christe also likewise gaue them Authoritie, but by Extraordinarie Power, that is to saie, besides Order, & out of Course. So, to vtter the matter in plainer wise, Peter gaue power to the Apostles by his vsual Authoritie, and by betwee fourme of Lawe: But Christe gaue them Power, as M. Hardinge saith, Onely for the time, and by waie of Dispensation, and besides the Lawe. And thus Peter is the Ordinarie Heade of the Apostles: Christe is their Heade too, how be it, not in like sorte, but Extraordinarie. For, as touching Order of governmente, Peter is the Shepheard, and the Apostles are the Sheepe. Al other the Apostles holde their Power, as by Copie, for terme of Life: Peter onely holdeth the same in Fee Simple, to him, and to his Heires for euer.

And, good Christian Reader, least thou shouldest thinke, I haue in scoorne, and wilfully wrested M. Hardinges wordes, whiche other wise might be vttered by him in some sober meaninge: maie it please thee by these fewe to consider, what certaine others of that side haue vttered, and published, touching the same.

Petrus de Palude
De Potestate Apo-
stolor. Ar. 2.
Petr. de Palude
in eodem Arz.

Petrus de Palude saith thus: Dico, quod nullus Apostolorum, praeter Petrum, factus est à Christo Episcopus: I saie, that none of the Apostles, sauinge onely Peter, was made Bishop by Christe. And againe, Videretur, in Nouo Testamento, quod alij Apostoli à Christo Nullam Potestatem Iurisdictionis receperunt: & per consequens relinquuntur, quod Omnis Potestas Iurisdictionis, quam habuerunt Apostoli, Specialiter post Christi Ascensum, fuit collata eis à Petro: It would appeare, that in the Newe Testamente the reste of the Apostles receiued no manner Power of Iurisdiction at Christes handes: and so consequently it foloweth, that al the Power of Iurisdiction, that the Apostles had, specially after Christes Ascension, was geuen vnto them by Peter. Againe, he imagineth God the Father thus to saie vnto Christe: Constitues eos Principes, non per te, sed per tuum Vicarium: Thou shalt make the Apostles gouernours ouer al the Earth, not by thee selfe, but by Peter thy Vicare. And againe, Paulus, & alij Apostoli à Petro, non debuerunt praedicare in Ecclesia Specialiter Petro commissa, nisi de eius licentia.

Petr. de Palude
In eodem Cap.
Petr. de Palude
De Potestate Cu-
rator. Ar. 6.

licentia. Vnde à Christo habuerunt idoneitatem: à Petro autem Authoritatem: Paule, and the other Apostles mighte not Preache in the Church committed vnto Peter, but with Peters Licence. For of Christe they had onely Habilitie: but of Peter they receiued Authoritie.

In like manner writeth Pope Nicolas, Petrum in Consortium Individuæ Trinitatis assumptum, id, quod ipse erat, Dominus voluit nominari: Our Lorde tooke Peter into the Fellowship of the Holy Trinitie, and woulde haue him called the same, that he was him selfe.

By sutch Amplifications, and outrage in speache, it would appeare, Christe were Peters Vicare: and not Peter Vicare vnto Christe. In this Sense, and meaninge M. Hardinge seemeth to saie, that by Ordinarie, and common Course of Lawe, the Apostles had al their Power, not from Christe, but onely from Peter.

But here M. Hardinge vnwares falleth into a marvellous inconuenience. For, these thinges thus graunted, it must needs folow, that duringe the time of Christes aboade in Earthe, the Apostles had no manner Ordinarie Power at al: neither to Preache, nor to Baptize, nor to Binde, nor to Lose. For Heracus a Doctour of M. Hardinges side, saith thus, Sciendum, quod, cum Christus conuersabatur cum hominibus, non fuit alius Papa præter ipsum: nec Petrus tunc habuit potestatem Papalem: Wee muste vnderstande, that while Christe was conuersant amongst menne in Earthe, there was none other Pope, but he alone: Neither then had Peter the Popes Authoritie.

So likewise saith Petrus de Palude: Non decebat esse simul, nisi Vnum Summum Pontificem. Vnde, Christo Ascensuro, debuit Petrus fieri Episcopus Summus, & non antea: It was not meete there shoulde be more then one Highest Bishop at one time. Therefore, when Christe was ready to Ascende into Heauen, it was conuenient to make Peter the Highest Bishop, and not before.

For so longe time, Christe coulde not geue his Apostles any Ordinarie Authority: for M. Hardinge telleth vs, that his Power herein was Onely Extraordinary: Of the other side, Peter coulde geue them none: for as Heracus, and Paludensis saie, Antil Christes Ascension he was not Pope.

But to leaue these vaine Fantasies, not worth the hearinge, S. Paule wil soone remoue al these doubtles. Thus he writeth of him selfe: Paule the Apostle, not of Menne, nor appointed by Menne, but by Iesus Christe, and God the Father. And S. Chrysostome hercof writeth thus, Paulus nihil opus habebat Petro, nec illius egebat voce: sed Honore Par erat illi. Nihil enim hic dicam amplius: Paule had no manner of lacke of Peter: nor stode in neede of his voice, or allowance: but in Honour was his Fellowe. For I wil here saie no more. His meaninge is, He was his better.

Howe be it, what neede wordes: Set contention aparte: the case is cleare. For it was not Peter, that breathed ouer the Apostles: It was not Peter, that saide vnto them, Goe to the losse Sheepe of the house of Israel: Receiue the Holy Ghost: Goe into al the Worlde, and Preache the Gospel. Al this Power was geuen them by Christe alone, and not by Peter.

Nowe, where as M. Hardinge teacheth vs, that Peter was the Shepheard, and the Apostles the Sheepe, makinge them al as mutche inferiour vnto Peter, as the Sheepe is inferiour vnto the Shepheard. S. Hierome saith, notwithstanding he graunte, that of the twelue Apostles One was chosen, that, a Heade beinge appointed, occasion of discorde mighte be remoued, yet he saith, Super Petrum fundatur Ecclesia: Licet id ipsum in alio loco super Omnes Apostolos fiat, & cuncti claues Regni Cœlorum accipiant, & Ex Aequo super eos Ecclesiæ fortitudo solidetur: Yee will saie, The Church is founded vpon Peter. Notwithstandinge in an other place the same thinge is donne vpon al the Apostles: and al receiue the keyes of the Kingdome of Heauen: and the strength of the Church is founded Equally vpon them al. Likewise the Learned Father Origen saith, Quod si super vnum illum Petrum tantum existimas ædificari totam Ecclesiam, quid dicturus es de Iohanne Filio Tonitruui, & Apostolorum vnoquoque: If thou thinke, the whole Church was builded onely vpon Peter,

Extra. De Elect.
& Electis potest.
Fundamenta.

Heracus. De Po-
testate Papæ,
His suppositis.

Petr. de Palude
De Potestate Apo-
stolorum.

Gal. 1.

Chrysost. in Epist.
ad Galat. Cap. 2.

Iohn. 20.

Marke. 16.

Hierony. Aduer.
Iovinian. Li. 1.

Origen. in Mat.
the. Tracta. 2.

whas

Chrysost. in Mat-
the. Homil. 83.

M Har. pa. 157. b

Chrysost. Ad Ro-
man. Homil. 18.

Gregor. 1. Reg.
Lib. 4. cap. 4.

Chrysost. De Lau-
dib. Pauli Ho. 3.

Chrysost. in Mat-
the. Homil. 66.

August. Epist. 86.

August. in Epist.
Ad Galat. Ca. 2.

Gloss. Galat. 2.

Galat. 2.

What wilt thou then saie of Iohn the Sonne of the Thunder, and of enery of the Apostles? Therefore S. Chrysostome of Peter saithe thus: Duplex crimen erat: tum quia repugnauit, tum quia ceteris seipsum praposuit: Peter was in double faulte: bothe for that he withstoode Christe, and also for that he set him selfe before the reste.

Addition. It maie be saide, These wordes are not specially spoken of the Superiortie of S. Peter. Al this I graunte. Yet by the same wordes he is blamed for settinge him selfe before the reste. But in the same Homilie Chrysostome calleth Peter, Verticem Apostolorum: The Head of the Apostles, saithe M. Hardinge. So dothe the same Chrysostome calle Elias, Caput Prophetarum, The Heade of the Prophetes. Yet had not Elias therfore al other Prophetes in subiection. S. Gregorie calleth Paule, Caput Nationum, The Head of Nations: And Chrysostome saithe, Paule was in a manner the Common Father of al the worlde. Againe he saithe, Nullus Paulum antecedit. De ea re nemo omnium dubitat: Noman bathe place before Paule. And thereof noman doubteth: Yet was not Paule therfore the Bishop of Rome.

S. Augustine maketh Peter Fellowe, and Equal vvith the other Apostles: Inter se concorditer vixerunt Petrus, & Condiscipuli eius: Peter and his Fellowes liued agreeably together. And againe, Christus sine personarum acceptione hoc dedit Paulo, vt Ministraret Gentibus, quod etiam Petro dederat, vt Ministraret Iudæis: Christe without any choise of Personnes, gaue the same (Authoritie) to Paule, to Minister amongst the Heathens, that he gaue to Peter, to Minister amongst the Jewes. And the very Ordinarie Glose geueth these wordes to S. Paule: Non didici ab alijs, tanquam à Maioribus: sed contuli cum illis, tanquam cum amicis, & Paribus: I learned not of (Peter, and) others, as of my betterers: but I had conference with them, as with my Equalles, and Frenedes. Likewise Paule him selfe saithe, Iacobus, Petrus, Iohannes, qui videbantur Columnæ esse, dextras dederunt mihi, & Barnabæ Societatis: Iames, Peter, and Iohn, that seemed to be the Pillers, gaue vnto me, and Barnabas the righte handes of Fellowship: Whiche the Glose expoundeth thus, Societatis, id est, Aequalitatis: Of Fellowship, that is to saie, of Equalitie.

Therefore, notwithstandinge M. Hardinges Ordinarie, and Extraordinarie Distinctions, S. Cyprians wordes are plaine, and true, The reste of the Apostles were euen the same (in Authoritie) that Peter was, al endewed with One Fellowship, bothe of Honoure, and of Power.

The Apologie, Cap. 3. Diuision. 4.

And that it was saide indifferently to them al, Feede yee: indifferently to them al, Goe into the whole worlde: indifferently to them al, Teache ye the Gospel.

M. Hardinge.

* Vntruth most
vaine, and ma-
nifest.

VVee denie, that it was saide indifferently to them al, Feede ye. Yea, or that it was saide at al, Feede ye. * To Peter, and none els was it saide, Feede my Lambes, Feede my Sheepe. VVhich woordes of Feedinge so singularly spoken to Peter in the presence of the other Apostles, prooueth, that it was not indifferently saide to al, Feede ye. That they were sente into the whole VVorlde, and that they were commaunded to teache, and in that respect also to Feede, wee confesse vnder the distinction of Ordinarie and Extraordinarie Power before mentioned.

The Bishop of Sarisburie.

It forceth not greatly, what M. Hardinge denie, or graunt, hauinge neither Reason, nor Authoritie, but onely his owne. But if Power were not geuen indifferently to al the Apostles, tel vs then, as touchinge Feedinge, wherein is the oddes: What had Peter more: What had the others lesse: Or what Old Doctor, or Learned Father euer saue this Difference?

Addition. Here M. Hardinge Onely crieth out, Impudencie, and Shame vpon vs: and sheweth nothinge. And no greate marueile. For nothing was to be shewed.

Christe saide equally vnto them al, Receiue the Holy Ghoste: Whose Sinnes yee forgene, they are forgiven: Goe into the whole World: Preache the Gospel to enery Creature.

These

M Har. pag. 159.

W

Additio

Additio

W

W

Additio

W

W

Iohann.

Mark

Additio

homines
sunt dif-
ficultes

These wordes pertain equally vnto al. Peter had nomore the Holy Ghoste, no more Power to forgiue sinnes, nomore Commission to goe into the whole Worlde, nomore Authozitte to Preache the Gospel, then others had.

M. Hardinge saithe, To the reste of the Apostles it was not saide at al, Feede yee. To Peter, and to none els, was it saide, Feede my Lambes: Feede my Sheepe.

John. 21.

Marc. 13.

Additio. ¶ Yet the Ancient learned Father Origen, speaking namely of these wordes, Vpon this Rocke wil I builde my Church: And, To thee wil I geue the keyes of the Kingdome of Heauen, saithe thus, Hæc velut ad Petrum dicta, sunt omnium Communia: These wordes beeing spoken as vnto Peter, are common to al the Apostles. These wordes saithe he, are not spoken directly, or onely vnto Peter, but, As vnto Peter. And the other Apostles haue the keyes, and are the Rocke as wel as Peter. If this be true, as it is, with what god countenance then can M. Hardinge so boldly telle vs, To Peter, and none els was it saide, Feede my Lambes, Feede my Sheepe.

Origen. in Matthe. Tracta. 1.

And S. Hierome saith, as it is before alleged, Al the Apostles receiued the Keyes of the Kingdome of Heauen: and the strength of the Church was built Equally vpon them al. S. Paule saith: What is Apollo, what is Paule, but the Ministers of Christe, through whom ye haue beleened? Paule hath planted: Apollo hath watered. He that planteth, is nothinge: He that watreth, is nothinge. Chrysostome saithe: Angeli, quamlibet magni, tamen Serui sunt, ac Ministri: The Angels of God, be they neuer so great, yet are they but Seruantes, and Ministers. Therefore, to conclud, he saith: Ne Paulo quidem obedire Oportet, si quid proprium dixerit, si quid humanum: sed Apostolo Christum in se loquentem circumferenti: Wee maie not beleue Paule him selfe, if he speake any thinge of his owne, or of worldly reason: but we must beleue the Apostle bearinge about Christe speaking within him.

Hierony. contra Iouinian. Lib. 1. 1. Cor. 3.

Chryso. in Epist. Ad Gala. Ca. 1. Chrysost. in Epist. Ad Timoth. 2. Romi. 2.

Additio. ¶ This is your owne badde stuffe (saith M. Hardinge) and proueth nothinge. The Answer. What stuffe it is, how mutche it weigheth, and how wel it proueth, I wil not strue: but leaue the iudgemente vnto the Reader. Thus mutche, I trowe, at least it proueth, That the Church was equally built vpon al the Apostles, as wel vpon Iames, or Iohn, as vpon S. Peter: For so saith S. Hierome: And that Christes wordes, spoken as vnto Peter, were common to al: For so saith Origen. This, M. Hardinge, was my pourpose to proue: And this, I thought, had benne sufficient. It proueth, that in the Apostleship, Peter, & Paule, and the reste of the Apostles were al one, and so one of them not so farre inferiour to an other, as is imagined. It proueth, that Peter, and Paule, as touchinge their personnes, and offices of Plantinge, and Watringe, were bothe nothinge. For so saith S. Paule, He that planteth is nothinge: And he that watreth, is nothinge. And what great difference in dignitie can you finde, M. Hardinge, betwene nothing, and nothinge? If Peter, that chosen vessel, that planted Christes Church, be nothinge, what then is he, that hath rooted vp al thinges, & planteth nothinge?

M. Har. pag. 126.

1. Cor. 3.

The Apologie, Cap. 3. Diuision. 5.

And, as Hierome saith, Al Bishoppes where so euer they be, be they at Rome, be they at Eugubium, be they at Constantinople, be they at Rhegium, be al of like Preeminence, and of like Priesthood. And, as Cyprian saith, There is but one Bishoprike, and a prece thereof is peritely and wholly holden of euery particular Bishop.

Ad Euagrium.

De simpl. Prælator.

M. Hardinge.

The Interpreter, not without the wil and aduise of this Defender, hath altered the Sense of the Latine, as the Authour of the Latine hath altered the wordes of S. Hierome. For neither speaketh S. Hierome of Bishoppes in the plural number, neither saith the Latine Apologie, that the Bishoppes be al of like Preeminence, whiche this Translation hath, but of the same Merite, and of the same Priesthoode. VVith the worde Preeminence guilefully shifted into the sentence in place of this worde Merite, these false players thought to winne the Game. That is, that al Bishoppes, after the minde of S. Hierome be of like Preeminence, and so that al be of like Power, and auctoritie, and none aboute other.

Vntruth: Reade the Answer.

Concerninge the place alleged, S. Hierome in an Epistle to Euagrius speakinge against that, a particular

* This was no
parte of the
question.

* Vntrithe: For
the B. of Rome
is equal with
the other foure
Patriarkes, as
shal appeare.

* Vntrithe: For
Christe neuer
gaue the Pope
any sutch
charge.

* Vntrithe: For
Christe neuer
gaue sutch or-
der.

* Vntrithe: For
it hath not al-
waies beane
obserued.

* Vntruth with
out any likeli-
hoode, or re-
garde of truth.

particular custome of the Church of Rome should Preiudicate the Auctoritie of the whole world, in preferringe Deacons before Priestes, compareth Bishoppes of greate Cities and litle Townes together, and saith, that as touchinge the Honour, Dignitie, and Power of Bishoply Order and Office, and of Priesthood, as good and as greate a Bishop in that respect is the One, as the other: and that the Bishop of Eugubium, and Rhegium, two litle Townes in Italie, and of Thebes an other litle Towne in Egypte, are Bishoppes and Priestes, and haue as greate * Merite in regarde of any their Vertues, and as greate Power concerninge the order of Priesthood, as the Bishoppes of Rome, of Constantinople, of Alexandria. Yet as touchinge Power and Auctoritie of regiment, the Patriarkes of Constantinople, Alexandria, and Antiochia be aboue Bishoppes of other Dioceses, and the Bishop of Rome Peters Successour is * aboue al. For we beinge many are one Body in Christe, and every man amonge our selues one an others members. This knotte requireth a ritutual Epist. A mon-
consent of the whole Bodie, but chiefly the concorde of Priestes: amonge whome although digni- Bishoppes
tie be not common to them al, yet order is general, as Leo writeth. For euen amonge the moste Bishoppes
Blessed Apostles (saith he) in likenesse of Honour there was oddes of Power. And whereas the E- is dis-
lection of them al was equal, yet to One was it geuen to be ouer the reste: Our of whiche platte of Power
rose the distinction also of Bishoppes, and with greate Providence it hath benne disposed, that with li-
al shoulde not take al vpon them, but that in euery prouince there shoulde be one, who mighte restle of
firste geue his sentence amonge his brethren: and againe, that in the greate Cities some shoulde Honour
be ordeined for takinge vpon them matters of greater care, through whome the charge of the V-
niuersal Church shoulde haue course to the one see of Peter, and that nothinge shoulde euer dis-
sent from the Head.

How great and Honorable so euer the rounge is, that any Bishoppe is placed in, be he Archbi-
shop, Metropolitane, Primate, Patriarke, or Pope him selfe: He is nomore a Bishop, then any other
of those, who occupie the lowest rounge. The diuersitie consisteth in this, that they are called to
parte of charge in sundry proportions, as the Bishoprikes are greater or lesser: the Pope hath com-
mitted vnto him * the charge of the whole Folde of Christe, and hath the fulnes of Power. For if al
were of like Power, as these Defenders teach, Vnitie could not be mainteined. VVherefore * by
very order of Christe him selfe it hath benne ordeined, that matters touchinge Faith and Religion,
at least suche as be weighty, be referred to that one Prince of Pastours, who sitteth in the chaire of
Peter, the Highest Bishop, whiche hath * alwaies benne donne and obserued from the Apostles
time to our daies by Catholikes, and not seldome also by Heretikes.

The sentence that this Defender alleageth out of S. Cyprian, it seemeth he vnderstoode it not.
Ye saie, that a peece of that one Bishoprike is perfectly and wholly holden of euery particular Bi-
shop. But what meane ye by that? If by this woorde, *In solidum*, perfectly and wholly holden, ye
meane, that euery particular Bishop is a Bishop without dependinge of any other, then ye speake
against the woordes yee bringe out of S. Cyprian. VVho saith, that as there are many beames of
one Sunne, many boughes of one roote, many Riues of one Fountaine: so there are many Bi-
shoppes of one Bishoprike. Therefore this Bishoprike is vnto particular Bishoppes, as the Sunne,
as the Roote, as the Fountaine. * VVhat the Fountaine, roote, and Sunne of this Bishoprike is, S.
Cyprian declareth a litle before, shewing that it was saide to Peter, To thee I wil geue the keyes of
the Kingedome of Heauen. And, Feede my Sheepe.

The Bishop of Sarisburie.

Here M. Hardinge chargeth vs with twofold of his owne common faultes: First
with Corruption: next with Ignorance. With Corruption, in the wordes, and
sense of S. Hierome: with Ignorance, in the place of S. Cyprian. But if we be
hable sufficiently, and truly to answer both, I trust, M. Hardinge shal haue
no greate cause, mutche to vaunte him selfe, either of his plaine dealinge herein,
or of his knowledge.

And here, to dissemble these childlike caullations of the alteringe of Num-
bers, the Singulare into the Plural: and of the changinge of this worde, *Merite*,
into this worde, *Preeminence*: whiche greate faulte, if it were any, by M. Har-
dinges owne Confession, proceeded onely from the Interpreter, and not from the
Authour: I saie, to dissemble, and to passe by al these saely quarrels, what S. Hier-
ome meante hereby, Erasmus a man of great Learninge, and iudgement, expoun-
deth thus: Hieronymus æquale videtur omnes Episcopos inter se, perinde quasi om-
nes ex æquo Apostolis successerint. Nec putat vllum Episcopum alio minorem esse,
quod sit humilior: aut Maiorem, quod sit Opulentior: Nam æquat Eugubensem
Episcopum cum Romano. Deinde non putat, Episcopum quouis Presbytero præ-
stantiorem esse, nisi quod ius habeat Ordinandi: Hierome seemeth to marche al Bi-
shoppes together, as if they were al equally the Apostles Successours. And he thinketh not any
Bishop to be lesse then other, for that he is poorer: or greater then other, for that he is richer.

For

*Erasm. in Schol.
in Epist. ad Eva-
grium.*

Add
2

The dis-
sine bi-
tweene
shoppes
wherein
confide

De Sin-
ciate bi-
latoun

Additio
17

For he maketh the Bishop of Eugubium (a poore towne) equal with the Bishop of Rome. And farther he thinketh, that a Bishop is no better then any Priest, sauinge that the Bishop hath Authoritie to Order Ministers.

Additio.

Addition.

¶ Hereto M. Hardinge answereth thus: Erasmus, saith within five lines following, that the Metropolitan hath a certaine Dignitie and Iurisdiction aboue other Bishoppes. Take the one, (saith he) with the other.

M. Hard. 164 a.

The Answer.

I am contented, M. Hardinge, Erasmus saith, The Metropolitan had a Dignitie aboue other Bishoppes. But he saith not, The Bishop of Rome had Iurisdiction ouer al Bishoppes throughout the worlde. In S. Hieromes time there were, Metropolitans, Archebishops, Archdeacons, and others. But Christe appointed not these distinctions of Orders from the beginninge. These names are not founde in al the Scriptures. This is the thinge, that we defende. S. Hierome saith, Sciant Episcopi &c. Let Bishoppes vnderstande (wherunto we adde further, let the Bishoppes of Rome them selues vnderstande) that they are in authoritie, ouer Priestes, more by custome, then by order of Goddes Truthe. These be S. Hieromes wordes, truly translated. What he meante thereby I leaue to the iudgement of the Reader. Erasmus likewise saith, in the selfe same place aboue alleged: Quod Episcopo minus tribuit Dignitatis &c. Whereas S. Hierome yeeldeth lesse Dignitie, and Authoritie vnto Bishoppes, then now a daies they seeme to haue, we must vnderstand, he spake of that time, wherein he liued. If he had seene our Bishoppes, that now be, he would haue saide otherwise. For nowe the Pope claimeth a power aboue al the powers in Heauen, and Earthe: as it is written in the Council of Laterane. Againe Erasmus in another place speakinge hereof, saith thus: Sanctus vir ingenuè fatetur, Episcopum Romanum non esse ceteris Episcopis sublimiorem Sacerdotio, sed tantum opibus: This Holy man S. Hierome saith plainly, and freely, and as he thinketh, that the Bishoppe of Rome is aboue other Bishoppes, not by Bishoprike, but onely by Richesse. By his Richesse onely, M. Hardinge, Erasmus saith, the Pope is aboue other Bishoppes. By Richesse onely, (he saith) not by righte of Goddes Word: not by Vertue, not by Learninge, not by diligence in Preachinge: but onely by Richesse. Nowe it maie please you, to folowe your owne rule, and to late the one sauinge to the other.

Hieron. in Epist. ad Titum, Ca. 1.

Erasm. in schol. in Epist. ad Euangrium.

sub Leone, sessio. 10.

Erasm. in Apost. loc. 1. ad Rom.

Hieronym. ad Euangrium.

But S. Hieromes wordes are plaine of them selfe, and haue no neede of other Expolitour. Thus he writeth: Quid facit, excepta Ordinatione, Episcopus, quod Presbyter non faciat? Nec altera Romanæ Urbis Ecclesia, altera totius Orbis existimanda est. Et Gallia, & Britannia, & Aphrica, & Persis, & Oriens, & India, & Omnes Barbaræ Nationes Vnum Christum adorant: vnam obseruant regulam Veritatis. Si Autoritas queritur, Orbis maior est Vrbe. Vbicunque fuerit Episcopus, siue Eugubij, siue Constantinopoli, siue Alexandria, siue Tanai, eiusdem Meriti, eiusdem est Sacerdotij. Potentia diuitiarum, & paupertatis humilitas, vel sublimiorem, vel Inferiorem Episcopum non facit. Coeterum omnes Apostolorum Successores sunt. Quid mihi profers Vnius Urbis consuetudinem? What doothe a Bishop, sauinge onely the Orderinge of Ministers, but a Priest maye doo the same? Neither maie we thinke, that the Church of Rome is one, and the Church of al the worlde beside is another. Fraunce, Englande, Aphrica, Persia, Leuante, India, and al the Barbarous Nations worshop one Christe, and keepe one rule of the Truthe. If yee seeke for Authoritie, The whole world is greater then the Cittie of Rome. Where so euer there be a Bishop, be it at Eugubium, be it at Rome, be it at Constantinople, be it at Rhegium, be it at Alexandria, be it at Tanais, they are al of one worthinesse, they are al of one Bishoprike. The Power of Richesse, and the basenesse of Pouertie, maketh not a Bishop either Higher or Lower. For they are al the Apostles Successours. What bringe you me the Custome of Rome, beinge but one Cittie?

Additio.

Addition.

¶ Here M. Hardinge findeth great faulte, for that I haue translated these wordes, Eiusdem Sacerdotij, Of one Bishoprike, & not, as he would haue it, Of one Priesthoode. God wote a very simple quarrel. Let him take, whether

he

he

*Erasm. aduersus
Albert. pium.*

be liketh best: if either other of these wordes shal serue his turne. Erasmus saith, Id temporis idem erat Episcopus, Sacerdos, & Presbyter: These three names at that time were al one.

Nowe, if M. Hardinge wil steale awaie in the darke, as his manner is, and saie, that S. Hierome spake onely of the Merite of Life, or of the Office of Priest- hode, lette some man telle him, that this was no parte, neither of the question moued, nor of the answere of S. Hierome: And S. Hierome in plaine, and ex- presse wordes saith, Si Authoritas quaritur, If vvee seeke (not for Merite of Life, but) for Authoritie in gouernmente, therein the whole worlde is greater then the Cittie of Rome. M. Harding imagineth, S. Hierome spake onely of, I know not what: but S. Hierome him self saith, he speaketh namely of Authoritie.

And whereas M. Hardinge is so highly offended with the chaunginge of this worde, Merite, into this worde, Preeminence, and saith farther, that these false Platers thought thereby to winne the game, it maie please him to remem- ber, that, howe so euer the game goe, S. Hierome him selfe plainly plaide the selfe same game: I meane, that S. Hierome vsinge this worde, Merite, without question meante, Preeminence, and not Merite of Life. For thus he saith, Potentia Diuitiarum, & Paupertatis humilitas, vel Sublimiorem, vel Inferiorem Episcopum non facit: The Power of Richesse, and the basenesse of Pouerrie maketh not a Bishop either Higher, or Lower. M. Harding might easily haue scene, that Higher, & Lower, pertaine not to Merite of Life, but to Preeminence. Therefore lette him loke better vpon his Booke, before he thus lightly condemne others of corruption.

I graunt, it is true, as M. Hardinge saith, This quarrel first beganne aboute a particulare Custome of the Church of Rome, where as the Deacons taunted them selues, and woulde be placed aboue the Priests. But here M. Hardinge, as his manner is, willingly dissembleth, and suppresseth some what. S. Augustine more liuely, and fully expresseth the same. For thereof he writeth thus: Quidam, qui nomen habet Falcidij, Duce stultitia, & Romanæ Ciuitatis Iactantia, Leuitas Sacerdotibus, & Diaconos Presbyteris corquare contendit: One Falcidius, Foolish- nesse, and the Pride of the Cittie of Rome leadinge him thereto, laboureth to make the Dea- cons Equal with the Priests.

This lewde disorder S. Hierome controlleth by the Examplis of other Churches, & saith, that therein the Authoritie of the whole worlde is greater, then the Authoritie of the Church of Rome: Of which also he saith to speake scorn- fully, & with some disdigne. For thus he saith, Quid mihi profers Vnius Vr- bis Consuetudinem? What bringe you me the Custome of (Rome, beinge but) One Cittie? By whiche wordes it seemeth, he made final accompte of the Cittie of Rome.

But M. Hardinge saith, The Primates had Authoritie ouer other Inferiour Bishoppes. I graunte: they had so. How be it, they had it by agreement, and Cu- stome: But neither by Christe, nor by Peter or Paule, nor by any Righte of Goddes Worde. S. Hierome saith, Nouerint Episcopi, se magis Consuetudine, quam Dis- positionis Dominicæ Veritate, Presbyteris esse Maiores, & in commune debere Ec- clesiam regere: Let Bishoppes vnderstande, that they are aboue Priests, rather of Custome, then of any Truthe, or Right of Christes Institution: and that they ought to rule the Church altogether. And againe, Idem ergo est Presbyter, qui Episcopus: Et antequam Diaboli instinctu studia in Religione fierent, & diceretur in populis, Ego sum Pauli, Ego Apollo, Ego Cephæ, Comuni Presbyterorum Consilio Ecclesiæ gubernabantur: Therefore a Prieste, and a Bishop are bothe one thinge: And, before that by the inflaminge of the Diuel, partes were taken in Religion, and these wordes were vttered e- monge the people, I holde of Paule, I holde of Apollo, I holde of Peter, the Churches were gouerned by the Common Aduise of the Priests. S. Augustine saith, Secundum honorum vocabula, quæ iam Ecclesiæ vsus obtinuit, Episcopatus Pres- byterio maior est: The office of a Bishop is aboue the office of a Prieste, (not by Autho- rittie

*August. in ques-
tione. Veter. & Noui
Testam. quæst.
101*

*Hieronym. in E-
pistol. ad Titum,
Cap. 1.*

*Hieronym. eod.
luc.*

August. Epi. 19.

ritie of the Scriptures, but) after the Names of Honour, whiche the Custome of the Church hath nowe obtained.

As for Pope Leo, his owne Authoritie in his owne cause cannot be greate. The Emperoure saith, Qui Iurisdictioni preest, non debet sibi ius dicere: No Judge maie minister Lawe unto him selfe. And it is noted thus in the Decrees, Papa non debet esse Iudex in causa propria: The Pope maie not be iudge in his owne cause.

Additio. And whose cause pleadeth he but his owne? It is the Churches cause, saith M. Harding. But the Church hath euermore repined against it. S. Basile saith: Quid auxilij nobis conferet Occidentalium fastus? What good shal the Pride of the Westren Church doo vs? Noting thereby, as we maie reasonably coniecture, the immoderate Pride of the Church of Rome. S. Bernarde in like sorte chargeth Pope Eugenius: Ambitio per te in Ecclesia regnare molitur. Murmur loquor, & querimoniam Communem Ecclesiarum. Truncari se clamant, & demembrari: Pride striueth through thee to reigne in the Church. I speake of the murmuringe, and common complainte of Churches. They complaine, they be maimed, and dismembred. Who so euer shal consider, howe the Popes haue enriched them selues, by the spoiles of others, he shal easily iudge, whether they haue sought their owne, or the thinges, that pertaine to Christe Iesu.

It is wel knowne, that the Pope hath sought for, and claimed this Vniuersal Authoritie these many hundred yeres. Pope Coelestinus was therefore reprimed of Pride, and worldly Lordlinesse by the whole Councel of Aphrica.

Additio. Where I saie, Pope Coelestinus was reprimed by the whole Councel of Aphrica of Pride, & Lordlinesse, M. Hardinge thinketh, I vnderstand not the place. And therefore he hath taken vpon him to open it better: but so, as they do, that goe onely by gheasse. It seemeth (saith he) that the Pope had sente his Agentes, to require temporal aide of the Nobles in Aphrica. VVhiche thinge nowe is called *implorare brachium Saculare*. And this is it, that misliked the Councel. Therefore they saie to the Pope, wee beseeche you, sende not your Clerkes, *Quibuscunque Potentibus*, that is, to any of the great menne, leaste wee seeme to bringe the smokie stountnesse of the Temporaltie into the Church of Christe. By this favourable construction he dischargeth the Pope, and his Clergie of Pride, & Statelinesse, and conueigheth ouer the same vnto the Nobles, onely vpon occasion of these wordes, *Quibuscunque Potentibus*. And therefore, he saith, VVhether M. Iewel vnderstoode this place, or no, I haue good cause to doubt. And yet there appeareth no sutch greate difficultie in the mater, but that a meane learned man maie vnderstande it wel yenough with final studie. Notwithstandinge, M. Harding, whether you vnderstande this place, or no, M. Iewel hath no cause to doubt. For in deede you vnderstande it not. The ouer great fauoure, you beare the Pope, in smotheringe his faultes, what so euer, & the blinde erreure of Peter Crabbe, that compiled the Councelles, hath sowly beguiled you. For the true Copies haue not *Quibuscunque Potentibus*, as you imagine: but, *Quibuscunque Petentibus*: as you might haue Learned by Theodorus Balsamon, printed at Parise, An. 1561. and by the wordes of the saide Epistle written in Greeke. For thus it is written: *Εκείνους τῶν κληρικῶν ὑμῶν τινῶν αἰτούντων μὴ θέτετε ἀποστολὴν*: These wordes, as you know, signifie not Lordes, and Gouernours, but Suppliantes, and Sisters. But, M. Harding, is this the grammercie, ye yelde the Prince: when ye calle vpon him for aide, and assistance, wil ye saie, he is proude, and statelie, and bringeth vaine stountnesse and statelinesse into the Church? Verily the Prince defending the Church, might seeme to deserue some greater thanks. I doubt, whether there were euer sutch Pride, & Lordlinesse in any Prince worldly, as hath benne founde, & scene in sundrie Popes. The Pope admitteth the Emperour of Christendome to holde his Strophe, to leade his Biddle, to beare his Crane, to kisse his Foote. No Emperoure euer receiued sutch seruice of h Pope. Doubtlesse, M. Hardinge, the Councel of Aphrica meante the stountnesse of the Clergie, & not of the Nobles: the pride of Rome, & not of Aphrica. This same is it, that, as it is saide before, S. Basile calleth, *Occidentalium Episcoporum fastus*. But you, M. Harding,

ff. Li. 2. De In-
visdict. omnium
Iudicum.

16. q. 6. Consue-
tudo: In Mar-
gine.

M. Hard. 168 b.
Basile. ad Euseb.
Epist. II.
Bernard. De
Considera. Li. 3.

Concil. Aphri-
ca. Ca. 101. Su-
perbum saculi
typhum.

M. Hard. 170 a.

Potentibus.

Peter Crabbe

Potentibus.

Τινῶν αἰτούν-
των.

Basile. ad Euseb.
Epist. II.

haue turned Petentes into Potentes, that is to saie, Poore suiters, into greate Noble menne: And to misse the Pope from note of statelinesse, ye haue imagined a longe Commentarie of your owne, pelwisse a great waie beside the terte.

Inver Decreta

Bonifacy. 2.

*Instigante Diabolo.

Pope Bonifacius 2. condemned S. Augustine, and al the saide whole Council of Aphrica, and called them al Heretiques, and Schismaticques, for the same, and saide, they were al * leade by the Diuel.

Addition.

P. Hardinge. That Pope Bonifacius 2. condemned that Blessed Father S. Augustine by name, or the Council of Aphrica by solemne sentence, it is an impudent lie. *The Answer.* These wordes be Ordinarie,

P. Hardinge, & therefore moue me but litle. But what talke you of condemning by Name, or by Solemne Sentence? I saie, Pope Boniface the *Seconde* condemned S. Augustine. You adde, Name, and Sentence, of your owne. They are not mine. But whether he condemned S. Augustine, or no, the indifferente Reader maie easily iudge. His wordes be these, Aurelius sometime the Bishop of Carthage, beganne with

Epist. Bonifa. 2.

ad Eulaliū.

other his fellowe Bishoppes, by the Entisinge, or Leadinge of the Diuel, to be provide, and arrogante against the Church of Rome. Here is Aurelius condemned with his fellowes.

But who were his fellowes, *P. Hardinge*? Who saie with him in Council? Who were parteners of his pride against the Church of Rome? Why carrie you this awaie so closely in a clowde: Verily you knowe right wel, and cannot chuse but know, that S. Augustine was one of that companie, togeather with Alypius, Restitutus, and two hundred & fouretene Bishoppes besides, as appeareth by their

Conc. African.

pag. 52.

Epistle vnto Bonifacius 1. In the subscriptions of euery of these Councelles, of Carthage, of Milenetum, & of Aphrica, you maie finde these wordes, Ego Augustinus Episcopus Hipponensis subscripsi: You see therefore, that Pope Boniface 2. condemned, not onely Aurelius the Archbishop of Carthage, but also the greate

Learned Father S. Augustine, and two hundred, and fouretene other his fellowe Bishoppes, that saie with him in Council, & that aboue one hundred yeres after they were deade.

But you saie, Bonifacius condemned them not for Schismaticques. I graunte, by any sutch expresse wordes he condemneth them not. Perhaps he condemned them for god Catholiques.

Certainely he diuided them from the Communion of the Church: and for so mutche he condemned them as Schismaticques. Heretiques in deede he calleth them not. And yet Pope Nicolas saith, Qui

Dist. 22. Omnes.

Romanæ &c. Who so seeketh to make void the Priuilege of the Church of Rome, falleth into Heresie. For he breaketh the Faith, who so euer withstandeth the Church of Rome, that is the Mother of Faith.

This *P. Hardinge*, is it, that Pope Bonifacius meante, when he saide, Aurelius, S. Augustine and two hundred other Learned, and godly Bishoppes in the Council of Aphrica were Leade by the Diuel.

The pretty nice difference, that *P. Hardinge* here imagineth betwene Entisinge, and Leadinge is not worthy of answere. For no Pope was euer so cruel, to condemne a man for that he was entised, but onely for that he yielded and was

M. Hard. 172. 4.

Leade by the Diuel.

Pope Zosimus, to mainteine this claime, corrupted the Holy Council of Nice: Hilarie the Bishop of Vienna, and other Learned Bishoppes of France, for vsurpinge sutch vnlawful Authoritie, charged this same Pope Leo, of whome we

Leo Epist. 89.

sprake, with Pride, and Ambition. *Addition.* And therefore thus Leo complaineth of him: Ipsius quoque Beatissimi Petri reuerentiam Verbis arrogantioribus minuit: By his arrogante wordes he abaseth the reuerence of the moste Blessed Peter him selfe. By this reuerence due vnto Peter, he meante the reuerence, that he claimed to him selfe, for doubtelesse *P. Hardinge* him selfe cannot thinke, that Hilaries quarrel was against Peter the Apostle of Christe, nowe raigninge in

Heauen. It was onely against that inordinate Ambition, and Pride of Peters Successours, that euen then sought to rule ouer the whole Church of God.

But, gentle Reader, that thou maiste the better vnderstande, what credite thou oughtest to geue to this Pope Leo, specially settinge forthe his owne Authoritie, I beseeche thee, consider, with what palestie of wordes, and howe farre

aboue

aboue measure, he auanceth the Authoritie of S. Peter. These be his wordes: *Christus Petrum in Consortium Indiuidue Vnitatis assumpsit: Christ receiued Peter into the Companie of the Indiuisible Vnitie: Authoritate Domini mei Petri Apostoli: By the Authoritie (not of Christe, but) of my Lorde Peter the Apostle: Deo Inspirante, & Beatissimo Petro Apostolo: By the Inspiration of God, and of S. Peter the Apostle: Deus à Petro, velut à quodam Capite, dona sua velut in Corpus omne diffudit: God from Peter, as from the Heade, hath powred out his giftes into al the Body: Nihil erit ligatum, aut solutum, nisi quod Petrus ligauerit, aut soluerit: There shalbe nothinge bounde, or loosed, but that Peter shal binde, or loose: Nunc quoque Petrus pascit Oues, & mandatum Domini Pius Pastor exequitur: Euen nowe Peter feedeth the Sheepe, and as a Godly Shepherde, he fulfilleth the commaundemente of his Maister. Dutche immoderate, and ambitious Dignitie Leo was contente to yelde to Peter, to thende that the possession, and fruite thereof might redounde wholly vnto him selfe.*

Leo Epist. 89.
Leo Epist. 52.
Leo Epist. 89.
Leo in eadem Epist.
Leo in Sermo.
De Natali Petri & Pauli.
Leo in Sermo. 3.
In Anniversario die Assumptionis.

Additio.

¶

Addition. ¶ But al these saiesinges, M. Hardinge, you saie, maie wel be iustified. Touchinge the firste, whereas Pope Leo saith, Christe tooke Peter into the fellowship of his indiuisible Vnitie, your answere is this, Leo meante thereby an Vnitie in Qualitie, an Vnitie in Grace, an Vnitie, that is proper to Christe him selfe. But the indiuisible Vnitie in substance (you saie) he meante not. And yet, this (you saie) was my Diuinelike meaninge. In good sothe M. Hardinge, you doe me wronge: I neuer meante it. But thus I saie: These wordes of Pope Leo the moste sauourable construction you can diuise, yet maie not the same reasonably be applied to any Creature: no not vnto the Blessed Angelles, and Archangelles of God. You cannot saie, They are in the fellowship of Christes Vnitie. I graunte, Peter is called the Rocke. So is Iohn: So is Iames: so are the reste. The Learned Father Origene saith: Petra est, quisquis est Discipulus Christi: Who so euer is Christes Disciple, he is the Rocke. Will you saie therefore, M. Hardinge, that Christe receiued Peter to be his felowe, and his felowe in Vnitie? And that in such the Vnitie, as mighte neuer be dissolued? Wherefore then dothe Christe immediately after calle him Sathan? For thus he saide vnto Peter: Geate thee behinde me Sathan: Thou vnderstandest not the thinges that are of God. Shal we saie, that beinge Sathan, he was neuerthelesse in the fellowship of Christes Vnitie? In derde Frère Ambrosius Catharinus in his late declamation openly pronounced in the Councel of Tridente, calleth the Blessed Virgine our Ladie, Fidelissimam Christi Sociam? Christes moste faithfull felowe. And you, M. Hardinge, vpon warrant of Bernardes wordes, haue no doubt to saie, The Pope by power is Peter: And by anointinge is Christe. This, I trowe, is venough. The Pope is Peter: The Pope is Christe. Ier al this, you saie, is wel spoken, and maie be iustified.

M. Hard. 174. a.

Origen. in Matthe. tracta. 1.

Matthe. 16.

Concil. Tridentinum.

M. Hard. Confutation, Fol. 210. a.

Leo saith further, Christe called Peter the Rocke, that the buildinge of the everlastinge Temple mighte stande in the foundenesse of Peter. Alas, M. Hardinge, and muste this likewise be iustified, as the reste? Is this the buildinge of the Church of God? We are builde vpon Christe, and not vpon Peter. Christe is the Rocke, that standeth for euer. S. Paule saith, Noman can laie other foundation, then that is already laide, whiche is Christe Iesus.

Leo Epist. 89.
Vt aterni edificati Templi in Petri soliditate consideret.

1. Corinth. 10.

1. Corinth. 3.

Howe be it, I denie not, but in somme reasonable kinde of speache, Peter also maie be called the Rocke: but so, as Paule, and Iames, and Iohn, and al other the Apostles of Christe maie likewise be called, and none otherwise. Origene saith, The wordes of Christe spoken as vnto Peter, were common to al. So likewise S. Hierome, notwithstandinge he calle Peter the Head, or Principal of the Apostles, yet he saith, Ecclesia fundatur super omnes Apostolos. Ex quo super eos Ecclesie fortitudo solidatur: The Church is builde vpon al the Apostles: The strengthe of the Church is founded (not onely vpon Peter, but) Equally vpon them al. Vpon them al (he saith) the Church is Builde: And that Equally, that is to saie, no more vpon Peter, then vpon the reste. What Vnitie then is it, M. Hardinge,

Origen. in Matthe. tracta. 1.
Hieronym. aduersus Iovinianum. Lib. 1.
Ex quo.

to applie that thinge onely, or specially vnto one, that is equally common vnto so many?

Iohan. 2.
Matthe. 5.

You saie, Christe beeing him selfe the Rocke, gaue the same title vnto Peter. Therefore Leo mighte iustly saie, Christe receiued Peter into the felowship of his Indiuisible Vnitie. This argumente hangeth very losely, as it shal appeare. For Christe likewise saith of him selfe, *I am the lighte of the Worlde*: And yet he saith to his Disciples, *You are the lighte of the Worlde*, geuinge them that name, that was proper, and peculiere to him selfe. Shal we therefore saie, Christe toke al his Disciples into the felowship of his Indiuisible Vnitie? If so, where then is Peters Priuilege? Or, what hath Peter aboue the reste? Or, howe can these wordes of Pope Leo be excused? It is too ambitious, M. Hardinge: It is to mutche. No Learned Father euer gaue S. Peter the like title. Iustifie nomore then maie wel be Iustified.

Leo Epist. 89.

Againe Leo saith, *Deo inspirante, & Beatissimo Petro Apostolo*: By the inspiration of God, and of the moste Blessed S. Peter the Apostle.

M. Hard. 179. a.

M. Hard. 176. a.

Here M. Hardinge in defense of these vnauery wordes, vnadvisedly uttered by Pope Leo, you haue vsed sutch vnmanly, and vnmanly sprache, as maie become noman, but onely your selfe. Though I had misconceiued Pope Leo, and taken him otherwise, then he meante, as you haue often the Holy Fathers, yet sobrietie, and grauitie had benne sittinge, and seemly for a Doctoure. Mutche talke you mooue, of the preposition, *A*, firste placed, and after repeted, and yet not expressed: of the Ablative case ruled, and of the Ablative case Absolute: and so you Leade the simple alonge in the darke, he woteth not, whether: But in dede you haue pourposely corrupted, and mispointed the whole place, as it maie easily appeare to any man, that shal compare your Booke, and Leoes Epistles bothe together. For Leo hath two Commates bitwene these wordes, *Apostolo*, and, *Decreta sunt*, and readeth thus, as in al the Bookes, that I haue reade, it is easie to see: *Obtestamur, vt ea, quæ à nobis, Deo inspirante, & Beatissimo Petro Apostolo, discussis, probatisque nunc omnibus causis, decreta sunt, seruetis*. By whiche manner of pointinge, it maie appeare to any man, that is hable to iudge, that these wordes, *Deo inspirante, & Beatissimo Petro Apostolo*, are gouerned by one rule of construction, and goe together: As if in plainer sorte the whole sentence were Laide thus: *Obtestamur, vt seruetis ea, quæ discussis, probatisque omnibus causis, decreta sunt à nobis, Deo inspirante, & Beatissimo Petro Apostolo: Wee beseeche you, to keepe those things, whiche, al causes beeing discussed, and proued, haue benne decreed by vs, by the inspiration of God, and the moste Blessed Peter the Apostle: Neither is there any Grammarien, that, the pointes thus standinge, as they be in al Bookes bothe printed, and written, can expounde it otherwise.*

Nowe M. Hardinge, beholde Leoes wordes, as you haue stalled them. Thus you write: *Obtestamur, vt ea, quæ à nobis Deo inspirante, & Beatissimo Petro Apostolo decreta sunt, seruetis*. Marry, nowe it is, as you woulde haue it: But yet is it nothinge, as Leo leaste it. Laie these places together: viewe your wordes againe. Where is the Comma after this worde, *Apostolo*? Where is the other Comma after this worde *causis*? Why haue you brought these wordes *Apostolo*, and *Decreta sunt*, so neare together? Could you cutte of two Commates together in one place, and so cunningly beguile your simple Reader? In dede, ye were ashamed of the errour: The sense was blasphemous, you thought it moste wisdom, to leaue out the pointes, and to alter your Booke, and to shifte awaie Blasphemy by plaine corruption. I woulde neuer haue made so greate accompte of so simple reckonings, had not you, M. Hardinge, geuen the occasion.

Now be it, let vs yelde vnto you, and contrarie to the credite of al your Bookes printed, or written. Nowe, or Olde, let vs folowe your owne readinge, and saie thus, *Obtestamur, vt seruetis ea, quæ Decreta sunt à nobis, & Beatissimo Petro*

Petro Apostolo: Beware ye shal not from one erreure into an other. Here firste the Pope placeth him selfe before S. Peter. For thus he saith, *It is decreede by me, and by S. Peter.* This perhaps is no greate blasphemie. It maie rather seeme to be somme lacke of good manner. Yet is it not likely, that Leo, beinge so Holy a man, as M. Hardinge imagineth, no, though he were neuer so mutche ambitious, woulde sette S. Peter behinde, and him selfe before. That had benne penough for Pope Alexander. 3. Who, when he had sette his seate in Frederichus the Emperours necke, and the Emperoure had tolde him, that he yelded that Honour, not vnto him beinge Pope, but vnto Peter: *Pes, saide the Pope, Et mihi, & Petro: Thou shalt stoupe to mee, and to Peter, geuinge the firste place vnto him selfe.*

Carion in Vita Alexand. 3.

Besides this, by M. Hardinges construction Leo imagineth, that S. Peter is alwaies presente with the Pope, & sitteth with him in Consistorie, or in Clauser, discussinge of Cases, & diuininge of Lawes. I wil not saie, that this is blasphemie. Perhaps I maie thinke, it is great folie. For what parte of Peter is it, that sitteth there? His soule is in Heauen: his Body in the graue. If he be there neither in Soule, nor in Body, howe is he there? Or, if S. Peter be there, and that in sutch order, that he is able to heare causes, to make Decrees, and to gouerne the Church, what neede haue he then of any Successour? A Successour hath no place, while the Predecessour is present. By sutch fables, M. Hardinge, and outrage of speache, ye abuse the poore people, and beare them in hande, that, what so euer is donne by the Pope, it is donne by S. Peter.

But, if Peter be yet stil in Rome, & make Lawes now, as when he was liuing, wherefore then M. Hardinge, haue you written thus in your late Confutation: *Christe nowe requireth vs, not to obeie Peter, and Paule, but him, that sitteth in their Chaire.* These be your wordes. You maie not forget them. If S. Peter be now in Rome, & make Lawes for you, as you saie, how can you saie, You are not bounde to obeie him? If ye be not bounde to obeie him, howe can you telle vs, he maketh you Lawes? Certainely it is meete, that the Lawemaker be euer obied. But we must pardon you, M. Hardinge: Ye walke in the darke, and saie, and vnfaie, ye knowe not what.

Confut. p. 192. b

In the Life of this Leo, it is written thus: *Leo wrote an Epistle againste the Heretique Eutyches: and doubtinge the habilitie of his owne learninge, he laide the same Epistle vpon Peters Altare, and fasted fourtie daies, and besought S. Peter, that if there were any erreure therein, he woulde correcte it with his owne handes.* The fable is true, Peter came downe from Heauen, with penne, and inke, as I trowe, and corrected it. After the fourth daie the Epistle was perfit.

In Vita Leonis. Ut ille suis manibus correctis absolueret.

Leo him selfe saith, *Omnes Sacerdotes propriè regit Petrus: In plaine manner of speache, or to speake conveniently, Peter gouerneth al the Priestes, that be.* Againe he saith, *Si quid nostris temporibus rectè à nobis agitur, Petri gubernaculis est deputandum: If in our time any thinge be wel donne by vs we must reckon it as donne by Peters gouernement.* Againe, *There shal nothinge be bounde, or loosed, but that Peter shal binde, or loose.* And againe, *Euen nowe Peter feedeth the sheepe &c.*

Leo in Annuiersatio die Assumptionis sue Sermo. 3. In eod. Sermon. Leo in Natali Petri, & Pauli. Sermon. 2.

S. Gregorie saith, *Transmisimus vobis de benedictione S. Petri Apostoli Cucullam, & Tunicam: I haue sente you a Cowle, and a Coate of the Blessinge of S. Peter.*

Leo in Annuiersatio die Assumptionis sue.

Likewise he writeth to Theodotistus, *I haue sente the S. Peters Blessinge, I meane a Bepe taken from his blessed Body, that by that same Bepe you maie haue Life, bothe presente, and Euerlastinge.* Now, M. Hardinge, if S. Peter can sitte with the Pope, Write letters, Discuss causes, Gouerne Priestes, Rule the Church, Feed the flocke, Bless Cowles, Coates, and Beies, and Binde, and Loose, why maie he not also inspire the Faithful.

Greg. li. 8. Epi. 45. Greg. li. 6. Epi. 23. Ut per eam vos, qui en timetis, & diligitis, & presentem salutem & eternam habere valeatis.

Take heede, in shunninge one Blasphemie, ye commit not an other. Shifte Pope Leoes wordes, as you shal thinke best: What so euer sense ye shal pike out of them, it wilbe Blasphemie.

Some others haue thought, that as wel these Epistles of Leo, as also others

Epi. l. i. l. i. 1.
Extra. De Elec.
Fundamenta.
Concil. Aphrica
Cap. 105.
Gregor. Lib. 4.
Epist. 36.

Cyprian. Lib. 1.
Epist. 3.
Nisi paucis de-
speratis. &
perditis.

Concil. Aphri-
can. Cap. 92.

1. Petr. 5.

In Concil. Cars
thaginen.
Concil. Constan-
tinop. l. 2. Ca. 36.
Ἐπὶ ἰσῶν ὁ.
πολάειν
πρεσβύτερον τῶ
ῥῆς πρεσβυ-
τέρους ἐκείνων
ἑσόντων.
Cyprian. De
simpl. vralator.

Cyprian. Lib. 4.
Epist. 2.

moe, of other the Ancient Bishoppes of Rome, haue benne interlaced, and falsified by the ambitious Popes, that solowed afterwarde. Which thinge is the moze likely, bothe for that the selfe same wordes be likewise alleged, partly vnder the name of Pope Iulius, partly vnder the name of Pope Nicolas: and also for that Pope Zolimus, whiche was the fifthe before Leo, as it is saide before, doubted not, for an advantage, to falsifie the Holy Council of Nice.

Merily, when the Council of Chalcedon had offered vnto this same Leo, the Title of Antuerfal Bishop, as Gregorie witnesseth, he vtterly refused it, and would none of it.

Nowe touching that S. Hierome saith, the poze Bishop of Eugubium, and the Bishop of Rome are bothe of one Authoritie (For of Authoritie he speaketh, as it is proued before): S. Cyprian also saith the same, that the Authoritie of the Bishoppes in Aphrica is as good, as that Authoritie of the Bishop of Rome: and calleth them al Letwde, and Desperate Personnes, that would, as M. Hardinge dothe, saie the contrarie.

Therefore, whereas M. Hardinge saith, By very Order of Christe him selfe it hath benne ordeined, that maters touching Faith, and Religion be referred to that One Prince of Pastoures, who sitteth on the Chaire of Peter, the Highest Bishop, and that the same hath alwaies benne donne, and obserued from the Apostles time vntil our daies: He bringeth vs two manifest Untruthes together, without any manner prouise at al, onely auouched vpon him selfe. For it appeareth not, that Christe euer took this Order, or euer made any lutch mention, either of any lutch Prince of Pastours, or of Peters Chaire. And in the Council of Aphrica it was decreed, that no maters should be remoued from thence to Rome. The wordes of the Council are these, Ad transmarina Iudicia qui putauerit appellandum, à nullo intra Aphricam in Communionem suscipiatur: Who so euer shall thinke he ought to appeale to the Iudgements beyonde the Seas (that is, to the Bishop of Rome) let no man within Aphrica receiue him to the Communion.

Touthinge that M. Hardinge calleth the Pope the Prince of Pastoures, he might haue remembred, that the right of this name belongeth onely vnto Christ. S. Peter saith, That when Christe the Prince of Pastours shall appeare ye maie receiue the Uncorruptible Crowne. Now, to infeasfe the Pope with Christes peculiere Titles, a man might thinke it were great blasphemie. Certainly S. Cyprian saith, Nemo nostrum Episcopum se esse Episcoporum constituit: None of vs appointeth him selfe Bishop of Bishoppes: But he leste the Prince of al Pastours. And in the Council of Constantinople it was Decreed, that the Bishop there shoulde haue Euen, and Equal Authoritie with the Bishop of Rome.

As for the other Authoritie of S. Cyprian, M. Hardinge saith, we vnderstode it not: and therefore he willet vs, to loke better vpon our Bookes. The council is good. But if M. Hardinge wil graunte, that S. Cyprian him selfe knew, what he him selfe wrote, & vnderstode his owne meaninge, it shalbe sufficient. Merily the wordes that he useth, seeme not so darke. For thus he writeth: Episcopatus Vnus est, cuius à singulis in solidum pars tenetur. Ecclesia Vna est, quæ in multitudinem latius incremento Fœcunditatis extenditur: Quomodo Solis multi radij, sed lumen Vnum: & rami arboris multi, sed robur Vnum: The Bishoprike is One, a parte whereof of euery feueral Bishop is possessed in whole. The Church is One, which by her great increase is extended vnto many: As in the Sonne the beames be many, but the light is one: and in a Tree the boughes be many, but the body is One.

If there appeare any greate darkenesse, or doubt in these wordes, S. Cyprian him selfe in other places thus expoundeth his owne meaninge in plainer wise: Vna est Ecclesia à Christo per totum Mundum in plura membra diuisa: Item Episcopatus Vnus, Episcoporum multorum concordia numerositate diffusus: There is One Church diuided by Christe into many Members throughout the worlde: Likewise One Bishoprike powred farre abroad by the agreeable multitude of many Bishoppes. Againe, Ecclesia

Cyprian. Lib. 4. Epi. 2.

Cyprian. In Orat. Domin. cam.

Cyprian. De Simplic. Prælat.

Cyprian. Lib. 3. Epi. 13.

Hieronym. in Epist. ad Tit. Ca. 1.

Cyprian. Lib. 3. Epi. 13.

Basil. ad Neocaesarienses.

M. Har. fo. 179. b

M. Har. fo. 180. a.

Ecclesia Vna est, & connexa, & coherentium sibi inuicem Sacerdotum glutino copulata: *There is One Church, ioined, and fastened, in One, by the consent of Bishoppes agreeinge togeather.* Againe, Quando Oramus, non pro Vno Oramus, sed pro toto populo: Quia totus populus Vnum sumus: *When wee Praie, wee Praie not for One, but for the whole people: For wee the whole people are but One.* Againe, immediately before these wordes, whiche, M. Hardinge saith, we are not hable to vnderstande, he saith: Hanc Vnitatem firmiter tenere, & vendicare debemus, maxime Episcopi, qui in Ecclesia præsident: vt Episcopatum quoque ipsum Vnum, & Indiuisum probemus: *This Unitie muste wee holde, specially Bishoppes, that site as Rulers in the Church: that wee maie declare our Bishoprike to be One, and without diuision.* Againe, Etsi Pastores multi sumus, Vnum tamen Gregem Pascimus: & Oues Vniuersas, quas Christus Sanguine suo, & Pessione quæsiuit, colligere, & fouere debemus: *Notwithstanding wee be many Shepherdes, yet wee Feede but One Flocke: and we are al bounde to geather vp, and to nourishe al the Sheepe, that Christ hath wonne by his Blonde, and Passion.*

If either the Authour of the Apologie, or the Interpreter vnderstande not S. Cyprian, yet, M. Harding, ye may geue S. Cyprian leaue, to vnderstand him selfe.

And in this sense S. Hierome saith, Communi Presbyterorum Consilio Ecclesie gubernabantur: *The Churches were ordred (not by the Aniuersal Authoritie of the Bishop of Rome, but) by Common Aduise of the Priestes.* Likewise S. Cyprian saith, Idcirco copiosum est Corpus Sacerdotum, Concordie mutue glutine, atque Vnitatis vinculo copulatum, vt si quis ex Collegio nostro Hæresim facere, & Gregem Christi lacerare, ac vastare tentauerit, subueniant ceteri: *Therefore is the Body, or companie of Priestes so copious, ioined togeather with consente of Concorde and Unitie, that if any one of our Companie enterprise to raise an Heresie, and to scatter and waste the Flocke of Christe, the reste should helpe.* So likewise S. Basile: Interrogate Patres Vestros, & renuntiabunt vobis, quod, etiam si loci situ diuisi inter se sint Paroeciae, tamen veluti Coronamento quodam Vnitæ, vnaque sententia gubernatæ fuerunt. Assidua quidem populi fuit inter se commixtio: Ipsi verò Pastores tanta præditi fuerunt mutua inter ipsos Charitate, vt alius alio Preceptore, ac Duce vsi fuerint: *Aske of your Fathers, and they wil telle you, that although Bishoprikes be diuided, and sundred by distance of place, yet were they euer knitte togeather as with a Garlande, and euer ruled by One Aduise. In dedde the People was euer mingled togeather: But the Bishoppes were also ioined in Charitie, that euery of them was content to be taught, and to be leadde by other.*

Additio. Here, M. Hardinge, dissemblinge al other Authorities, and proues by me alleged, yet take holde onely of S. Basile, seekinge meane to shadowe one plaine Sentence of that Holy Father, by the manifest corruption of an other. S. Basiles meaninge (you saie) maie best be knowne by S. Basile him selfe writinge thus to Athanasius: *Visum est utile scribere ad Episcopum Romanum, vt consideret res nostras, & iudicij sui decretum interponat: vt, quoniam de communi, & conciliari decreto aliquos inde huc amandari difficile est, ipse sua autoritate negotium componat.* Which whole Sentence bringe by you vntruelly Latined, it hath pleased you to English thus: It hath seemed good vnto vs, to write vnto the Bishop of Rome, that he wil consider our Cases, (or visite vs, for so the Greeke woorde, ἐπισκέψαι, maie be translated) and to determine the matter by his sentence: that, for as muche as it is harde for any to be sent hither from thence by Authoritie of a common, and Synodical Decree, he take the matter into his owne hande, and by his Authoritie strike the stroke. These be S. Basiles wordes, M. Hardinge, so miserablely maimed by you, and so sette out of ioint, as wel in the Latine, as in the English, that it is pitie to beholde them. And yet, as though the case were cleare of your side, you saie further, Why shoulde S. Basile beinge a Greeke of the East Church, thinke it convenient to write to the Bishop of Rome, beinge in the VVeste, to consider of, or to visite them of the East (for so to the Greeke woorde, ἐπισκέψαι, as you saie, signifieth) their state, and to sende forth a Decree of his iudgemente, and to geue sentence, onelesse he agnised the prerogatiue of the Bishop of Rome? In the ende you conclude thus: The more ye sturre the matter, the more it turneth stille to your shame. Butche is the maidenly modestie

bestie of your talke.

You saie, VVhy should S. Basile desire the Bishop of Rome to visite them of the East, to send forth the Decree of his iudgement, and to geue Sentence? **Ray, nap, M. Hardinge,** why shoulde you thus allege Græke Authours, if you knowe them not: or if you knowe them, why shoulde you thus corrupte them: Clerily in these fewe wordes you haue mutche betrayed your wante of skil. Firste *ἀποδοῦναι γράμματα* you expounde thus, To determine the mater by Decree, or by Sentence. And why so? dothe *ἀποδοῦναι* signifie to Determine: or is, *γνώμην* a Decree, or Sentence in Iudgemente? Surely, **M. Hardinge,** *ἀποδοῦναι γράμματα*, is nothinge els, but to geue aduise, or to aide with Counsel. These wordes *ἀποδοῦναι πρὸς τὸ πρόγναι*, you expounde thus, To take the mater into his owne handes, and by his Authoritie to strike the stroke. And why so? Who taught you this exposition? Every childe coulde haue tolde you, that *ἀποδοῦναι* signifieth, nei-ther strikinge, nor strokinge. S. Basiles meaninge is this, that, for as mutche as a Council of al the partes of the VVeste Church could not be geathered vpon the suddaine, and the Church of Græcia stode in néede of present helpe, that there-fore the Bishop of Rome in the meane while shoulde vse his owne discretion, and intreate some of the VVestren Bishoppes to traualle vnto them. And so mutche in this place signifieth the Græke worde *ἀποδοῦναι*.

But *ἐπισκέψαι* (you say, signifieth to visite. So doth Bubo signifie a Nightingale. Twise yē haue vsed this worde *ἐπισκέψαι* in one place: not onely in closinge it in your texte, but also prickinge it in your Margine, that your simple Reader might thinke there were somme mysterie in your Græke. But I praise you, **M. Hardinge,** in al the Græke Bookes, that euer you reade, where euer sawe you *ἐπισκέψαι* in the firste Indefinite of the Infinitive Mode? If yē euer once sawe it, I wil yelde vnto powe. If you neuer sawe it once, why haue you vsed it twice, and that euen together in one place? *ἐπισκέψαι*, yē shoulde haue saide, **M. Hardinge:** *ἐπισκέψαι*, it is, and not *ἐπισκέψαι*. And yet *ἐπισκέψαι*, in this place is not to Ride in Visitation, as you imagine, but to consider of the miserable state of the East Church, and to be careful for it. The true, and common translation is this, *Visum est mihi consentaneum, vt scribatur Episcopo Romæ, vt, quæ hic geruntur, consideret, detque concilia: & quoniam difficile est, vt communi, ac Synodico Decreto aliqui illinc mittantur, ipse sua Authoritate in hac causa vsus viros eligat ad ferendas itineris molestias accommodos:* It seemeth good vnto mee, that wee write vnto the Bishop of Rome, that he consider our estate, and geue vs counsel: and, for as mutche as it is a harde mater, for any to be sent hither from thence by the Common Decree of a Council, that he, vsinge his owne Authoritie, or discretion in the case, chuse such men, as be hable to beare the traualle of the iourney, &c.

Nowe, **M. Hardinge,** compare your translation, and this together: Here is neither Visitation of the Church, nor Determination by Sentence, nor striking of strokes. Yē coulde not haue missed so oftentimes in one thing without somme studie. If I listed to soloie somme parte of your eloquence, I coulde saie phy, and shame, and, I knowe not what, as you do.

Yet you saie, S. Basile thought it good, that the Bishop of Rome shoulde consider their estate, and sende forth a Decree of his iudgemente. **M. Hardinge,** grosse error, & ignorance maketh no proufe. But be it, that al this were true: Yet what Decree of Iudgement coulde the Pope sende forth: he had hearde neither the one parte, nor the other, but was a mere stranger to their cases. And thinke you, he would determine maters, before he knewe them? So might he Caste Christe, & Quite Barabbas. Whereof Basile him selfe writeth thus: *Quid auxilij conferet nobis Occidentalium fastus? qui quid in causa veri sit, neq; sciunt, neq; discere sustinent: falsis verò suspicionibus preoccupati eadem nunc quoq; faciunt, quæ antea in causa Marcelli, cum illis, qui Veritatem annuntiabant, contentiose egerunt, & Heresim interea per seipso corroboratione.* Ego quidem ipse non publica formula, sed priuatim vole-
bam

Basilus Epist. 10.
ad Athanasium.

Basil. Epist. 10.
Ad Eusebium.

bam scribere ipsorum Coryphæo: de Ecclesiasticis quidem rebus nihil, nisi tantum
ut admonerem, ipsos neque veritatem rerum nostrarum scire, neque viam, qua doce-
ri possint, admittere: *What shal the pride of the Westren Bishops auale vs? For neither doo
they knowe, nor wil they Learne to knowe, the Truthe of our maters: But beeing leade away
with vaine suspicions, they doo euen now, as they did before in the case of Marcellus. For then
they cauled contentiously with them, that tolde the Truth, and by meane thereof emboldened,
and confirmed Heresie. In deede for mine owne part, I was contented to write vnto the chiefe,
or Principal of them al (that is to the Pope) not by any publique instrument, but mine owne
prinate letter. Of maters Ecclesiastical I woulde write nothinge, but onely to telle him, that
neither they doo knowe the Truthe of our cases, nor wil abide the waie, whereby they maie
knowe it. This M. Hardinge, is that Decree, and Determination of iudgement,
S. Basile founde in the Pope. Neither did he knowe the case, nor would he learne,
howe to knowe it. Therefore Chrysostome saithe, Non est congruum, ut hi, qui
sunt in Aegypto, iudicent eos, qui sunt in Thracia: It is not meete, that they, that be in
Egypt, should be Judges ouer them, that dwel in Thracia. S. Cyprian also likewise saith,
Aequum iustumq; est, ut vniuscuiusque causa illic audiat, ubi crimen admissum
est: It is good reason, that euery mans cause be heard there, where the faulte was committed.*

But you wil saie, S. Basile thought it good, to write to the Pope. I graunte you: but
in sutch sort, as I haue tolde you. Againe yee saie, VVhy shoulde Basile so doo onelesse
he knewe the priuilege of the Pope? *How soloweth this, M. Harding: Will you beare vs
in hand, that euery Bishop vnto whom S. Basile wrote to like yourpse, had there-
fore the like priuilege? At the same time thus he wrote, not onely to the Pope,
but also, to al the Bishoppes of the Westre, Quantam poteritis consolationem, &
opem laborantibus, & afflictis Ecclesijs afferre ne detrectetis: Foreslowe not to heale
oure miserable afflicted Churches with sutch aide, and comfote, as you maie. Likewise he
writeth to the Bishoppes of Fraunce, and Italie, Wee haue good hope, that as soone, as
wee shal doo you to vnderstand the cause of our griefes, you wil be moued to seeke heale for vs.*

To like yourpse the whole Council of Alexandria writeth, not onely to the
Pope, but also to al other Bishoppes of the Catholique Churche, Vos vindices hu-
ius iniustitie imploramus, Wee beseeche you to reuenge this wronge. Yet had not
therefore euery sutch Bishop Supreme Authozitie in the gouernemente of the
Church. So writeth S. Basile vnto Athanasius, Quanto Ecclesiarum &c. The
more the maladies of oure Churches doo abounde, the more wee al turne our selues to thy good-
nesse, beleeuinge, that the comfote of our griefes, reasteth onely in thy defense. For thou by the
power of thy prayers, and by the skil of Gouernemente, arte thought hable to deliuer vs from
this horrible tempeste. Thou carriest the care of al Churches: thou disputeste, thou warneste,
thou writest, thou sendest. Wee flee vnto thee, as vnto the Head of al: Wee vse thee, as our coun-
seller, and as the Leader, and Prince of our causes. The whole state of the Church of An-
tioche dependeth of thee. Thou maiste instructe some, repress others, and make them quiete,
and restore the strengthe of the Church. Sutch Power, and Authozitie S. Basile
graueth to Athanasius. Yet was Athanasius the Bishop of Alexandria, and not of
Rome. Had you wel considered these thinges, M. Harding, yee would not so raw-
ly haue thus concluded, S. Basile thought it good to write thus, and thus, to the Bishop of
Rome: Ergo, He confessed, that the Bishop of Rome had a Priuilege aboue al others.

At this notwithstandinge, you saie, VVhy shoulde S. Basile thinke it contienient, to
write to the Bishop of Rome &c. The Answer is easie. S. Basile him selfe saithe
thus, Quæ nos loquimur, multis suspecta sunt &c. What so euer wee our selues saie, it is
suspected of many, as if for our owne priuate quarrelles wee would keepe them in awe. But
you (beinge Strangers) the farther yee dwel from them, the more credite you haue with
our people. This was it, M. Hardinge, that S. Basile required of the Pope. Here
is no Antierial Power, no Priuilege, no Decree, no Determination by Sen-
tence, no strikinge of strokes. Advise your selfe better hereafter of your Authozie-
ties, before you allege them.

Therefore, as many Faithes in sundrie Faithefulles, are but One Faith:
As

Chrysost Epist.
prior. ad Inno-
centium.

Cyprian. Lib. 1.
Epist. 3.

M. Har. pa. 179. b

Basil. ad Episc.
Occident. Epist. 61

Basil. Ad Italos
& Gallos Epist.
69.

Athanas. in Ap-
pologia. 2.

Basil. Ad Atha-
nasi. Epist. 49.

Basil. Ad Atha-
nasi Epist. 52.

Athanasius
Heade of al.
Basil. Ad Atha-
nasi. Epist. 48.

Basil. ad Episc.
Occident. Epist.

74.

As many Churches are but one Church: As many Baptismes are but one Baptisme: Euen so, saith the S. Cyprian, many Bishopricks are but One Bishopricke: and therein, as wel the Bishop of Rome, as also enery other seuerall Bishop, hath his portion.

I saie, The Bishopricke of Rome is not this whole Bishopricke, but a Parte: Not the Body of the Sunne, but a beame: Not the Stemme of the Tree, but a bzaunche.

And thus, by S. Cyprians minde, neither dothe one Bishop holde as an other: Nor is any One Bishop Head of the whole: Nor is One Bishop al in al: but al Bishoppes are onely One.

The Apologie, Cap. 3. Division. 6.

And accordinge to the iudgement of the Nicene Council, wee saie, that the Bishop of Rome hath no more iurisdiction ouer the Church of God, then the reste of the Patriarkes, either of Alexandria, or of Antioche haue.

M. Hardinge.

If it be a shame to belie the Diuel, accordinge to the olde Prouerbe, what is it to belie the Church of God represented in the Nicene Council?

The sixth Canon amonge al others of the Nicene Council is that you grounde your surmise vpon, I knowe wel. For that hath benne wrested to your purpose by certaine of your side. And the same rightly construed (a) maketh moste againste you. For it seemeth to acknowledge the Bishop of Rome his Supremacie and soueraigntie of iudgemente ouer other Patriarkes. These be the wordes of the Canon rightly Englished. Let the Ancient custome continewe in force whiche is in Egypte, Lybia, and Pentapoli: so that the Bishop of Alexandria haue Power ouer them al. *Quandoquidem etiam Episcopo Romano hoc consuetum est.* For asmuch as the Bishop of Rome hath thus vsed. Likewise in Antiochia also, and in other Prouinces, let the Churches keepe their Prerogatiue. VVhat can be gathered of the wordes of this Canon, but that for ratifying the iurisdiction of the Patriarkes of Alexandria, and Antiochia, the Fathers of the Nicene Council thought good to alter nothinge: but to folowe the Ancient custome of Olde time vsed and allowed by the Bishop of Rome? For it is asmuche to saie, as this: In asmuch as (b) the Bishop of Rome hath bene wonte from the beginning to graunt to the Bishop of Alexandria iurisdiction ouer Egypte, Lybia, and Pentapoli: the (c) Nicene Council folowinge his Authoritie and rule, or at the least his vsage, willet and graunteth, that the saide Bishop retaine and keepe his Aunciente righte. For if the Bishop of Alexandria had not receiued suche iurisdiction by Authoritie and graunt of the Bishop of Rome of olde time, what reason shoulde haue moued those Fathers, for confirmation thereof to alleage the Custome of the Bishop of Rome? And in that case, (d) whereto pertained the addition of the cause, *Quia Episcopus Romanus hoc consueuit*, Bicause this was the Bishop of Rome his custome! If this had not benne their meaninge, they woulde neuer so haue spoken. For what was his custome other, (e) then to allotte those Prouinces to the Bishop of Alexandria? If any other thinge be alleaged to haue benne his maner and custome, besides that the wordes of the Canon beare it not, what had that benne to the purpose, what so euer it be, for cause and confirmation of the Bishop of Alexandria his iurisdiction ouer Egypte, Lybia, and Pentapoli? Alleage you, Defender, for olde custome of the Bishop of Rome, what els you liste, so that you make no violence to the Canon, and thereupon make your Argumente, inferringe of your allegation the Conclusion, (*Ergo*, the Bishop of Alexandria ought to haue iurisdiction ouer Egypte, Lybia, and Pentapoli): and you shal finde it to be suche an argument, as any Sotte woulde be ashamed to make.

Against this if it shal like you to Replie, wee warne you before, that neither ye take aduantage of a doubtful interpretation, as we know that Canon to be found in diuers Bookes not so plainely Translated, and therefore we require you to stande to the Original, as it is in Greeke: neither that ye defende your lie with the wrested Exposition of Theodore Balsamon, who hath written Greeke Commentaries vpon the Canons of the Councils, sithens the Schisme of the Greekes, him selfe being a Schismaticke. For he being a Greeke borne, and prickt with the hatred of his Nation against the Latine Church, and specially the See of Rome: in the exposition of that sixthe Canon of the Nicene Council swaruethe bothe from learninge, and also from reason.

The Bishop of Sarisburie.

In dede it is a shame to belie any creature: for that lyinge is shameful of it selfe. And therefore, M. Hardinge, ye might doe mutche better, to vse it lesse. You haue brought vs here an Exposition of the Council of Nice, sutch, as I thinke, from that time vntil this time hath seldome benne hearde of. You saie, The Bishop

(a) Vntruth: For the expresse wordes are plaine to the contrarie.

(b) Vntruth. Vaine and childishe.

(c) This Exposition is like a sicke mannes dreame.

(d) O folie. The wordes are plaine: *Quia Episcopo Romano parilis mos est.*

(e) Vntruth: For the Bishop of Rome neuer had Power, to allotte Prouinces: but him selfe had his Prouince allotted him, as wel, as others.

A Ne Recipitur.

Bishop of Romes Custome was, to gene Jurisdiction to the Patriarkes of Alexandria, of Antioche, and of Hierusalem: and that they had none Authzitic of Governemente, but onely so mutche, as was limited, and allowed by him. And this, you saie, was the onely, and vndoubted meaninge of that Councel. This fantasie is not here auouched by any Ancient Doctour, or Learned Father. Therefore we must thinke, what so euer it be, it is your owne. And weighing the strangenesse of the same, I must needs saie of you, as S. Hierome saide sometime of one Rheticius in the like case, Rheticius eloquens quidem est, sed ineptus Interpres: Rheticius is an eloquent man in deede: and yet but a fonde Interpreter. For it is certaine, and knowne euen vnto Chilozen, that the Bishop of Rome, before the Councel of Nice, had neither sutch Custome of Superiortie, nor sutch dealinge of Jurisdiction. Pope Pius Secundus saith, Ante Nicenam Synodum vnusquisque sibi vixit: & paruus respectus ad Romanam Ecclesiam habebatur: Before the Councel of Nice, every Bishop liued to him selfe: and there was then smal regarde had of the Church of Rome.

Hieronymus ad Marcellam.

Aeneas syluius, Epist. 258.

As for our sottish Argumentes, sutch as by your iudgement any sottie would be ashamed to make, I maie leaue them wel to you, M. Hardinge: not for that ye lacke them greatly, but for that, as it appeareth by your Bookes, ye knowe best howe to vse them.

Touching the firste Canon of this Councel, which, you imagine, is so darke, and doubtful, I truste, it shalbe plainly, and clearly opened, by them that were neuer hitherto accounted sottish.

The wordes thereof are plaine penough. The sense is this. The whole Body of Christendome was diuided into foure Patriarkeshippes: whereof the firste was Rome: the seconde Alexandria: the thirde Antioche: the fourth Hierusalem. And eche of these was limited, and bounded wthin it selfe: Alexandria, to haue the ouersight ouer Egypte, and Pentapolis: Antioche, ouer Syria: Hierusalem, ouer Iurie: Rome, ouer Italie, and other Churches of the Weste. And herein we haue the Exposition of Theodorus Balsamon, that liued siue hundred yeres agoe, and was Patriarke of Antioche, and, as somme of M. Hardinges friends haue thought a man of greates Learninge. Yet for as mutche as M. Hardinge here vtterly refuseth him, not onely as a Schismaticke, but also as man void of Learninge, and Reason, let vs therefore see somme others.

Lipomanus in Prefatione. Copus Dial. 1. 166 Balsamonem vnum certe doctum.

Additio. Here, saith M. Hardinge, Searche out, M. Jewel: why was Rome the firste, and not rather the seconde, or the thirde? Thereby shal you perceiue, howe your selfe vnwares are taken in your owne snare. This matter, M. Hardinge, is easily searched, and sone founde. In deede your forged Anacletus saith, The Apostolique Church of Rome hath the Preeminence ouer al Churches, not from the Apostles of Christe, but from Christe him selfe. And thefore sul pretily he expoundeth the wordes of Christe, Super hanc Petram, id est, Super Ecclesiam Romanam edificabo Ecclesiam meam: Upon this Rocke, that is to saie, Upon the Church of Rome, wil I builde my Church. But sutchaine forgeries make simple proufe. The very cause why the Church of Rome was placed in order, and dignitie before al others, was not the Wordes of Christe, as you imagine, but the Empire, and Honoure of that Cittie, whiche then in respecte of worldly Glorie, was the Ladie, and Heade of the worlde. And therefore in the Councel of Chalcedon it is written thus: Sedi Veteris Romæ propter Imperium Ciuitatis illius, Patres consequenter Priuilegia reddiderunt: The Fathers orderly gaue the Priuilege of Chiefte to the See of Olde Rome, because that Cittie had the Empire. And immediately after it foloweth further, Et eadem intentione permoti æqua Sanctissimæ Sedi Nouæ Romæ Priuilegia tribuerunt, rationi congruum iudicantes, vt Ciuitas illa ornata imperio, & senatu, æquis Seniori Regis Romæ Priuilegijs frueretur: The saide Holy Fathers, moued with like consideration gaue the like Priuileges to the moste Holy See of Constantinople, whiche is called Newe Rome, thinkinge it agreeable vnto reason, that the same Cittie of Constantinople, beeing honoured with Empire, and Senate, as Rome was should enioie the same Priuileges, that Rome enioied.

Epist. 3.

Anaclet. Epist. 1.

Council. Chalced. Actio. 16. p. 936

The like hereof is written in the Council of Constantinople. This, this, & Harding, was the cause, and not the voice of Christe our Saviour, as you would telle vs. For Christe neuer spake one worde of the Citties either of Constanti-
nople, or of Rome, or of the firste See, or of the seconde.

Nilus, a Græke Authour, hereof writeth thus: Sed vt etiam liquidius appareat, Papam non imperare alijs omnibus Episcopis, legatur Sextus Canon Synodi Nice-
næ: quo disertè præcipitur, vt alijs Ecclesijs Alexandrinus, alijs Romanus, alijs An-
tiochenus præsit: vt non liceat alteri alterius prouinciā inuadere: That it maie the
more plainly appeare, that the Pope hath no Government ouer al other Bishoppes, reade the
Sixth Canon of the Council of Nice. There it is expressly Commaunded, that the Bishop of
Alexandria shal haue the Rule ouer certaine Churches: and the Bishop of Rome ouer cer-
taine: and the Bishop of Antioche likewise ouer certaine: and that it be not lawful for any one
of them to inuade an others Jurisdiction. Farther he saith, Quod si quis suis non con-
tentus, aliena appetit, ille sanè merito & Consuetudinis, & Sanctorum Canonum
violator haberi debet: If any one (of these Patriarkes) not contented with his owne, crasse
Dominion ouer others, (as dothe the Pope) he ought of right to be called a breaker bothe
of the Custome, and also of the Holy Canons.

If W. Hardinge will yet saie, this Erposition is sottishe, let vs see, in what
sorte Others haue expounded the same. Rufinus openinge the same Canon saith
thus: Statutum est in Concilio Niceno, vt apud Alexandriam, & in Vrbe Roma
Vetusta Consuetudo seruetur: vt vel ille Aegypti, vel hic Suburbicarum Ecclesia-
rum sollicitudinem gerat: It was Decreed in the Council of Nice, that in Alexandria,
and in Rome the Olds Custome shoulde be kepte: that the Bishop of Alexandria shoulde
Rule ouer Egypte: and the Bishop of Rome (not ouer al the worlde, but) ouer the
Churches of his Suburbs.

Like wise it was after ward ordeed in the Conncel holden at Constantinople:
Definimus Sedi Constantinopolitane Paria Iura, & Priuilegia cum Sede Veteris
Romæ: Wee Decree, that the See of Constantinople shal haue Righes, and Priuilegs E-
qual (and one) with the See of Olde Rome.

Therefore Nicephorus saith, Romano, & Constantinopolitano Episcopo Ex
Acquo Paria sunt, & Dignitatis præmia, & Honorum iura: The Titles of Dignitie,
and Righes of Honour, geuen to the Bishop of Rome, and to the Bishop of Constantinople,
are One, and Equal.

For this cause Athanasius saith, Romano erat Metropolis Romanæ Ditionis
Rome was the Mother Church (not of the whole worlde, but) of the Romaine Juris-
diction. In like sorte the Emperoure Iustinian saith, Ecclesia Vrbs Constanti-
nopolitane Romæ Veteris Prærogatiua letatur: The Church of Constantinople
enioyeth the Prerogatiue, or Priuilege of the Church of Olde Rome. So likewise S. Au-
gustine, and other Learned, and Godly Bishoppes in the Council of Africa, vn-
derstande the same Canon. And therefore they called the Popes Presumption, cra-
unge Vniuersal Jurisdiction ouer al the worlde, Fumosum Sæculi Typhum,
The smokie Pride of the Worlde. To conclude, Nilus saith thus, Nunc, cum aliz
Regiones assignatz sint Romano, aliz Alexandrino, aliz Constantinopolitano, non
magis hi sub illo sunt, quàm ille sub hisce: Seeinge there be certaine Countries appointed
out for the Bishop of Rome, certaine for the Bishop of Alexandria, and certaine for the Bishop
of Constantinople, they are nowe nomore subiecte vnto him, then he vnto them.

But al these perhaps were sottishe, and their sairinges sottishe: and noman
is hable rightly to vnderstande these maters, but he that can saie, Consuetudo, is
Latine for a Commission: or, Mos parilis, for Vniuersal Jurisdiction.

The Apologie, Cap. 3. Division. 7.

And as for the Bishop of Rome, who nowe calleth al maters be-
fore him selfe alone, except he doo his duetie, as he ought to doo, except
he minister the Sacramentes, except he instructe the People, except
he warne

he warne them and teache them, wee saie, that he ought not of righte
once to be called a Bishop, or so mutche as an Elder. For a Bishop,
as saith the Augustine, is a name of labour, and not of Honoure: that the
man, that seeketh to haue Preeminence, and not to profite, maie vn-
derstande, him selfe to be no Bishop.

M. Hardinge.

An euil Bi-
shop loo-
keth nor the
name of a
Bishop,
though he
haue the
name of a
Bishop.
Wide Aug.
Ira. contra
Epist. Par-
men. ca. 13.
Tom. 7.
1 Tim. 2.

Neither the Bishop of Rome, nor any other Bishop is woorthy of the Name of a Bishop, ex-
cept he doo the duetie of a Bishop. Al this wee graunt. But that he ought not of righte to be so cal-
led, of those whome he hath charge ouer, in case of omittinge his duetie: thereto we saie, that al-
though in respecte of his demeanour he be not woorthy to be called a Bishop, yet in respect of the
Vocation, Degree, and Preeminence though he leaue his duetie vndonne, for whiche he incurreth
daunger of damnation, that Title pertaineth vnto him of good right, and so continually he is and
ought to be acknowledged for a Bishop, though an euil and an vnwoorthy Bishop: likewise a Priest.
And whereas S. Augustine saith, that a Bishop is a name of labour, and not of Honoure, he is to
be vnderstanded so as the Scripture is: VVhiche in some places speakinge of twoo thinges, that are
bothe in deede to be affirmed, the one beinge of more importance then the other, denieth the one
in comparison of the other, &c.

Yet it seemeth to be a secrete preparation towardes a purpose against sutch time, as the Princes
Gouernement shal mislike theire phantasies. For where they Learned this Opinion, concerninge
Bishoppes, there Learned they also the like, concerninge Ciuil Magistrates. I meane VVickleffe.
Amonge whose Heretical articles condemned by the Church in the Councel of Constance, this is
reckened for the fiftenth: *Nullus est Dominus Ciuilis, nullus est Prælatus, nullus est Episcopus,*
dum est in peccato mortali. That is to saie, None is a Temporal Lorde, none is a Prelate, none
is a Bishop, so longe as he is in deadly sinne.

The Bishop of Sarisburie.

This mater shal neede no greate contention. The like wordes haue benne
vttered by sundrie other Holy Fathers. S. Chrysostome saith, Multi Sacerdotes,
& Pauci Sacerdotes: Multi nomine, Pauci Opere: *Many Priestes there be, and fewe*
Priestes there be: Many in name, and fewe in Laboure. Againe, Quomodo potest
esse Magister, qui Discipulum non habet? Acquire Discipulum, & esto Magister:
Howe can he be a Maister, that hath no Scholare? Geate thee a Scholar, and then be a Mai-
ster. S. Ambrose saith, Nisi bonum Opus amplectaris, Episcopus esse non po-
tes: *Onlesse thou embrace the good Laboure, a Bishop thou canste not be.* S. Gregorie
saith, Sacerdotes nominamur, & non sumus: *Priestes wee are called, but Priestes*
wee are not.

Chryso in Opere
Imper. Homil. 43
Chryso in ead.
Homil.

Ambros. De Di-
gnita. Sacerdo-
tali. cap. 4.

Gregor. Lib. 4.
Epist. 32.
In Conc. Constā-
tien. Session. 15.

Chryso in Mato-
the. Homil. 53.

As for VVickleffe, his Scholare Iohn Hus expoundeth his meaninge, and
that with M. Hardinges owne Construcion. For theise be his wordes, euen
as they are alleged by his enimies: Papa, vel Prælatus malus, & Prescitus, est equi-
uocè Pastor: & verè Fur, & Latro: *The Pope, or any other wicked Prelate, in double or*
doubtful speache is a Pastour: but in very deede he is a Theefe, and a Murtherer. So Chry-
stostome saith: Qui ab hominibus ordinatus est quantum ad Deum attinet, non est
Sacerdos, aut Diaconus: *He that is appointed by menne (& not by God) before God, is nei-*
ther Priest, nor Deacon.

If VVickleffe, vpon iuste zeale of the House of God, for that he then sawe, the
Bishoppes either knewe nothinge, or did nothinge, or cared for nothinge, either
spake or meante moze, then I can the more beare, wee defende it not. Notwithstan-
dinge, touching that is objected of deadly sinne, it seemeth, he folowed therein the
Councel of Valentia in Fraunce. The wordes be theise: Quicunque sub Ordina-
tione, vel Diaconatus, vel Presbyterij, vel Episcopatus, Mortali Crimine dixerint se
esse pollutos, à supradictis Ordinationibus submoueantur: *Who so euer after the Or-*
der, either of Deaconship, or Priesthoode, or of Bishoprike, shal saie they haue benne defiled
with Mortal Sinne, let them be remoued from the foresaide Orders. If M. Hardinge shal
dusse any other exposition hercof, I wil not greatly strue with him for it. So
S. Augustine saith, as he is alleged by Gratian, He that neither hath wiped of his
owne Sinnes, nor corrected the Sinnes of his Children, ought rather to be called a shamelesse
Dogge, then a Bishop.

Concil. Valentia.
sub Damas. ca. 4.

2. Quest. 7. Qui
nec regimini.

Cyprian. Lib.:
Epist. 3.
Concil. Trident.
De Sacramento
Ordinis.
Athanasius. Ad
Solitarum Vis
tam agentes.
Hierony. in So-
phoniam, Cap. 1.

Yet notwithstandinge, to remoue al strife, what so euer the Bishop of Rome be, or what so euer he do, let him hardly be called a Bishop, because, as M. Hardinge saith, he standeth in Rome of a Bishop: Or, as VVickleffe saith, let him so be called, Aequiuocè, that is to saie, by a worde of double meaninge: as Unsa- uerie Salte is called Salte: Or, as the Prophetes of Baal are called Prophetes: Or, as a painted Man is called a Man: And, as S. Gregorie saith, Let him in wordes be called a Priest, although in deede he be no Priest. Let him be called a Teacher, al- though he Teache not: Let him be called a Feeder, although he Feede not. S. Cy- prian saith of S. Paule, Ipsum, quamuis inane Nomen, & Vmbram quandam Sa- cerdotis cogitans, expauit: S. Paule was afraide, consideringe onely the emptie Name, and Shadowe of a Bishop. And in the late Councel of Tridenc the mater is concluded thus, Qui dicit, eos, qui non exercent Ministerium Verbi, & Sacramentorum, non esse Sacerdotes, Anathema sit: Who so euer saith, that they, that Minister neither the Woord of God, nor the Sacramentes, be no Priestes, Accursed be he. But Athanasius saith, Quid opus est Hominibus titulo Episcopis: What neede haue wee of theise menne, that beare onely the name of Bishoppes? Therefore S. Hierome saith, Auferet Dominus Nomina Vanæ gloriæ, & Admirationis falsæ, quæ versantur in Ecclesia. Sed & No- mina Sacerdotum cum Sacerdotibus auferet, qui frustra sibi applaudunt in Episco- pali, & in Presbyterij Dignitate, & non in Opere: The Lorde shal take awaie the names of Vaine Glorie, and of feined wonderinge, whiche are in the Church: Yea he shal take awaie bothe the names of those Priestes, and the Priestes withal, which vaunt them selues in the Di- gnitie of Bishoprike, and Priestehood, but not in the Labour.

The Apologie, Cap. 4. Diuision. 1.

And that neither the Pope, nor any other worldly Creature can nomore be Heade of the whole Church, or a Bishop ouer al, then he can be the Bridegroom, the Light, the Saluation, and Life of the Church, for these Priuileges, and Names belonge onely to Christ, and be properly, and onely fitte for him alone.

And that no Bishop of Rome did euer suffer him selfe to be called by sutch a proude name and title, before Phocas the Emperours time (who, as we knowe, by killinge his owne Soueraigne Mauritius the Emperoure, did by a Traiterous Willanie aspire to the Empire.) Whiche was about the sixthe hundreth and thirteenth yeere after Christ was bozne.

M. Hardinge.

The name of Vniuersal Bishop, which this Interpreter meaneth, being taken in a right sense, is no proude name, in respecte of him, * to whom it belongeth. VWhether any Bishop of Rome euer suffered him selfe to be called by that name, or no, as you denie it, and proue it not, so it for- ceth not whether any did so, or no. If they refused it of humilitie, that prooueth it not to be Va- lawful.

The Bishop of Sarisburie.

If the name of Vniuersal Bishop be a proude Name in others, why maie it not also be a proude Name in the Bishop of Rome: Hath the Bishop there sutch a special Priuilege for Pride aboue al others: Maie Pride be Humilitie, and Hu- militie Pride, onely in respecte of diuerse Personnes: You saie, This Title of right belonged to the Bishop of Rome: and therefore in him it was no Pride. This, M. Hardinge, is a foule Intruthe, as it shal appeare by the next Diuision. For these be the wordes of the Councel of Carthage, Or at leaste, by your owne Confession, of Gratian, alleaginge the Councel of Carthage: Vniuersalis autem (Episcopus) nec ipse Romanus Pontifex appelletur: The Bishop of Rome him selfe may not be called the Vniuersal Bishop.

That the Olde Learned and Godly Bishoppes of Rome refused this Name, as proude, and Arrogante, it is so plaine by S. Gregorie, that I maruelle, any Learned

Dist. 99. Trine
edit.

Additio
B

Vniuersal
Bishop

Learned man woulde calle it in question. His wordes thereof be these: Nullus Decessorum meorum hoc tam Profano Vocabulo uti consensit: Nullus Romanorum Pontificum hoc Singularitatis Nomen assumpsit: Nos hunc honorem nolumus oblatum suscipere: None of my Predecessours Bishoppes of Rome, ever consented to use this Ungodly Name: No Bishop of Rome ever tooke upon him this Name of Singularitie: Wee, the Bishop of Rome, wil not receiue this honoure beinge offred vnto vs.

Gregor. Lib. 4.
Epi. 32 & 36.

If the Bishoppes of Rome in Olde times refused this Name, not for want of Right, but onely, as M. Hardinge saith, of Humilitie, wherefore then did their Successours, that folowed afterwarde, so ambitionly laboure to geate the same? Platyna saith, Bonifacius Tertius obtinuit a Phoca, Magna tamen Contentione: Pope Bonifacius the thirde obtained of the Emperour Phocas (that Rome shoulde be called the Heade of al Churches) but with Greate Contention, and much adoo. Wherefore then doth S. Augustine, and the whole Councel of Africa condemne the attempt of this vsurped Iurisdiction, & calle it Fumosum Sæculi Typhum? The smoky Pride of the V Worlde: And that euen in the Bishoppes of Rome?

Platyna in Bonifacio. 3.

If the Bishop of Rome be so full of Humilitie, as wee are here bozne in hande, why anaunceth he him selfe so high about al General Councelles? Why saith he, that no Creature maie iudge his doings? Why claimeth he the Swerde and Scepter of al the Worlde? Why saith he, that Christes Consistorie, and his Consistorie are al One, and that he can doe al, that God can doe? Why doth he say, That the Emperour is but the Proctour, or Bailife of the Church of Rome: Procurator, siue Defensor Romanæ Ecclesiæ? Why doth he suffer Kinges, and Emperours to holde his Stiroke, to leade his Palfrat, and to kisse his fote? Verily this kinde of Humilitie in other places might goe for Pride. Hesychius saith, Vbi Superbia regnat, & Hypocrisis, Humilitas locum non habet: Where Pride, and Hypocrisie beare the swaie, there Humilitie can haue no place. Likewise Chrysostome saith, Quicumq; desiderauerit Primatum in Terra, inueniet in Cælo confusionem: nec inter Seruos Christi computabitur, qui de Primatu tractauerit: Who so ever desireth Primacie in Earthe, in Heauen he shal finde Confusion: Neither shal he be accompted amonge the Seruautes of Christe, that wil once intreate of Primacie.

Dist. 98. Si Imperat. In Glos.

Hesychius. Sent. Lib. 4. Dist. 17.

Cur ergo. Dist. 40. Multa.

Additio. But hereto M. Hardinge answereth, Why did you not quote the place, M. Jewel: Chrysostome hath no suche saieinge. That, which goeth before in Gratian is taken out of Opus Imperfectum, Homil. 43. which is wel knowne not to be Chrysostomes. But this saieinge which here you alleage out of Gratian, is neither there, nor in Chrysostome. It is a forgerie: and that you knewe wel yenough. Yet you are not ashamed to vse it, to deceiue the ignorant Reader. Leauē, leauē, M. Jewel, to abuse the simplicitie of the Vnlearned with suche forged peeces and patches.

M. Hard. 185. a.

M. Hard. 185. b.

The Answer. M. Hardinge, how shal poze M. Jewel be hable to answer this kinde of Eloquence? It becommeth you so wel, that it were greate pittie, ye shoulde speake better. Though this were a forgerie in deede, as you haue so sadly tolde vs, yet you knowe, it were your owne Gratiens forgerie: it were not mine. You saie, The Booke entituled Opus Imperfectum, was neuer written by Chrysostome. I can easily pærlde hereto, and neuer strue for it. And yet your Gratian alleageth the same Booke by the name of Chrysostome, as you knowe. Neither did I alleage theise wordes, as out of Chrysostome, but as out of the Booke of Gratiens Decrets, allowed to the worlde by Pope Eugenius 3. and commonly called Fundamentum Iuris Canonici. Who so is hable truly to bringe forth his Authoure, ought not of righte to be charged with forgerie. You doe wronge therefore, M. Hardinge, with suche outeries, to raise the Countrie vpon him, that hath not offended.

Dist. 40. Multa.

But, I praise you, be theise wordes neither in Opere Imperfecto, as you saie, nor in any other Booke of Chrysostome? And doe I knowe it, as you telle me? Or wil you saie, your selfe doe knowe it? Or, if you so saie, maie wee beleue it? Surely if ye had sought theise wordes better, ye might haue found them. But ye sought

Provvde
Name.

Homil. 35. In
Opere Imperfe-
cto.

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The Defense of the Apologie of the

them, where they were not, and sought in vaine. In the 35 Homilie of that same Booke, it is witten thus, Quicunque desiderauerit Primatum in terra, inueniet in Caelo confusionem: vt iam inter seruos Christi non sit de Primatu certamen. These be the selfe same wordes, that you saie, cannot be founde, neither in Opere Imperfecto, nor in any other Booke of Chrysostome. Here is neither percinge, nor patchinge, nor Hardinge. It is plaine dealing: It is no forgerie. If these wordes thus placed do not like you, as it appeareth, they do not, then change them hardly, and take the contrarie: and rather saie thus, VWho so euer desireth Primacie in Earth, shall finde no confusion in Heauen. This perhappes maie seme better to serue your turne. Here might I triumphe, and saie to you, as you saie to me. Yet are you not ashamed &c. Leauē, leauē, M. Hardinge &c.

Iohan. De Pari-
sis, de potesta.
Reg. & Papali.
Cap. 13.

To conclude, a Learned Man, one of M. Hardinges owne side, hereupon hath noted thus: Bonifacius obtinuit à Phoca, vt Ecclesia Romana esset Caput Omnium Ecclesiarum. Ex quo posset modo consimili sumi Argumentum, quod ad Imperato-rem pertineat: Primatum Ecclesie transferre, & de Ecclesijs Ordinare: Pope Bonifa- cius the thirde obtained of the Emperoure Phocas, that the Church of Rome should be the Heade of al Churches. Whereof wee maie in like case geather an Argument, that it belongeth to the Emperoure, to translate the Primacie of the Church, and so take Order for the Churches.

The Apologie, Cap. 4. Diuision. 2.

Also the Council of Carthage did circumspectly provide, that no Bishop should be called either the Highest Bishop, or Chiefe Bishp.

M. Hardinge.

M. Hardinge is
a merry man.

Here by your leauē, Syr Defender, you plaie false, and are taken, as it were with false Dife, and therefore ye ought iustly to loose al that ye haue vniustly wonne by your false plaie, and false Dyse: I meane your shameful falsifyinge of this Council by you alleaged. And for this and o- ther your falsched it is righte you loose the credite, whiche vniustly (bicause by false Teaching) you haue wonne amonge the Vnlearned. That your false plaie might not soone be espied, you doo as like to Maister Iuel, as though you were his Fathers Sonne. For that false sleight he vseth more, then any that euer I readde. For where as we haue seuen Councelles of Carthage, neither shewe you, whiche of them it is that you alleage, nor geue any notice of the number, where the Canon maie be founde, But contrariwise as the Lapwinge with her busie crie leadeth a man from her neste, so you leade vs from the Place, where it is, by puttinge in the Margent of your Booke the number, 47. that not findinge it by your note, wee should geue ouer further lookinge for it. VWho dothe euil, hateth Light, saith the Christe. So here falsifyinge (a) and forginge a Canon of a Council, you woulde faine walke in clowdes, that your lieinge might not be deprehended, &c. So had it benne donne more circumspectly for furtherance of your falsched, if the mater should neuer come to trial of Learninge.

(a) Vntruth.
For, this Canon
wil soone be
founde.

Nowe, who so euer examineth the place truly, muste needes crie out shame on you, Defender, who are th'auctour. The wordes, if you had list to haue alleged them without falsheade, be these, VWhich we finde in the 26. Canon of the thirde Council of Carthage, whiche Council was Authorized by the sixthe General Council holden at Constantinople in Trullo. *Vt prima sedis Episcopus non appelletur Princeps Sacerdotum, aut Summus Sacerdos, aut aliquis huiusmodi, Sed tantum, Prima Sedis Episcopus.* And thus they are to be Englished. It hathe lik- ed vs (saie the Fathers of that Council) that a Bishop of a First See be not called Prince of Priestes, or Highest Prieste, or any suche other thinge, but onely a Bishop of a First See. Nowe com- meth me this ioyly Defender, and saith, the Council of Carthage hathe expresse wordes, (for so much his Latine soundeth) that no Bishop should be called either the Highest Bishop, or Chiefe Prieste. By whiche Canon thus by him vntruly vttered, he thought to deprive the Pope of this (b) Aunciente Title, that al the worlde hathe euer attributed vnto him, so as he be called nomore *Summus Pontifex.*

(b) Vntruth, as
shal appeare.

For the right vnderstandinge of this Canon, twoo thinges are to be considered. Howe farre the Authoritie of this Council ought to be extended, and what is meant by a First See. (c) The De- crees of this Council pertained but to the Prouince of Aphrike. For Prouincial Councelles binde onely the Prouinces, in whiche, and for Order of whiche they be kepte. Onely the General Coun- celles are to be receiued of al.

(c) Vntruth.
For this Coucel
namely restrai-
neth the Bishop
of Rome.

(d) Vntruth,
grounded vpon
a fable.

By these twoo wordes, *Prima Sedes*, those Fathers vnderstoode any Citie, in whiche a Pa- triarke or Primate, who are of one office, though of diuerse names, hathe his See. I cal it a first See, or rather (if it might be permitted) a Primate See. (d) In greate Cities where the Highest courtes

Vide Ep.
Leon.
Petrum
Iohann.
Aphric.
Episcop.
Prima
des, whi-
meant
for

Dist. 99. De for iustice were kept, and where the chiefe Pagane Priestes of the Latines named, *Primi Flamines*,
Primati- were resident before the comminge of Christe, there after Christes comminge were Patriarkes or
bus. Primates placed: by whom the weightie matters of Bishoppes should be decided. (e) VVhiche Or-
der was taken firste by commaundement of S. Peter, as Clement writeth: by the Apostles and Cle-
ment, as *Anacletus* witnesseth: by the Apostles and their Successours afterwarde, as *Lucius* the
Dist. 99. C. ment, as *Anacletus* witnesseth: by the Apostles and their Successours afterwarde, as *Lucius* the
Provinciar. Pope saith.

(e) Vntruthe,
grounded as
the Former.

Nowe the Council of Carthage by this Defender alleaged, and likewise the Aphrican Council
ordeined and willed, that a Bishop of any of the Pinate Sees of Aphrike shoulde not be called,
Princeps Sacerdotum, aut Summus Sacerdos, Prince or chiefe of the Priestes, or Highest Prieste:
by whiche woordes a Bishop is there signified: But onely a Bishop of the Pinate See, whereof he
was Pinate. By whiche Decree they willed (f) onely their Primates of Aphrike to keepe them
selues within their limites, and not presumptuously to take vpon them more gloriouse Titles, and
further Iurisdiction, then to them pertained, least surely they might seeme to preiudicate the Popes
Supremacie. Thus it is euident, thauentorie of that Charthage Council, beinge restrained to A-
phrike onely, that by this Canon the Popes Primacie and Title is no whitte diminished or dispo-
ued. And so for al this Defender, he remaineth as he hath (g) euer, Highest Bishop.

(f) Moste ma-
nifest and most
vaine Vntruth.

(g) A greates
Vntruthe.

The Bishop of Sayisbury.

What, M. Hardinge, so mutche falsched vpon vs at one time: Falsifieinge of
Councelles: Shameful falsifieinge: False teachinge: False sleight: False Dife:
False Plate: and al False: Christe saith of him selfe, *I am the Truthe*. God geue
you grace, to credite him. For the erreure of quotation in the Margine, wherein
you spende so many wordes, it maye please you to knowe, that I neither was the
Printer, nor coulde be presente at the Printinge. For the reste, if there can be any
one pointe of Falsehed sounde in me, touchinge the allegation of this Council of
Carthage, I will not refuse to stande charged with the whole. But if euery of
these horrible Falseheddes be found an euident, and plaine Truthe, then it maye
please you, to take home al these pretyp Titles to your selfe againe, as in euery of
these wordes so often doubled, and so heapte together, hauinge your selfe com-
mitted a seuerall Falsehedde.

And herein for trial of your courteous dealinge, I am content, your selfe shal
sitte, & be the Judge. For, notwithstanding it be thought of many, that ye dissem-
ble deeply, and wil not bestowe your voice to saie the Truthe: Yet I doubt not,
but in this mater, if ye haue eyes, ye maye easily looke vp, and see the Truthe.

You saie, Sir Defender hath falsely alleaged the Council of Carthage. And why for
for that he saith, The Council Decreed by expresse wordes, that the Bishop
of Rome shoulde not be called the Vniuersal Bishop. This, you saie, is Forged,
and falsified, and is no parte of that Council. For indifferent trial bothe of the
Truthe, and of the Falsehed herein, I beseeche you, beholde the very wordes of
the Council, euen as they are alleaged by your owne Doctor Gratian. These they
are: *Primæ Sedis Episcopus non appellatur Princeps Sacerdotum, vel Summus Sa-
cerdos, vel aliquid huiusmodi: Sed tantum, Primæ Sedis Episcopus. Vniuersalis
autem nec etiam Romanus Pontifex appellatur: Let not the Bishop of any
of the Firste Sees be called the Prince of Priestes, Or the Highest Prieste, or by any other like
name: but Onely, the Bishop of the Firste See.* But let not the Bishop of Rome
him selfe be called the Vniuersal Bishop. And in the Close thereupon
it is noted thus, *In hac Distinctione dicitur, quod Papa non debet dici Vni-
uersalis: In this Distinction it is saide, that the Pope ought not to be called
the Vniuersal Bishop.*

Dist. 99. Prima.

Additio. Here M. Hardinge crieth out bitterly, M. Jewel is a shame-
lesse man: Three maine Lies: O impudente Gloster. Are yee not ashamed &c. These be not the
woordes of the Council of Carthage. They are to be referred to the thirde parte of the distinction,
that foloweth afterwarde. Your speache is terrible, M. Hardinge, and argueth some
inordinate passion in your stomake. Referre these wordes, whither you wil. If
they be not written in the Council of Carthage, yet at the leaſt, they are the

M. Hard. 190. b.
M. Hard. 191. a.

Higheste
Bishop,
Prince of
Priestes.

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The Defense of the Apologie of the

wordes of Gratian alleginge the wordes of the Councel of Carthage. Be they his wordes, or be they the Councelles. I wil not strive. Well you know, they are not mine. Thus he saith, by your owne Confession, Vniuersalis autem, nec etiam Romanus Pontifex appelletur: Let not the Bishop of Rome him selfe be called the Vniuersal Bishop. And this you confesse, is the meaninge of Pope Pelagius, that foloweth immediately in the same Distinction. Nowe, M. Hardinge, what greate preiudice is this, as touchinge the right of our cause, if we lose the Authoritie of the Councel of Carthage, and geate the Authoritie of the Pope him selfe, who in your iudgemente, and as you haue written and published to the worlde, is aboute the Authoritie of al Councelles. What so euer the Councel of Carthage saie, the Pope him selfe saith, as it is noted in the Rubrike, Nec etiam Romanus pontifex Vniuersalis est appellandus. Now touchinge the Close, y^e renne vpon me with hue, and drie. O impudente Gloster, (you saie) Are you not ashamed to shewe your peeuish falsched? why leaue you out the beginninge of the sentence? Cruelly, M. Hardinge, I kneiue not your diece: Otherwise I coulde as god cheape haue serued you with altogether. I leaue out nothings, that was necessarie. But, for as mutche, as y^e wante somethinge, I knowe not what, y^e shal haue free libertie to make it vp at your pleasure. The whole wordes be these: Hæc est tertia pars Distinctionis, in qua dicitur, quod Papa non debet vocari Vniuersalis: This is the thirde parte of this Distinction. Wherein it is saide, that the Pope ought not to be called the Vniuersal Bishop. Nowe telle vs, god M. Hardinge, what peeuish falsched, or what impudente glossinge is this: or, sauinge somme parte of your solis, whereat ought any man to be ashamed?

Touchinge, that you so pleasantly cheare your selfe with these wordes, You doo as like to M. Iewel, as if you were his Fathers Sonne, I muste answere you, as S. Augustine sometime did the Heretique Cresconius: Serua potius Puerilia Pueris: Keepe such Childishe toys to plaie with your Children. God make vs bothe like vnto our Father, that is in Heauen.

Where you saie, of your selfe onely, without farther witness, that this Title is the Popes Auncient Right, euer geuen to him by al the worlde, I doubt not, but the vntruthe hereof by my former Replie, touchinge the same, maie some appeare. Certainely, when the same Title was offered to S. Gregorie, he refused it vterly, as none of his.

In dede, this Councel of Carthage notwithstandinge, The Title of Higheest Bishop was sometimes geuen, not onely to the Bishop of Rome, and other Patriarkes, but also vnto al other Bishoppes. M. Hardinges owne Amphilochius calleth S. Basile, Principem Sacerdotum, The Prince, or Chiefe of Bishoppes: Rufinus calleth Athanasius, Pontificem Maximum: The Higheest Bishop. Nazianzenus calleth the same Athanasius, Archisacerdotem Sacerdotum: The Chiefe Bishop of Bishoppes. Lactantius calleth euery Bishoplike, Summum Sacerdotium. Likewise S. Hierome saith, Ecclesie Salus in Summi Sacerdotis dignitate pendet: The safetie of the Church standeth in the dignitie of the Higheest Prieste. By whiche Higheest Prieste, M. Hardinge him selfe saith, is meante euery seuerall Bishop within his owne Diocese. S. Augustine saith, Quid est Episcopus, nisi Primus Presbyter, hoc est, Summus Sacerdos: What is a Bishop, but the Firste, or Chiefe Prieste, that is to saie, the Higheest Prieste? Therefore we maie safely spare the Pope this Title, of Higheest Bishop, not as Peculiar to him alone, as M. Hardinge imagineth, but as Common, and General to al Bishoppes.

Al that y^e haue here alleged of the Iurisdiction of the Flamines, is a mere fantastic, grounded onely vpon an vnauery fable of Anacletus, and Clemens. P^{er}ther are you able to finde, either these names, Archiflamines, or Protoflamines, whiche here are imagined, in any Ancient allowed Writer, or any such vnuerسال Iurisdiction to them belonginge.

The Firste, or Principall, or Pather D^ees were limited, not by the Flamines, but

M. Hard. Confu-
cat. pag. 184. 4.

August. Contra
Cresc. li. 3. ca. 38

Artic. 4.
Gregor. Lib. 7.
Epist. 30.

M. Hardinges
Amphilochius.
Rufinus. Lib. 2.
cap. 11.
Nazian. Ad He-
ronem.
Lactan. Lib. 4.
Cap. 30.
Hieron. contra
Luciferianos.
M. Hardinge in
his Answere to
the Apologie,
fol. 104. b.
In O. cell. Ex
terog. Testam.
minim. Qu. 101.

but by the Prince. So it is written in the Council of Chalcedon: Quasunque Ciuitates per Literas Regias Metropolitico nomine honorarunt: What Cities so euer by the Princes Charter, they honoured with the name of the Mother See. And therefore the Emperour Theodosius vpon displeasure conceiued, toke that Name of Honour from the Cittie of Antioche, mindinge it shoulde be so called nomore. And for that cause was the Cittie of Rome chosen amongst others, to be a Primate, or a Principal Mother See, not for that either Christ, or Peter had so appointed, as M. Hardinge telleth vs, but for that it was the moste Noble Cittie, and of greatest renoume in al the worlde. The wordes be platine: Sedi Veteris Romæ Patres meritò dederunt Primatum, Quòd illa Ciuitas aliis Imperaret: The Fathers woorthily gaue the Chiefetie to the See of the Olde Rome: Bicause that Cittie had the Princehood ouer others.

Nowe concerninge this Decree of the Council of Carthage, it touched as wel the Bishop of Rome, as other Primates. And therefore Pope Adriane afterward alleginge, and corruptinge the same, added thereto this special Prouiso for him selfe: Nullus Archiepiscoporum, nisi qui Primas Sedes tenent, appelletur Primas, aut Princeps Sacerdotum, aut Summus Sacerdos, aut aliquid huiusmodi &c. Salua semper in omnibus Authoritate Beati Petri Apostoli: Let no Archebishop, sauinge futehe, as haue the Principal, or Firste Sees, be called either the Primate, or the Prince of Priests, or the Higheste Prieste, or by any other like name, &c. Sauinge alwaies, and in al thinges, the Authoritie of Blessed S. Peter the Apostle.

The Apologie, Cap. 4. Diuision. 3.

And therefore, sithence the Bishop of Rome wil now a daies so be called, & chalengeh vnto him selfe an Authoritie, that is none of his: besides that, he dothe plainely contrarie to the Ancient Councelles, and contrarie to the Olde Fathers: wee beleue, that he dothe geue to him selfe, as it is written by his owne Companion Gregorie, a Presumptuous, a Prophane, a Sacrilegious, and an Antichristian name: that he is also the Kinge of Pride, that he is Lucifer, whiche preferreth him selfe before his Bretherne: that he hath forsaken the Faith, and is the Forerenner of Antichriste.

M. Hardinge.

Here is mutche adoo aboute naught, and a number of bitter woordes pyked out of S. Gregories Epistles, pretended to be written againste the Bishop of Rome, to no purpose. For if wee saie, (a) as wee may saie truly, that he chalengeh to him selfe no futehe name, then what hath this Defender to saie? Let him shewe vs how many Bishoppes of that See euer tooke the name of the Vniuersal Bishop vpon them, specially as Gregorie vnderstandeth it to signifie. If he can shewe none, why blotteth he so mutche paper with so impudent lies?

(b) In deede the sixe hundred and thirty Fathers of the general Council of Chalcedon, gaue to Pope Leo that name, as Gregorie in three sundrie Epistles writeth, and certaine other in their writings haue attributed to the Pope the same. But that either Leo, or any other his Successour (c) affected so to be called, Gregorie denieth. (d) And that any since Gregories time to our daies, euer called or wrote him selfe Vniuersal Bishop, we denie.

VVhereas Pelagius, and Gregorie, writinge againste the Presumption of Iohn the Bishop of Constantinople for takinge vpon him this name, are mutche alleged by the enimies of Vnitie, againste the Authoritie of Peters Successour ouer the whole Church: we saie, that they folowinge the steppes of their Predecessours, refused the name of Vniuersal Bishop in futehe sense, as Pelagius, and specially Gregorie oftentimes declareth, that where one is called Vniuersal Bishop, he seemeth to be called (e) Bishop alone, so as Bishoprike should be taken away from al others. But they refused not so to be called after this meaninge, as though by that refusal, the Auctoritie of the Bishop of Rome shoulde be restrained, and not extended ouer the whole Church. They denie, that any man mighte so be Vniuersal Bishop, as he shoulde be also the peculiar Ruler, and Gouernour of euery particular Church. For so al other Bishoppes had ben in vaine: and that is contrary to Christes Institution, who ordeined al the Apostles to be Bishoppes. To saie al in fewe, they refused the name that mighte odiously be taken, they refused not the Primacie (f) whiche Christe to them had committed. Therefore Gregorie writinge to Morice the Emperoure, alleaginge the woordes that make

Council Chalced.
Cap. 12.

Chrys. ad Popul.
Antiochen.

Hon. 17.

wh. (Roman) ...
...
...
Council Chalced.

Ca. 28.

Adrian. Papa.
In Capitulis ex
Synodis. & Ca.
nonib. diuer.
collec. To. 2. Pag.
611.

Al these be the
Vwoordes of
Gregorie.

(a) Vntruth. For
Platyna saithe,
Bonifacius 3.
Obtinuit a

Phoca, Ma-
gna tamen

Contentione.

(b) There ap-
peareth no such
mater in al that
Council.

(c) Vntruth, As
appareth by
the Former Au-
thoritie of Pla-
tina.

(d) Vntruth, As
further appea-
reth by the An-
siueare.

(e) Vntruth, and most vaine
fantasie. For no
Bishop of Con-
stātinople euer
dreamed of
futehe Autho-
ritie.

make (f) Vntruth. For

Christe neuer
erected any
such Primacie.
(g) The like
whole Charge
was geuen to
Paule, Iohn,
and Mathewe:
as shal appeare.

make for Peters Auctoritie ouer the whole Flocke of Christe, saithe of Peter, (g) The Charge of the whole Church and Principalitie is committed to him, and yet is he not called Vniuersal Apostle. VVhere it is plaine, that Gregorie doth both affirme the charge of the whole, and denieth the name of Vniuersal. Let these Defenders graunte the thinge, and we strue not for the name.

The Bishop of Sarisburie.

Here it pleaseth M. Hardinge of his Courtisie to saie, *We haue blotted our papers with so many, and so many impudent Lies. His whole discourse standeth onely in the Construcion of this worde, Vniuersal, in what sense it maie be either refused, or claimed. Howe be it, vnderstande thou, gentle Reader, that al this is M. Hardinges owne onely Commentarie. For other Doctour, or Father he allegeth none.*

M. HAT. Pa. 156. b

Addition. ¶ But M. Hardinge saithe, M. Iewel misliketh with me for saieinge, that the name of Vniuersal Bishop in a right sense is no proude name, in respect of him, to whome it belongeth. By a right sense, I meane that sense, whiche S. Gregorie allowed, and that, whiche the fourth General Council of Chalcedon allowed.

Addition

The Answer. But what is that right sense, M. Hardinge? The same, (you saie) that is allowed by the Council of Chalcedon, and by S. Gregorie. But what sense, that maie be, neither the Council of Chalcedon, nor S. Gregorie euer tolde you. Verily, S. Gregorie hauinge occasion largely to dispute hereof, euen in the same sense, and meaninge, as it was claimed by the Bishop of Constantinople, saithe, that the same Title with the same sense was offered by the Council of Chalcedon to the Bishop of Rome. In the same sense, I saie, M. Hardinge, and in none other: And in what sense it was offered by the Council, in the same sense the Pope refused it. The sense therefore bringe one, why do you so vainely imagine such choise of senses? The sense, that was offered, (you saie) was good: The sense, that was refused, (you say) was naught. And yet bothe theise senses were al one sense. Otherwise shewe you me, where S. Gregorie euer called him selfe the Vniuersal Bishop in any kinde of sense. Certainly, speakinge of the same title of Vniuersal Bishop, and of the same sense, and of none other, he saithe, Petrus Vniuersalis Apostolus non vocatur: S. Peter is not called the Vniuersal Apostle. If this title, and this sense neuer belonged vnto S. Peter, how then maie it belonge vnto the Pope? Wherefore, M. Hardinge, touchinge the righte sense of theise wordes, I thinke him not in his right wittes, that can diuise such distinction of senses without any difference. Him S. Gregorie meante to claime the name of Vniuersal Bishop, that sought to subdue al the Members of Christes Church vnto him selfe. And this is that selfe same Title, and that selfe same sense, that this daie is claimed by the Pope, as it is euident vnto the worlde. Pope Clemente saithe, Omnes subiecti sunt motioni Papæ: & sunt in illo, quasi membra de membro: *Al menne are subiecte to the Popes wil: and are in him, as Members of a Member.* Durandus saithe, Omnes Episcopi descendunt à Papa, tanquam Membra à Capite: *Al Bishoppes comme from the Pope, as Membres from the Heade.* An other saithe, Papa est Ordinarius totius Mundi: *The Pope is the Ordinarie, or Bishop of al the whole Worlde.* And therfore Pope Bonifacius 8. hath concluded by Solemne Sentence, *That every Creature must submitte it selfe vnto the Bishop of Rome, upon the paine of euerlastinge damnation.* This is the right sense, that you meane, M. Hardinge: Thus the Pope claimeth this daie, to be the Vniuersal Bishop. And this same Title, and sense is it, that S. Gregorie condemneth.

Clement Lib. 5.
De Hæreticis.
Ad vestrum.
Durand. De Mi-
nistis & ordi-
nibus, Lib. 2.
De Maior. &
Obedient. Vna
sanctam.

Firste, where it is saide, that S. Gregorie by this worde, Vniuersal Bishop, meante him, that would be Bishop alone ouer al the worlde, excludinge al others, this exposition is not onely strange, but also vaine, & sonde, and void of reason. For what Bishop of Constantinople euer was there, that called him selfe the Onely Bishop, and excluded al others? Doubtelesse Iohn, that firste laide claime vnto this name, as he called him selfe the Vniuersal Bishop, so he wrote his Letters vnto others, and neuer refused to calle them Bishoppes.

But, to leaue these Gloses, and fantasies, by the Title of Vniuersal Bishop, S. Gre-

S. Gregorie meante sutch a one, not, as woulde be Bishop alone, but as woulde claime Infinite Authoritie, and Aniuersal Iurisdiction ouer al other Bishoppes throughout the Worlde: and that, as S. Cyprian saithe, woulde calle him selfe, Episcopum Episcoporum: *The Bishop of Bishoppes.*

Wherefore S. Gregorie thus writeth vnto Iohn the Bishop of Constantinople, the firste Usurper of this Title: Quid tu Christo Vniuersalis Ecclesie Capiti in Extremi Iudicii responsurus es examine, qui cuncta eius Membra tibimet conaris Vniuersalis appellatione supponere? *What answere wilt thou make vnto Christe the Heade of the Vniuersal Church, when thou shalt be examined at the laste Iudgement, (not that thou hast called thy selfe the onely Bishop, but) that thus goest aboute by the name of Vniuersal Bishop, to make al his Members subiecte vnto thee? It was this Immoderate Aniuersal Iurisdiction, that S. Gregorie reproued, and not the makinge of him selfe Bishop alone, excludinge al others.*

Likewise he writeth of him selfe vnto Eulogius: Beatitudo vestra mihi sic loquitur, Sicut Iussistis. Quod Verbum Iussionis, peto, a meo auditu remouete. Non Iussi: Sed quæ utilia visa sunt, indicare curavi: *Your Holinesse saithe thus vnto me, (beinge the Bishop of Rome) As you haue Commaunded. Haue awaie this woorde of Commaundinge from my Hearinge, & beseeche you. Commaunded you not: but that I tooke to be the beste, & thought good to shewe you. The faulte therfore, that Gregorie findeth with Iohn the Bishop of Constantinople, stode not in callinge him selfe the Onely Bishop, for so he neuer did, but in Biddinge, and Commaunding, and Claiminge Aniuersalitie of Iurisdiction ouer the whole Church of Christe. And for that cause he saithe vnto Eulogius: Ecce in Præfatione Epistolæ, quam ad meipsum, qui prohibui, direxistis, Superbæ Appellationis Verbum, Vniuersalem me Papam dicentes imprimere Curastis. Quod, peto, dulcissima mihi Sanctitas vestra vltra non faciat: quia vobis subtrahitur, quod alteri plusquam ratio exigit præbetur: Beholde euen in the Title of your Letter ye haue written this Proude Posse, naminge me The Vniuersal Pope: notwithstandinge I haue forbidden it. I beseeche your Holinesse, so doo so nomore. For what so euer is geuen vnto any other aboute reason, the same is taken from your selues.*

M. Hardinge saithe, Gregorie affirmeth the Charge of the whole, and denieth the name of Vniuersal. Let these Defenders (saith he) graunte the thinge, and wee strue not for the name. Verily this plate had benne to baie for Children: to allowe the thinge it selfe, and to cauil onely aboute the name: that is to receiue the Bodie, and to shunne the Shadowe: As, as Christe saithe, to swalowe a Camel, and to straine a gnatte. So Appian saithe, Iulius Cesar nicely refused to be called a Kinge: and yet in al manner Authoritie, and Governmente bare him selfe none otherwise, then as a Kinge.

It was not the bare Name of Vniuersal Bishop, that so mutche offended the Holy Fathers: but the Pride, and Tyrannie, and Aniuersal Governmente, and Iurisdiction, that is signified by that name. If the name were naught, then was the Usurpation of the thinge it selfe a greate deale worse.

But S. Gregorie saithe, The Charge, and Principalitie of the whole Churche was committed vnto Peter. This is not denied: In like sorte Chrysostome saithe, The like Charge, and Principalitie of the Churche was committed vnto Paule. For thus he writeth, Paulo Totus Orbis creditus est: Paulus gubernat Orbis Ecclesiam: Paulus Vniuersum gubernat Orbem: *Vnto Paule the whole Worlde is committed: Paule governeth the Churche of the Worlde: Paule ruleth the whole Worlde.* And yet Chrysostome meante not hereby, that Paule had the Aniuersal Governmente of the whole: but that his care, and Charge was general, as not bounde or limited vnto one place, but indifferente, and common vnto al. So he saithe, Paulus tam anxie omnium salutem curabat, ac si Totus Mundus vnica esset Domus: *Paule was so careful for the*

Cyprian. in Con-
cil. Carthagin.
Gregor. Lib. 4.
Epist. 32.

Gregor. Lib. 4.
Epist. 30.

Gregor. Lib. 7.
Epist. 30.

Matth. 23.
Appianus:
ἡσίο δὲ τὰ ἔργα
γὰρ βασιλικῆς.

Chrys. in sermo.
De Eleemosy.
Chrysost. in Act.
Homili 53.
Chrysostom. De
Laudibus Pauli,
Homil. 2.

Saluation

Chrys. in Homil.
De Profectu
Euangelij.

Chrys. ad Popul.

Antioche. Ho-
mil. 73.

Chrysost. in Pro-
logo in Iohan.

Chrys. in Mat-
the. Homil. 48.

Saluation of al menne, as if the Whole Worlde had benne but one House. Againe, Paulum tangebatur sollicitudo Omnium Ecclesiarum: non Vnius, aut Duarum, aut Trium, sed Omnium, quæ erant per Orbem Terrarum: Paule was moued with the care of Al Churches: not of One, or Two, or Three, but of Al the Churches throughout the Worlde. Likewise he saith of S. Iohn, Columna erat Omnium, quæ in Orbe sunt, Ecclesiarum: He was the Pillar of Al the Churches in the Worlde. Likewise againe of S. Matthewe, Matthæus Vniuersi Orbis curam gerebat: The Whole Worlde was vnder Matthewes Charge.

Therefore, if M. Harding will geather out of these thre wordes of S. Gregorie (Totius Ecclesiæ Cura) that Peter had Vniuersal Jurisdiction ouer al, it muste needes folowe by the same wordes, that Paule, Iohn, and Mathewe had the same Jurisdiction ouer al. What other thinge he hopeth to gaine by these wordes of S. Gregorie, I cannot tel: Onlesse happily he will founde his reason thus: S. Gregorie saith, Petrus Vniuersalis Apostolus non vocatur: Peter is not called the Vniuersal Apostle: Ergo, The Pope is the Vniuersal Bishop.

So handsomely these thinges are geathered together, to serue the purpose. Pope Leo (ye saie) of Humilitie refused this Name openly in the Councel of Chalcedon. In darde Pope Gregorie so reporteth it. Notwithstandinge it appeareth not by any thinge donne in that Councel, that this Title was euer offered him. And to refuse a thinge before it be offered, it is no greate pointe of Humilitie.

To be short, the beste wee can geather hereof, is this: Iohn the Bishop of Constantinople ambitionly craued this name: Pope Leo godly refused it beinge offered vnto him: The Popes afterwarde gladly receiued it without offeringe. If it were a god name, why was it refused: If it were an ill name, why was it receiued?

Now let vs see, what they of M. Hardinges side haue meante by this wordes Vniuersal, and with what Humilitie the Popes haue receiued the same. Thus therefore they write: a Papa Totius Orbis obtinet Principatum: The Pope hath the Princehood of Al the Worlde: And when the Pope is Consecrate, the Chiefe Minister saith vnto him, b Ego inuestio te de Papatu, vt Præsis Vrbi, & Orbi: I doo inueste thee with the Popedom, that thou maist rule both the Citie, and the Worlde.

And whereas M. Harding demaundeth, how many Popes haue claimed this name, it maie please him, to remember, that in the late Councel of Constance it was not onely claimed, but also published, as an Article of the Faithe. The wordes are these, c De necessitate Salutis est credere, Papam esse Oecumenicum: It is of the necessitie of Saluation to beleue, that the Pope is the Vniuersal Bishop.

Of this Vniuersalitie of Power Franciscus Zabarella writeth thus: d Papa iam occupauit Omnia iura inferiorum Ecclesiarum, ita, vt inferiores Prelati sint pro nihilo: The Pope hath nowe gotten the right of Al Inferiour Churches, so that the Inferiour Prelates stande nowe for nothinge.

For these causes Gregorie calleth the name of Vniuersal Bishop, a Prophan, a Presumptuous, a Wicked, and an Antichristian name: Comparing the Usurper thereof with Lucifer, and Antichriste.

The Apologie, Cap. 5. Diuision. 1.

Further wee saie, that the Minister ought lausfully, duely, and orderly to be preferred to that office of the Church of God, and that no man hath Power to weaste him selfe into the Holy Ministerie at his owne pleasure. Wherefore these personnes doo vs the greater wronge, which haue nothinge so common in their mouthes, as that wee doo nothinge Orderly, & comely, but al thinges troublesomely, and without Order: and that wee allowe euery man to be a Priest, to be a Teacher, and to be an Interpreter of the Scriptures.

M. Hardinge.

Ye saie, that the Minister ought lausfully to be called (for so hath your Latine) and duely and orderly

a Extra. De statu
Regularis, Per-
iculosus. In Gloss.
b Ceremoniar.
Lib. 1. Cap. 4.

c Paralipom.
Vsspergen. & e
Disputazione
Uppica.
d Francisc. Zaba-
rella.

derly to be preferred to that office of the Church of God. VVhy doo ye not so? VVhy is not this obserued amonge you Gospellers? VVhat so euer ye meane by your Minister, and by that office, (a) this are wee assured of, that in this your newe Church, Bishoppes, Priestes, Deacons, Subdeacons, or any other Inferiour Orders ye haue none.

For whereas after the Doctrine of your Newe Gospel, like the Forerunners of Antichriste, ye haue (b) abandoned the external Sacrifice, and Priesthood of the Newe Testamente, and haue not in your Secte consecrated Bishoppes, and therefore beinge without Priestes made with lawful laieinge on of handes, as Scripture requireth, al Holy Orders beinge geuen by Bishoppes onely: how can ye saie, that any amonge you can lawfully Minister, or that ye haue any lawful Ministers at al?

This then beinge so, let me haue leaue to oppose one of these Defenders consciences. And that for the better vnderstandinge I maie directe my woordes to a certaine person, let him be the Authour of this Apologie, or because his name to me is vnknownen, let him be M. Iewel. For with him gladly would I reason in this point, the rather for acquaintance, and for that he beareth the name of a Bishop in that Church, where my selfe had a roume. Howe saie you, Sir Minister Bishop, ought the Minister to be lawfully called? ought he dewly and orderly to be preferred to that office, or (as the Latine here hathe) promoted, or put in Auctoritie ouer the Church? in the Apologie this Defender saithe, yea.

How many Bishoppes can you reckon, whome in the Church of Salisburie you haue succeeded as wel in Doctrine, as in outward sittinge in that Chaire? Howe many can you tel vs of, that beinge your Predecessours in order before you, were of your Opinion, and taught the faithful people of that Dioeces the Doctrine, that you teache? Did Bishoppe Capon teache your Doctrine? did Shaxton? did Campegius? did Bishop Audley? Briefly, did euer any Bishop of that See before you teache your Doctrine? (c) It is moste certaine they did not.

If you cannot shewe your Bishoply Petigree, if you can proue no Succession, then whereby holde you? VVil you shewe vs the Letters Patentes of the Prince? VVel may thei stande you in some steede before men: before God, who shal cal you to account for presuminge to take the Highest office in his Church (d) not duely called thereto, they shal serue you to no purpose.

You knowe what Tertullian saithe of sutch as ye be: *Edant Origines Ecclesiarum suarum, &c.* VVee saie likewise to you M. Iewel, and that we saie to you, wee saie to eche one of your Companions: Tel vs the Original and firste springe of your Church. Shewe vs the Register of your Bishoppes continually succeedinge one an other from the beginninge, so as that firste Bishop haue some one of the Apostles, or of the Apostolike men for his Authour, and Predecessour. For by this waie the Apostolike Churches shewe what reputation they be of. As the Church of Smyrna telleth vs of Polycarpe by Iohn the Apostle placed there. The Church of the Romaines telleth vs of Clemente ordeined by Peter. S. Augustine hauinge reckened vp in order the Bishoppes of Rome to *Anastasiu* Successour to *Siriciu*, who was the Eighte and thirteth after Peter, saithe that in al that Number and rolle of Bishoppes there is not founde One, that was a Donatiste: and thereof he concludeth, *Ergo*, the Donatistes be not Catholikes. So after that wee haue reckened al the Bishoppes of Salisburie from Bishoppe Capon vpwarde, wee shal come at lengthe in respecte of Doctrine and Orders to S. Augustine the Apostle of the Englishe, who was made Bishoppe by Gregorie, and from Gregorie vpwarde to S. Peter. And in al that rewe of Bishoppes (e) wee shal finde neuer a one that beleueed, as M. Iewel beleueeth. *Ergo*, your Zwinglian and Caluian Beleeefe, M. Iewel, and of the reste of your felowes is not Catholike.

Therefore, to go from your Succession, which ye cannot proue, and to come to your Vocation, how saie you Syr? You beare your selfe as though you were Bishop of Salisburie. But how can you proue your Vocation? By what Authoritie Vsurpe you the Administration of Doctrine and Sacramentes? VVhat can you alleage for the right and Proufe of your Ministerie? who hath called you? VVho hath laide handes on you? By what example hath he done it? Howe and by whom are you consecrated? VVho hath sente you? VVho hath committed to you the office you take vpon you? Be you a Priest, or be you not? If you be not, how dare you Vsurpe the name and Office of a Bishop? If you be, tel vs (f) who gaue you Orders? The Institution of a Priest, was neuer yet but in the Power of a Bishop. Bishoppes haue alwaies after the Apostles time, accordinge to the Ecclesiastical Canons, bene consecrated by (g) three other Bishoppes, with the consent of the Metropolitan, and confirmation (g) of the Bishop of Rome.

Macarius a Priest of Athanasius, (as it was laide to his Charge by his accusers) pulled Ischyas from the Altar as he was at (h) Masse, ouerthrew the Holy Table, brake the Chalice. The matter brought to iudgemente, Athanasius and those Bishoppes bothe denied the facte, and also though it were graunted, yet defended the same as wel done, because Ischyas was not a lawful Minister of the Church. And why so? because he was not lawfully made Priest, nor with Churchely laieinge on of handes consecrated. By whiche example besides other pointes wee are taught, what to iudge of your pretended Communion.

Againe what saie you to Epiphanius, who writeth againste one Zacharus of his time, for that beinge but a Laie man, with wicked Presumption tooke vpon him to * handle the Holy Mysteries, and rashely to do the office of a Priest? Hercof S. Hierome saithe notably: *Hilarius cum Diaconus*

(a) Vntruth. For it is knownen, we haue them.

(b) Vntruth. For we haue abandoned neither the Priesthood, nor the Sacrifice, that Christ appointed.

(c) Vntruth. For B. Shaxton, and Bishop Capon taught the same.

(d) Vntruth. For he was chosen by Canonical Election of the Chapter, as al other Bishoppes haue benne before.

(e) Vntruth. By your owne Confession.

(f) Euen he that gaue M. Harding Orders in the time of K. Edward.

(g) Vntruthes two together in one Sentence: See the Answer.

(h) A vaine Vntruth. For if it had benne any thinge, it had benne a Communion, and not a Masse. But Athanasius saithe plainly, *Neg, Ecclesia ibi erat, neg, Sacra fiebant, neg, tempus mysteriorum agebatur.*

Diaconus de Ecclesia recesserit, &c. Hilary for asmuchte as he went from the Church beinge a Deacon, and is onely (as he thinketh) the multitude of the worlde, can neither consecrate the Sacrament of the Altar beinge without Bishops and Priestes, nor deliuer Baptisme without the Euchariste. And whereas now the man is deade, with the man also the secte is ended, because beinge a Deacon he coule not consecrate any Clerke that should remaine after him. And Church is there none, whiche hath not a Prieste. But lettinge goe these fewe of litle regarde, that to them selues be bothe Laie, and Bishoppes, listen what is to be thought of the Church. Thus S. Hierome there. In whome leauinge other thinges I note, that if there be no Church, where is no Prieste, VVhere is your Church like to become, after that our Apostates, that nowe be fledde from vs to you, shalbe departed this Life? Therefore this beinge true, it remaineth, M. Iewel, you tel vs, whether your Vocation be Ordinarie or Extraordinarie. If it be Ordinarie, shewe vs the letters of your Orders. At leaste shewe vs, that you haue receiued Power to doo the Office, you presume to exercise, by due order of laicinge on of handes and Consecration. * But Order, and Consecration you haue not. For who could geue that to you of al these Newe Ministers, how so euer els you cal them, whiche he hath not him selfe? If it be Extraordinarie (as al that ye haue done hitherto, is besides al good Order) shewe vs some Signe or Miracle. If you faile in al these, why ought not you to be put awaie?

Sacerdos

M. Hardinges Brethren Apostates.

* A manifest Vntrute: For wee haue both Order, and Consecration.

Finally what can you answere to that, whiche maie be objected to you out of S. Cyprians Epistle to Magnus, touchinge Nouatian? It was at those daies a question, whether Nouatian Baptized and offered, specially where as he vsed the Forme, Maner, and Ceremonies of the Church, Cyprian denieth it. For he can not (saith he) be compted a Bishop, who settinge at naught the Tradition of the Gospel, and of the Apostles, *Nemini succedens a seipso ordinatus est*, Succedinge no man is ordeined Bishop of him self. For by no meanes maie one haue or holde a Church, that is not ordeined in the Church.

Li. 1. Ep. 6.

Eusebius Eccl. Hist. Li. 6. ca. 44. in Graec.

This beinge so, we doo you no wronge, as ye complaine, in tellinge you and declaringe to the VVorlde, that touchinge the exercise of your Ministerie, ye doo nothinge orderly, or comely, but al thinges troublesomely and without Order. Onlesse ye meane suche Order, and comelineffe, as Theeues obserue amonge them selues in the distribution of their Robberies.

Lastly, if ye allowe not euery Man, yea and euery VVoman to be a Prieste, why driue ye not some of your felowes to recante, * that so haue Preached? VVhy allow ye the Bookes of your Newe Euangelistes, that so haue written?

The Bishop of Sarisburie.

Here hath M. Hardinge taken some paines more then ordinarie. He thought, if he coule by any coloure make the worlde beleue, we haue neither Bishoppes, nor Priestes, nor Deacons this daie in the Church of Englande, he mighte the more easily claime the whole right vnto him selfe. And in deede, if it were certaine, that the Religion, & Truthe of God passeth euer more orderly by Succession, and none other wise, then were Succession, wherof he hath tolde vs so longe a tale, a very good substantiall Argumente of the Truthe. But Christe saith, In Cathedra Moysi sedent Scribae, & Pharisei: (By order of Succession) the Scribes, and Phariseis sitte in Moses Chaire. Annas, and Caiphas, touchinge Succession, were as wel Bishoppes, as Aaron, and Eleazar. Of Succession S. Paule saith to the Faithful at Ephesus: Scio, quod post discessum meum intrabunt Lupi rapaces. Ex Vobis ipsis exurgent viri peruersi loquentes: I knowe, that after my departure hence, Raueninge Woulues shal enter, and Succede me. And out of your selues there shal (by Succession) springe vp menne speakinge peruersely. Therefore S. Hierome saith, Non Sanctorum filij sunt, qui tenent loca Sanctorum: They be not alwaies the Children of Holy Menne, that (by Succession) haue the places of Holy Menne.

Matth. 23.

Act. 20.

Di. 2. Non est facile.

M. Hard. Pag. 199. a.

M. H. Pag. 199. b.

Addition. Naie, (saith M. Hardinge) you bringe these woordes, as in the reproche of Succession: whereas Christe of the same made an argument for Succession. Coulede you not perceiue, that Christe made a plaine argumente, why, and why onely the Scribes, and Phariseis should be obied? Thus Christ saith, Obeie them only for Successions sake, because by order of Succession they sitte in Moses Chaire. This place so maketh for Successiō, that it can neuer be auoided.

Addit.

The Answer. And thinke you in deede, M. Harding, that the Scribes, and Phariseis came from Moses by Succession, as the Pope would seeme to come from Peter? were they the Dukes, & Princes of the Countrey, as Moses was? Or, were they the high Priestes, or Bishoppes, as was Aaron? Or, had they continued their estate, & doctrine euen from the time of Moses vntil Christe welneare by the space of two thousande yeres? Certainly S. Hierome saith, *The Scribes and Phariseis grew out of two houses in Iewrie, the one called Sammai, the other Hillel not longe before Christe*

Christe was borne. Non multo prius quam dominus nasceretur. And Iosephus saith, The Phariseis were first brought to the government of the state by the policie of Alexandra, after the death of Alexander her husbande, which was not about thre score yeres before Christe. Now, M. Hardinge, if the Scribes, & Phariseis had neither the office of Moses, nor his Doctrine, nor his Lawes, nor his Swerde, but onely had shifted in them selues so many yeres after him, how then can you saie, That Christe commaunded them to be obeyed onely for Successions sake, for that by order of Succession they had placed them selues in Moses Chaire? In dede they had set them selues in the roome of Moses, and were his Successours, as touchinge place. But other Succession of continuance, or Antiuersally of euery parte of Doctrine I knowe none. Antiuersally, I saie, and of euery parte. For otherwise in many partes they taught Moses Lawe, and taught it truely. How be it, as the Scribes, & Phariseis succeeded Moses, peruertering, & breaking the Lawes of Moses: euen so do the Bishoppes of Rome this daie succede Christe, peruertering, & breaking the Lawes of Christe.

But, I praye you, did Christe commaunde the people to obeie the Phariseis, what so euer they saide, true, or false, onely because of their Succession: wherefore then saide he to his Disciples, Beware of the Leauen of the Scribes, and Phariseis? Blinde they are, and leade the blinde, and both fall into the pitte. They breake the Lawes of God to uphold their owne Traditions. They are Theeues and Murtherers: They seeke onely to destroy and Kille. They shutte up the Kingdome of God before menne? Yet wil you telle vs, that Christe commaunded the people to folowe the Phariseis absolutely, and without exception, breakinge, & defacinge Goddes Holy Lawes: Shuttinge by the Kingdome of God: destroyinge, and killinge the soules of Goddes people: and leading them headlonge into the pitte? Paie, M. Hardinge, Christe rather saith, My sheepe heare my voice, and folowe me: and wil not heare the voice of Strangers: By Strangers he meante the Scribes and Phariseis, & other like. For ful answere hereto, S. Augustine saith thus: Sedendo in Cathedra Moysis Legem Dei docent &c. Sittinge in the Chaire of Moses, they teache the Lawe of God. Therefore it is God that teacheth in them. But, if they wil teach any thing of their owne, then (saith S. Augustine) heare it not: then do it not.

Thus, M. Hardinge you see, neither had the Phariseis betwe Succession, and Continuance from Moses, no more then the Pope hath from S. Peter: nor did they Antiuersally, and in al pointes teache the true meaninge of Moses Lawe: nor did Christe will the people Antiuersally, and Absolutely to obeie them. So mutche this place maketh for your Succession.

Notwithstandinge the Pope him selfe will saie, as it is before alleged, In Papa si desint bona acquisita per meritum, sufficiunt, que a Locis Predecessore Prestantur: If the Pope wante good thinges gotten by his owne Merites: the good thinges, whiche he hath (by Succession) of Peter his Predecessour, are sufficient. And the Close thereupon, Petrus fecit Papas Heredes bonitatis sue: Peter made the Popes Heires of his goodnesse by Succession. And againe, Papa Sanctitatem recipit a Cathedra: The Pope receiueth his Holinesse (by Succession) of his Chaire.

Additio. The effect of M. Hardings answere hereto is this: The Pope may be holy, although not by vertue, that should be within him, yet by his office, that is without him.

The Answere. And yet it is Antiuersally confessed emonge the Learned, that Holinesse is a Vertue, and, that Vertue is an ornamente of the minde, & is within vs. Sanctitas est virtus: virtus est habitus animi. But the Pope hath a priuilege aboute others, and maie be holy without Holinesse. So the Scribes, and Phariseis, and Annas, and Caiphas, were they neuer so wicked, might be holy by their Office. And so by this conclusion, it maie stande wel with reason, that Wickednesse, and Holinesse maie dwel together. But S. Hierome saith, Si quis hominem, qui Sanctus non est, Sanctum esse crediderit, & Dei eum inuixerit societati, Christum violat, cuius membra sumus: If any man beleue, that man to be Holy, that is not Holy, and wil ioine him to Goddes companie, he dothe villanie to Christe, whose members wee are.

Suche affiance sometime had the Scribes, and Phariseis in their Succession. Therefore they saide, Wee are the Children of Abraham: Vnto vs hath God made his

P. II

promises:

In Iesaiæ Ca. 8.
Ioseph. Antiqui-
tat. 1. 13. Ca. 22.

Math. 16.
Math. 15.
Ibidem.
Iohan. 10.
Math. 23.

Iohan. 10.

Aug. in Iohan.
Tractat. 46.

Dist. 40 Non
nos.

Dist. 19. Sic Om-
nes: In Glos.

M. Hard. pag.
204. 4.

Causa. 11. q. 3. Si
quis hominem.

Iohan. 8.

Promises: Arte thou greater then our Father Abraham? As for Christe, wee knowe not, from whence he came, or, what he can shewe for his Succession. And, when Christe beganne to reforme their Abuses, & Errors, they saide vnto him, By what Power doest thou these things? And who gaue thee this Authoritie? where is thy Succession? Upon whiche wordes Beda saith, Intelligi volunt, Diaboli esse, quod facit: They would haue the People vnderstande (for that he had no solemne Succession) that al that he did, was of the Diuel. And Cyrillus frameth their wordes in this sorte: Tu Ortus ex Iuda, commissos nobis fasces vsurpas: Thou beinge of the Tribe of Iuda, (and therefore hauinge no righte by Succession vnto the Priesthoo) takest vpon thee the office, that is committed vnto vs. Likewise Chrysostome imagineth, the Phariseis thus to saie: Tu de Sacerdotali Familia natus non es: Senatus tibi hoc non concessit: Caesar non donauit: Thou arte not of the house of Priestes: The Councel hath not granted it thee: The Emperour hath not geuen it thee. Thus to maineteine them selues in credite, for that they had Succession, and continuance from Aaron, and saie in Moses Chaire, they kepte Christe quite out of possession: and saide vnto him then, euen as M. Hardinge saith nowe vnto vs: Who euer taught vs these thinges before this? What Ordinarie Succession, and Vocation haue thou? What Bishop admitted thee? Who confirmed thee? Who allowed thee?

Addition. But M. Hardinge saith, Christe had a moste perfite Succession from Adam, til Ioseph the husbände of the Virgine Marie.

The Answer. I graunte, as touchinge his Birthe, Christe had his Succession from Adam downewarde. So hath every man liuinge, what so euer he be. Euen you your selfe, M. Hardinge, are lineally descended from Adam by vndoubted Succession, although vnknewen: onlesse we shal thinke, we were borne without Father, or Mother, & are none of Adams children. But we speake not now of Succession of Birthe, but of Succession of Office. And you know the Office of Priesthood, whereof the Phariseis spake, was neuer in the house of David, that is reckoned in Luke, & Mathew, but onely in the house of Leui. Otherwisse tel me, in that whole rase of Davids descende, who was euer accounted a Prieste, or offered the Sacrifice, or had Ordinarie power to teach the Gospel before Christ? You doe ouer vainely abuse your Reader, thus confoundinge, & blindinge your thinges together. Touching the Ordinarie Office of Priesthoo, and instructinge the people, whereof we speake, Christe saith plainely, As many as came before me, they were Theeues, and Martherers. As if he would saie vnto them, I haue no Ordinarie Discent from the Bishoppes, and Priestes of the house of Leui. I am hable to shewe you no sutch Succession. My liuinge Father hath sente me to you. Consider better, what you write, M. Hardinge, we shal the lesse deceiue the simple.

M. Hard. pag.
113. a.

Further you saie, S. Peters Chaire to the Newe Lawe, is that, which Moses Chaire was to the Olde Lawe. Who tolde you this tale, M. Hardinge? In what Scripture maie we finde it? your owne worde carrieth no sutch credite: proue it better, that we maie beleue you. Hereto we adde further, VWhat so euer Kinge, or Queene, or Prieste setteth vp a Succession againste Peters Chaire, (you meane, that is not obediēte to the Pope) before Christes seconde comminge, is a Schismaticke, and without repentance shalbe damned in Hel fire with Idolaters for euer. And is this your Definitive Sentence, M. Hardinge? or maie not a worse man appeale from it? In dede so saide Pope Bonifacius in his Clauitie, I haue Decreed, and Determined (saith he) that every Creature be subiecte to the Bishop of Rome, vpon the necessitie of his Saluation. Thus al other Christians, what so euer, dwelling in Gracia, Armenia, Aphrica, Asia, Aethiopia, India, &c. muste nedes be damned. For certainly they neuer knew any sutch subiection to the Pope. But, God be thanked, S. Peter him selfe, of whose Chaire we speake, saith thus, Before God there is no difference, nor choise of personnes. But in every Nation, who so euer feareth God, and woorketh rightuousnesse, is acceptable vnto him. But of any sutch necessitie of Obedience to the See of Rome, he telleth vs nothinge.

De Maiorit. &
Obedient. vnam
sanctam

Therefore, good Christian Reader, lette not these M. Hardinges great wordes mutche abasse thee. The Scribes, & Phariseis in the like cases vsed the like language longe ago.

Touchinge

Touchinge the Church of Rome, I wil saie homoge for this presente, but one- ly, that was spoken openly by Cornelius the Bishop of Bitonto in the late Coun- cel of Tridēte: *Vtinam non à Religione ad Superstitionem, à Fide ad Infidelita- tem, à Christo ad Antichristum, velut prorsus Vnauimes declinassent: Woulde God they were not gonne as it were utterly by consente togeather, from Religion to Superstition: from Faith to Infidelitie: from Christ to Antichriste.* These fewe wordes, confide- ringe either the speaker, or the place, where they were spoken, make seeme suffici- ent. They are gonne from Faith to Infidelitie: from Christ to Antichriste. And yet, al other thinges failinge, they muste holde onely by Succession: and, onely be- cause they sitte in Moses Chaire, they muste claime the possession of the whole. This is the right, and vertue of their Succession.

Cornel. Episc.
Bitontin. in
Concil. Trident.

The wordes of Tertullian, M. Hardinge, whiche you haue here alleged were spoken of certaine your Ancient fathers, that had raised vp a newe Religion of them selues, as you haue also donne, without either Worde of God, or example of the Apostles, and Holy fathers. And therefore he saith, not vnto vs, but vn- to you, and such, as you be, *Edant Origines Ecclesiarum suarum: Lette them shewe forth the Originall of their Churches.* Euen so we saie vnto you, shewe vs the Originall of your Doctrine: shewe vs any one of the Apostles of Christe, or of the Learned Catholique Doctors of the Church, that euer saide your Priuate Masse: shewe one at the leaste, either Greeke, or Latine. S. Augustine saith, of so many Bishoppes of Rome, there coulde not one be founde, that had benne a Donatiste. Euen so in like sort we saie to you, of al the same Bishoppes of Rome, there cannot one be founde, that euer agreed with M. Hardinge in saieinge Masse. Or if there were any such, shewe vs his name, with other Circumstances, when, & where, and who were witnesses of the doinge. Shewe vs your Originall, M. Hardinge: Confesse the Truthe: Deceiue vs no longer: It is a newe Distin: ye haue it onely of your selues: and not by Succession from the Apostles.

August. Epist.
165.

Additiō.

Additiō. Hereto, M. Hardinge answereth, You saie not euen right so, as Tertullian saide, For he called not for the Originall of doctrine, but of Churches. For by the Churches the doctrine is knowen, to be good, or euil, to be allowable, or reprobable.

M. Har. pag. 17.

The Answer. I graunt, M. Hardinge, grate, and worthy is the Authoritie of the Church of God. Yet is not the Truthe of Goddes Gospel alwaies knowne by the name of the Church: But contrariwise the true Church is alwaies knowne by the Gospel. S. Augustine saith vnto Cresconius, *Ecclesiam sine vlla ambiguitate sancta Scriptura demonstrat: The Holy Scripture sheweth forth the Church without doubtfulnesse.* And the Authour of the Booke, called *Opus Imperfectum*, speakinge pourposely hereof, saith thus, *Ideo mandat, vt Christiani volentes &c. Therefore Christe commaundeth, that Christian menne willinge to be assured of the true Faith, resorte to nothings els, but onely to the Scriptures. For if they haue regarde to any thinge els, they shalbe offended, and perishe, not knowinge, whiche is the true Church.*

Augustin. contra
Crescon. Lib. 1.
Ca. 33.
Chrys. in Opere
imperfect. Ho-
mil. 49.

Further you saie, It is cleare, that S. Chrysostome saide Masse, and yet had no man to re- ceive with him.

M. Hard. pag.

112. a.

The Answer. This is al untrue, M. Hardinge. For your credites sake proue it better. It is euident by Chrysostome, that, when he Ministered the Holy Communion, grate multitudes, as wel of the Lay people, as also of the Clergie receiued with him. For prouise toherof, it make please the, good Reader, to consider some parte of my Replie to M. Hardinge.

Artic. 1. de
nisiō. 34

Againe you saie, VVee saie Priuate Masse, because the Popes and other Bishops, who sitte in Peters, and in other the Apostles Chaires, doo telle vs, that it is lawful to saie Priuate Masse.

The Answer. If this Rule be infallible, then happy are you. Followinge the Pope, whither so euer he leade you, you can neuer goe amisse. This is that Mistake, that we haue disclosed to the world in your late Contutation. Thus you saie, It shalbe sufficient for vs to doo, as Peters Successours bid vs to doo: Christe nowe requirith not of vs to obeie Peter, or Paule, but him, that sitteth in their Chaire, that is the Pope.

M. Hard. con-
fut. pag. 192. a. b

But wherfore telleth vs M. Hardinge this longe tale of Succession? Haue

Confir-
mation.

Irenæ. li. 3. ca. 3.
Euseb. li. 5. ca. 5.
Epiphani. lib. 1.
De corporat.
Operat. contra
Donatist. lib. 2.

these minne theire owne Successiō in so safe Recorde: Who was then the Bi-
shop of Rome nexte by Successiō vnto Peter? Who was the seconde? Who the
thirde? Who the fourth? Irenæus rekeneth them together in this order:
Petrus, Linus, Anacletus, Clemens: Epiphanius thus, Petrus, Linus, Cletus,
Clemens: Optatus thus, Petrus, Linus, Clemens, Anacletus. Clemens saith,
that he him selfe was nexte vnto Peter: And then muste the reckeninge goe thus:
Petrus, Clemens, Linus, Anacletus. Hereby it is cleare, that of the foure firste
Bishoppes of Rome, M. Hardinge cannot certainly telle vs, who in order suc-
ceeded other. And thus talkinge so mutche of Successiō, they are not wel hable to
blase their owne Successiō.

Galat. 2.

I might farther saie, that Peters See Apostolike was ouer the Iewes, and
not at Rome ouer the Heathens. For so S. Paule saith, Mihi concreditum est E-
uangelium Præputij, sicut Petro Circumcisionis: Qui potens erat Petro in Aposto-
latu Circumcisionis, Potens erat in me inter Gentes: The Gospel of the Vncircumcision
amonge the Heathens, was committed vnto me, as the Gospel of the Circumcision, amonge the
Jewes, vnto Peter: God that was mighty in Peter in the Apostleship of the Circumcision, was
mighty in me amonge the Heathens. Therefore if the Pope this daie wil claime onely
by Peters Title, and requyre nomore then Peter had, then muste he seke his Pri-
uatie amongst the Iewes, where Peter had his Jurisdiction limited, and not at
Rome amonge the Heathen Christians, amonge whome, as S. Paule saith, he had
not mutche to do.

M. Hard. Pag.
221. a. 222. a.

Additiō. Here saith M. Hardinge, The lewdnesse of this licentious Mi-
nister passeth al reason. His malicious and sonde conceite: you are so impudent: Shame it is to
you M. Iewel: The shame of ignorance, I meane, or which is more likely, the shame of impudencie.

The Answer. You are liberal, M. Hardinge. It is your god wil, I should
wante no shame. Of lewde, and licentious Ministers, I haue no fail. Butche li-
centious sprache mighte wel be spared. But why are you so impatiently moued
without cause? You saie, I exclude, not onely the Pope, but also S. Peter, from the Gouern-
mente of his owne Chaire in Rome. You maie not beare false witnesse, M. Hardinge,
be you neuer so angrie. The mouth that seeketh sutch aduantages, killeth the soule.
You know ful wel, we exclude not the Pope from the gouernemente of his owne
Chaire in Rome. Otherwise why should we so oftentimes calle him the Bishop
of Rome? God geue him grace, that he maie so gouerne his Chaire, as the Ser-
uante of Christe, and the Steward of Goddes Mysteries: Lett his Chaire be
laide to his confusion. S. Hierome saith, It is no easie mater to stande in the place of
Peter, and Paule, and to holde the Chaire of them now raigning with Christe. And Chry-
sostome saith, as he is alleged by Gratian, Non Cathedra facit Sacerdotem, sed Sa-
cerdos Cathedram: It is not the Chaire, that maketh the Priest: But it is the Priest, that
maketh the Chaire.

1 Corinth. 4.
Hieron. ad He-
liodorum.
42. Dist. Multi.
In operto Imper-
fecto Homli. 43.

But I haue saide, S. Peters See Apostolike was ouer the Jewes. This is it, that
hath offended you. Yet, I saide not, his See was onely ouer the Iewes, vnterly
excludinge al manner Heathens. Beholde my wordes better. Thus I saie, sprai-
kinge of the Agrément taken betwene Peter and Paule, At Rome amonge the Hea-
then Christians S. Peter had not mutche to doo. This (you saie) is lewdnesse, and impuden-
cie, and ignorance, and a malicious, and sonde conceite, and I knowe not what. I beseeche
you, M. Hardinge, and dothe not S. Paule saie the same? Did not Peter, and Paule
diuide the Charge betwene them selues, that Peter, Iames, and Iohn should haue
the Jewes for their portion: and Paule, and Barnabas for their portion, shoulde
haue the Heathens? Be not these S. Pauls owne expresse, & plaine wordes: When
Iames, Peter, and Iohn, that are taken as the pillars, or chiefe amonge them, had knowne the
grace, that was geuen to me, they ioined with mee, and Barnabas the righte handes of felow-
ship, that wee shoulde preache amonge the Heathens, and they in the Circumcision amonge the
Jewes? Weigh wel these wordes, M. Hardinge. What signifie they? what meane
they? was not this the conclusion of their Agrément, that Iames, Peter, and Iohn
shoulde

Galat.

shoulde vse theire Apostolique Authozitie ouer the Iewes, and Paule, and Barnabas their like Authozitie ouer the Heathens: If you can diuise vs any other exposition hereof, I praye you, shewe it. Origen writinge vpon the Gospel of S. Mathewe expoundeth it thus, Peter and Paule gaue right handes of felowship, the one to the other, that Peter shoulde goe vnto the Circumcision, to preache vnto the Jewes, lininge vnder the Lawe, as vnto an Asse vnder the Yoke: But Paule shoulde goe vnto the Heathens, as vnto a Coltre, that had neuer benne broken.

Origen. in Mat.
16. Tract. 14.

S. Augustine expoundeth it thus, They agreed, that Paule, and Barnabas shoulde goe to the Heathens: and them selues, Iames, Peter, and Iohn vnto the Circumcision, whiche seemed contrarie to the Heathens.

August. in Epist.
ad Galat. lib. 1.
Hieron. in Epist.
ad Galat. Ca. 2.

S. Hierome thus, Vnus atque idem Sc. One God hath committed vnto me, the preachinge of the Gospel amonge the Heathens: and to Peter amonge the Jewes. He sente me vnto the Gentiles, and placed Peter in Iewrie. By Goddes providence, one Apostle is geuen to the Iewes: and an other vnto the Heathens.

Chrysost. in Epist.
ad Galat. Cap. 2.

Chrysostome thus, One thinge pleased them bothe, that Peter, and his side shoulde preache to the Jewes: and Paule, and Barnabas to the Heathens.

Afterwarde he imagineth S. Paule thus to saie, In predicandi munere partiti sumus inter nos Orbem terrarum: In the Office of preachinge, wee haue diuided the Worlde betweene our selues.

And a little before he saith thus, Paulus nihil opus habebat Petro, nec illius egebat voce: sed honore par erat illi. Nihil enim hic dicam amplius: Paule had no lacke of Peter, nor stoode in neede of his voice: but in honoure was his Peere. I wil saie nomore.

S. Ambrose saith thus, Paule saith, That the Grace, he had receiued of God, was allowed of them, that he might be thought woorthy to haue the Primacie in Preachinge amonge the Heathens, as Peter had in preachinge amonge the Jewes.

Ambros. ad Gal.
lat. Cap. 2.

Anselmus a Later writer saith thus: Theise twoo Principal Apostles were chosen to the Salvation of twoo Peoples: Peter to the Salvation of the Jewes: and Paule to the Salvation of the Heathens.

Anselm. in Epist.
ad Galat. Cap. 2.

What shal wee neede moe Authozities in a matter so euidente? This is the Exposition of al the Learned Fathers, bothe Greekes, and Latines.

Yet wil you stil telle vs, The lewdnesse of this licenceous Minister passeth al reason?

Will you stil crye out, Shame, Impudencie, and Ignorance, &c.

But you saie, I haue leaue out this woorde, Enim, whiche in English dooth signifie, for. This woorde, for, you saie, geueth greate light to S. Pauls meaninge.

M. Harding. 222.

A fowle faulte no doubt, M. Hardinge, and wel woorthy to be proclaimed by printed Bookes vnto the worlde.

Perhappes yet woulde rather, I had begonne the firste Sentence with, Enim, as dothe your Hippolytus.

But if there be any such special Vertue in Enim, let him comme in againe Hardy, M. Hardinge, and take his place.

Theophylactus vpon this, Enim, hath written thus, Quin etiam parem hoc loco se Petro demonstrat: Yea further Paule in this place sheweth him selfe to be equal to Peter.

Theoph. in Epist.
ad Galat. Cap. 2.
Chrysost. ad Gal.
lat. Cap. 2.

Likewise vpon the same, Enim, saith Chrysostome, Nove Paule sheweth him selfe to be equal in Honoure vnto the reste: not onely vnto others, but also vnto (Peter) the Chief of al.

Likewise it is written in the shorte Scholies, that beare the name of S. Hierome, Ego in nullo sum illo inferior: I (saith S. Paule) am in nothinge inferioure vnto Peter.

Hieronym. ad
Galat. Cap. 2.

Verily if he thought not him selfe inferiour to Peter, then he thought not Peter to be his Heade.

Howe haue you pour, Enim, M. Hardinge, and, as wee make Earne by theise Ancient Fathers, the very Right of S. Pauls meaninge: that is, that Paule shoulde deale amonge the Heathens, and Peter amonge the Iewes.

And therefore Erasmus expoundeth it thus, Fœdus, ac societatem inierunt, vt idem Euangelium concordibus animis in sua quisque portione predicarentur: Illi inter Iudæos, nos inter Gentes: They ioyned in League, and felowship with vs, that with consentinge mindes wee shoulde preache one Gospel, eche man within his owne portion: thei amonge the Iewes, and wee amonge the Heathens.

Erasm. Paraphra.

Thus were they charged by theire owne agrément, eche of them within his owne Particulare portion.

By theire owne agrément, I saie. For otherwise Christe saith, not onely to Peter, but also equally vnto them al, Goe you into the whole Worlde, and preach the Gospel.

Mark. 16.

But by this Commission, Thomas, and

mas, and Thaddae might haue preached in Rome, as wel as Peter. By theire owne agrement they knewe theire portions. It is no eauen dealinge, *M. Hardinge*, to diuide position betwene two, or moe, and afterwarde to geue ouer the whole to one alone.

Here will you saie, Had Peter then nothing to doo emonge the Heathens? Or, had Paule nothing to doo emonge the Iewes? *Yes verily, M. Hardinge.* For we knowe, that

Peter preached vnto the Heathen Centurion: And Paule oftentimes entred into the Synagoges of the Iewes, as by the Actes of the Apostles it maie appere: And of him selfe he saith thus, Factus sum Iudæis quasi Iudæus: Vnto the Iewes? Was as a Iewe. And againe, I wishe me selfe to be accursed, and diuided from Christe, for (the Iewes sake, whiche are) my bretherne, and kinsmenne accordinge to the flesh.

Where so euer they sawe occasion offered, they were alwaies ready to doo god to al men, without chosse of persons, whether they were Iewes, or Heathens.

Howe be it, this question is very wel moued, and answered by S. Hierome.

Thus he saith, Occulta hic oritur questio. Quid igitur, Petrus, si inuenisset ex Gentibus, non eos adducebat ad Fidem? Aut Paulus &c. Here ariseth a secret question. If Peter had founde any of the Heathens, did he not traine them to the Faith? Or, if S. Paule had happened vpon any of the Iewes, did he not exhort them to be Baptized?

This question, saith he, is thus assailed. Wee muste saie, that either of them had a Principal, or a Special Commission, the one ouer the Iewes, the other ouer the Heathens: that the Iewes, that defended the Lawe, might haue One, whome to followe: And the Heathens, that chose rather the free Grace of God, and leaue the Lawe, might likewise haue a Teacher to goe before them. But generally this purpose was common to them bothe, that out of al Nations, as wel Iewes, as Heathens, they might geather a Church vnto Christe. That is to saie, Peters Apostleship was Ordinarie emonge the Iewes, and Extraordinarie emonge Heathens: of the other side, Pauls Apostleship was Ordinarie emonge the Heathens, and Extraordinarie emonge the Iewes.

Thus muche haue I added for your sake, *M. Hardinge.* For otherwise it had benne needlesse. Hereby it is euidente, That by Goddes secret Prouidence, and by the Apostles agreement betwene them selves, Peter was placed in Iewrie, and Paule emonge the Heathens: For so saith S. Hierome, That Paule had the Primacie emonge the Heathens, as Peter had emonge the Iewes: For so saith S. Ambrose, That Paule was equal vnto Peter: For so saith Chrysostome, That Paule was in no pointe inferiour vnto Peter: For so saith he, that beareth the name of S. Hierome: Briefly, that either of them was allotted to his seueral portion and neither had the charge Vniuersal of the whole. This is neither Leuodenesse, nor Licentious Spinisterie, nor Shame, nor Villanie. Leauie such wilde talks, *M. Hardinge*, and learne your tongue to speake better.

Where you saie, that, accordinge to the Ecclesiastical Canons, euer from the Apostles time, Bishoppes haue euer moze benne Consecrate by thre other Bishoppes, with the Confirmation of the Bishop of Rome, as if without him no man might be allowed to be a Bishop, ye shoulde not so vnadvisedly reporte so manifeste vnto the truth. For, I beseeche you, where be these Ecclesiastical Canons? Who diuised them? Who made them? Who gaue the Pope that singular privilege, that no Bishoppes shoulde be admitted in al the Worlde, but onely by him? I remember, your Canonistes haue saide, Papa potest Solo Verbo facere Episcopum: The Pope maie make a Bishop onely by his Wordes, without any farther Consecration. And Abbate Panormitane moueth a doubt, whether the Pope by the Fulnesse of his Power, maie depriue al the Bishoppes in the Worlde at one time. But thus they saie, that care not greatly, what they saie.

Addition. *M. Hardinge* answereth hereto, Amonge the Canons of the Apostles, this is the firste, Episcopus a duobus, aut tribus Episcopis ordinatur. Yet can you aske, where be these Ecclesiastical Canons? VVho diuised them? VVho made them?

The Answer. You forgetteat your selfe muche, *M. Hardinge.* This was not the question. You are demaunded one thinge, and answer a nother. The

enle

Act 9. 22. & 26.

1 Cor. 9.

Cupio anathema
esse.

Hieronym. ad
Galat. Cap. 2.

Principalis sin-
gulis in Iudeos,
& Gentis fuisse
mandatum.

Felin: De Consti-
tu. Ca. Canonum
S. 1. 1. 1.

Colum. 6. Ver.
p. 121.

1. 1. 1. De Consti-
tution. Traslato.

Addit
1

denie not the Consecration of these Bishoppes: Wee denie not the Confirmation of the Metropolitane. Wee our selues are so Consecrated, and so Confirmed. The mater that lieth betwene vs, is this, Whether through the whole Church of Christ no man maie be allowed for a Bishop, without the Confirmation of the Pope. Thereto I saie, where be your Ecclesiastical Canons? Who diuided them? Who made them? If ye haue any, shewe them swithe hardely: they wil further your cause. If ye haue none at al, why shoulde you thus vaunte your selfe of emptie stoare? Why shoulde you talke so vainely of your Ecclesiastical Canons, so Olde, so Anciente, so longe continued in the Catholique Church from the Apostles time vntil this daie?

M. Hard. Confus
t. 22. p. 4.

Christe (you saie) loued Peter, and inspired him, and gaue the Bishop of Rome, Peters Successour, this Priuilege, that no Bishop ought to be a Bishop without his consente. Verily, this had benne a toily large Commission. And was it graunted vnto the Pope, as you saie, and not vnto Peter? for so you saie: Beholde your wordes: Christe gaue the Bishop of Rome Peters Successour, this Priuilege, that no Bishop ought to be a Bishop without his consente. Of Peters Priuilege, or consente you tel vs nothinge: You speake onely of the Consente, and Priuilege of the Pope, the Successoure of Peter. But where maie we finde this Commission? In what Gospel? In what Scripture? In what General Council? In what Anciente Father? Are sutch Monumentes laide vp onely in the Rolles, and Pipes of your memorie? Or, is it sufficient for you to tel vs, Christe inspired, and Loued Peter: Christ gaue Priuileges to the Pope. Without any manner worde of prouise? I beseeche you, M. Hardinge, how many Bishoppes can you reckon, that were Confirmed by S. Peter? Where dwelte they? Where preached they? What were their names? Cardinal Cusanus saithe, Tam Petri primatus inter Apostolos, & Iudeos, quam Pauli Primatus inter Gentes immediate a Christo Conferebatur: &c. Nec in hoc alter alteri suberat: Sed ambo sub Christo immediate: As wel Peters Primacie emonge the Apostles, and Iewes, as also Pauls Primacie emonge the Heathens, was geuen by Christe immediatly, (that is to saie) without the Consecration, and Confirmation of any man &c. And in this respecte neither of them was under other: But either was immediatly under Christe. That is to saie, S. Paule was nomoze Confirmed by S. Peter, then S. Peter was Confirmed by S. Paule. And maie wee thinke, S. Peter knew not his owne Authoritie? Or, that he had sutch Priuileges, and Chartars geuen him by Christe, and woulde not vse them? Here, it seemeth, somewhat woulde ye tel vs of Pope Anacletus, if ye wiste what it were. But what saithe he? That Peter Confirmed al the rest of the Apostles: Or, that the Pope ought to Confirme al other Bishoppes throughe the worlde? It pitieth me, M. Hardinge, in your behalfe, to see these folies.

M. Hard. Dete-
ctum. 22. b.

Nicol. Cusanus,
ad Bohem. l. 1. p. 2

Verily, Nilus a Græke Writer saithe thus, Constantinopolitanus Cæsariensis Episcopum, aliosq; sibi subiectos ordinat: Romanus vero nec Constantinopolitanum, nec alium quenuquam Metropolitanum: The Bishop of Constantinople dooth Order the Bishop of Cæsaria, and other Bishoppes vnder him: But the Bishop of Rome dooth Order neither the Bishop of Constantinople, nor any other Metropolitane.

Nilus de Pri-
matu Romani
Pontificis.

Addition. M. Hardinge answereth hereto: It skilleth not mutche, what Nilus dooth saie. He speaketh of a mater of Faete, and not of Power: He saith not, that the Bishop of Rome is not hable, or hathe no power, to Order some Metropolitane; but onely that he dooth not so. Or, if he were so foolishhe to thinke so, yet you, M. Iewel, shoulde not in that behalfe beare the bable with him. You, that can cal so many Gloses to your remembrance, coulde you not remember that Agapetus that good Bishop of Rome Consecrated and ordered with his owne handes Mennas, makinge him Bishop of Constantinople?

M. Har. fo. 225. d.

225. b.

Liberatus. ca. 21.

The Answer. And must Nilus, and poore M. Iewel needes beare the Bable? I prate you, M. Hardinge, what wil you doe the while? Will you stande by, and doe nothinge? Verily Nilus was a Bishop, and, as it maie appeare by his writings, a Learned man, and woulde thinke scozne to beare the Bable in your presence. But you saie, Could you not remember that Pope Agapetus with his owne handes ordered Mennas, and made him the Bishop of Constantinople? Yes, M. Hardinge, I remember it very wel.

wel. And further, I can remember, that Liberatus your Anthour saithe, Tunc Papa Principis fauore Mennam ordinauit Antistitem: The Pope (saith he) ordered Mennas the Bishop of Constantinople (not by any right, or Authority of his owne, but) by the licence, and fauoure of the Emperoure. Againe, I can remember, that Pope Agapetus was then present in Constantinople, to deale with the Emperour about certaine greate maters touchinge the State. And beinge there present in his owne personne, and a newe Bishop beinge by occasion to be enstalled, it was moste mete, that he shoulde haue the Honour of Consecration. And, as for the takinge of that longe, and painefull iourney, thus mutche also I can remember, that, when so euer the Emperoure by his Messenger had willed the Pope to come vnto him, although it were from Rome to Constantinople, straight waie he went alonge, al occasions sette aparte, ye although he certainly knewe, that he shold neuer returne home againe, but be sente into bannishment. Further I can remember, that Pope Agapetus him selfe saide thus at the time of the saide Consecration, in the behoufe, and commendation of the saide Mennas, Et hoc Dignitati eius accedere credimus, quod a temporibus Petri Apostoli, nullum alium vnquam Orientalis Ecclesia suscepit Episcopum nostre Sedis manibus Consecratum: This also maie be an augmentation to his Dignitie, that from the time of Peter the Apostle, vntil this daie, (whiche was by the space of fise hundred yeres) the East Church neuer receiued any one Bishop Consecrate by the handes of any Bishop of Rome, but onely Mennas. Mennas was the first as it appeareth by the Popes owne witnesse: And for ought, that I know to the contrarie, he was also the laste. And had not Pope Agapetus vpon occasion benne there presente in his owne personne, then had he not Consecrated Mennas neither. Consider better what ye bring vs, M. Harding: Ye shal hardly thriue by such Authorities. Laste of al I can remember, that the Bishop of Rome him selfe is alwaies Consecrate by the Bishop of Hostia. Yet is not the Bishop of Hostia therfore aboue the Bishop of Rome. It is no great matter to remember these things, M. Hardinge. But I maruile mutche, wherein this remembrance shoulde relieue you.

But hercof I haue spoken moze at large in my Former Replie to M. Harding. Certainly S. Cyprian willethe, that Sabinus, beinge lawfully elected, and Consecrate Bishop in Spaine, shoulde continue Bishop stil, yea although Stephanus, beinge then Bishop of Rome, woulde not Conferme him.

Addition. By this a man maie know, what a dodger you are, and whence your greate Bookes proceede. Verily from certaine Heretical Notebookes, made by some Grammarians, or Scholemasters of Germanie.

The Answer. I maruile, M. Hardinge, you saide not as wel, from Tailers, and Shoemakers: for we poze menne must take our Learning at Desierie, as it may like you to allow it. The mater it selfe by your owne confession is true. For S. Cyprian willed, that Sabinus, being once elected, and Consecrated Bishop in Spaine, shoulde continue so stil, yea although the Bishop of Rome had disallowed him. If ye doubt hereof, leaue dodginge in your note Bookes, and reade S. Cyprian, and ye shal finde it. Twise togather in one place ye tel vs, that Pope Stephanus restored Basilides by his Decree: As if his onely Authority had benne sufficient to set vp Bishoppes, and to pulle them downe at his pleasure. But in so saieinge, you condemne Pope Stephanus of manifest folie. For what wisdom had it benne, to be so ready with his Sentence, and to publish his Decrees, befoze he had hearde bothe parties togather? A Judge muste walke with feete of Leade. A certaine graue wise man saith thus:

Qui statuit aliquid, parte inaudita altera,
Æquum licet Statuerit, haud æquus fuit.

Who so euer Decreed any thinge, befoze he hearde bothe parties, although his Decree were

crée were luste, yet was he no luste man in his doinge.

Pope Stephanus, *M. Hardinge*, intreated onely for Basilides, that he might be restored. As for Decree, or Sentence in Judgement, he gaue none. But, if *S. Cyprian* had made sutch accompte of the Popes pleasure, & had thought it unlawful for Sabinus to occupie the rōme of a Bishop without his special Confirmation, he woulde haue written vnto Stephanus, to calle the parties befoze him, and to consider better of the mater. He woulde also haue written to the Clerergie, and people of Spaine, to staie their attemptes, vntil the Pope had taken further Order. But contrariwise, notwithstandinge he knewe, what the Pope had written, yet he saith vnto them, *Plebs ipsa habet potestatem, vel eligendi dignos Sacerdotes, vel in dignos recusandi*: The people haue power of them selues, either to chuse woorthy Bishoppes, or els to refuse them that be unworthy. As if he woulde saie, Thus maie the people do of them selues, whether the Pope wil, or no.

Cyprian. Lib. 1. Epist. 4.

And to comme neare vnto the mater, thus he saith, *Ferè per prouincias vniuersas tenetur, vt ad Ordinationes ritè celebrandas, ad eam plebem, cui præpositus Ordinatur, Episcopi eiusdem prouincie proximi quique conueniant, & Episcopus Deligatur, plebe præsentè, quæ singulorum vitam plenissimè nouit &c.* Quod & apud vos factum videmus in Sabini Collegæ nostri Ordinatione &c. Neq; rescindere Ordinationem iure perfectam potest, quod Basilides post crimina sua detecta, Romam pergens, Stephanum collegam nostrum longè posuitum fefellerit &c. *This Order is keapte welneare throughout al Countries, that at the Consecration of a Bishop, the Bishoppes of the same Prouince next adioining, resort together to the people of that Diocese, ouer which, the Bishop must be Consecrate, that the Bishop maie be chosen in the presence of the people, that beste knoweth eche mans Life. This Order, I see, you haue keapte in the Consecration of my Brother Sabinus. Neither maie that thinge hinder his Consecration, beeinge lawfully donne, that Basilides, after his faultes were espied, wente to Rome, and beguiled my Brother Pope Stephanus dwellinge so farre of.* Marke wel theise wordes *M. Hardinge*: Neither Basilides renninge to Rome, nor the Popes letters written in his fauoure, were hable to auoide the Consecration, of the other Bishop notwithstandinge it was neuer Confirmed by the Pope.

But you wil saie, The Bishop of Rome, dwellinge so farre from Spaine, yet had Authoritie ouer the Bishoppes of Spaine. I denie it not. So had *S. Cyprian* the like Authoritie, notwithstandinge he dwelte from Spaine a greate waie further then the Bishop of Rome. For as Basilides fledde to Rome for succoure to Pope Stephanus, so Sabinus his aduersarie fledde to Carthage for succour to *S. Cyprian*. As the Pope Decreed, that Sabinus shoulde not be Bishop: So *S. Cyprian* Decreed, that Sabinus shoulde be Bishop. There was like Authoritie in them bothe. This onely was the difference: the Popes Decree was auoided by a wite of Errour: But *S. Cyprians* Decree toke place, and continued stil. And lesse you shoulde thinke, I imagine vainely of *S. Cyprian*, extendinge his power from Carthage into Spaine, *Gregorie Nazianzen* of his Authoritie writteth thus: *Pastor erat, & Pastorum potentissimus, & spectatissimus. Non enim Carthaginensium tantum Ecclesie præfuit &c.* *Cyprian was a Bishop, the mightiest, and noblest of al Bishoppes. For he had Rule not onely ouer the Church of Carthage, nor onely ouer Aphrica, that vntil this daie is famous of him, and by his meanes, but also ouer al the VVeste, and in a manner ouer al the East, likewise ouer bothe Northe, and Southe. Ouer al theise Coastes, & Countries, saith the Nazianzene, S. Cyprian bare Rule: And yet was he onely the Bishoppe of Carthage, and not Pope of Rome.* *M. Hardinge*, if you coulde shewe vs but one sutch sentence of the Pope, who shoulde be hable to staie your triumphe? Deale substantially henceforth. It wil better becomeme you. Thus vainely triflinge with your Grammarians, and Note Bookes, to vse your owne wordes, ye shewe your selfe to be but a dodger.

Nazianzen. De Cypriano.

Προκαθίζετο αὐτὸν.

In diede, touchinge euery Metropolitans seuerall Jurisdiction, *Gratianus* noteth thus: *Illud generaliter clarum est, quod si quis præter Sententiam Metropolitanæ fuc-*

Dist. 64. Cap. 11m.

ni fuerit factus Episcopus, hunc magna Synodus definiuit Episcopum esse non O-
portere: This is generally cleare, that if any man be made Bishop, without the consente of his
Metropolitane, the greane Council (of Nice) hath decreed, that sutch a one maie not be
Bishop.

Socrat. li. 7. ca. 18

ΧΕΙΡΟΤΟΝΙΑ
ΕΠΙΣΚΟΠΩΝ
ΕΝ ΤΗ ΝΙΚΑΙΑ

γιν. 93.

So likewise saith the Socrates of the Bishop of Constantinople: Præter Senten-
tiam Episcopi Constantinopolitani Electio Episcopi ne fiat: Without the Consente of
the Bishop of Constantinople let no man be chosen Bishop. Here is a right, specially
referred to the Bishop of Constantinople, and to euery Metropolitane within his
owne Province: but of the Bishop of Rome vniuersal right of Confirmation, we
heare nothinge.

M. Har. fo. 227. a

Addition. ¶ Hereto, M. Hardinge saith, For lacke of the Popes Confir-
mation, any Bishop newly elected coulde not rightly haue enioyed his Bishoprike, as it appeareth
by many examples, whiche woulde require a discourse ouer longe for this place.

Add
12

The Answer. ¶ M. Hardinge, wil you deale so straitly with your friends?
Of so many, and so many examples, maie we not see so much as one? I sprake not
nowe of Bishoppes within the Territorie of the Romaine Province. For they
were Confirmed by the Bishop of Rome. I speake of the Bishoppes of al other
Churches, and Iurisdictions throughout the worlde. You saie, It woulde require a
discourse ouer longe for this place. Therefore it was good skill, thus courselly to passe
it ouer. Silence serueth beste, where nothinge can be saide.

Car

Anaclet. Epist. 3.

Diff. 93. Intra

Sanctorum.

Socrumen. Lib. 6.

Cap. 23.

Fol. 228 a

¶ Either doth M. Hardinges Countrefeit Anacletus claime al the Bishoppes
through the worlde, as belonginge to his Admission, but onely a parte. These be
his wordes, Omnes Episcopi, qui huius Apostolicæ, Sedis Ordinationi subia-
cent: Al the Bishoppes that are vnder the Ordering, or Confirmation of this Apostolike See.
So likewise writeth Damasus to the Bishoppes of Illyricum, Par est, omnes, qui
sunt in Orbe Romano, Magistros consentire: It is meete, that al the Teachers within the
Romaine Iurisdiction should agree together.

Addition. ¶ M. Hardinges answere hereto is this: The Romaine world, Add
or Iurisdiction was bothe East, and VVeste, as farre as the Romaines had conquered.

Add
13

The Answer. And dothe the Iurisdiction of Rome reache from the East
to the West: from the North, to the South, and so ouer and ouer the whole
worlde: Howe happeneth it then, that no Learned Father, nor Ancient Writer,
Greke, or Latine, what so euer, vouchsafed euer to telle vs of it? Did no man
euer heare it, or knowe it. But M. Hardinge? Or, is it penough for M. Hardinge
to sprake it, and to shewe vs nothinge? At leaste he shoulde haue brought forth
Constantines Donation, or somme other sutch Antiquitie of like value. But if
the Romaine Iurisdiction, were so large, as it is here imagined, wherefore then
dothe S. Hierome saie, Maior est Authoritas Orbis, quam Urbis? The Authoritie
of the worlde is more then the Authoritie of the Cittie of Rome? For by M. Hardinges
supposalles, the one had benne equal to the other. Or wherefore doth Gennadius the
Patriarke of Constantinople, together with the whole Council of Bishoppes
there assembled, write thus vnto the Bishop of Rome? Curet Sanctitas tua Vni-
uersas tuas Custodias, tibi subiectos Episcopos: Let your Holiness see vnto your owne
charge, and vnto the Bishoppes, that be vnder you. It had benne wronge to restraine
the Pope to a fewe, hauinge, as you saie, a charge general ouer the whole.

Car

Againe, that you saie, A Bishop hath alwaies bene Consecrate by other three Bishoppes.
Whether it be true, or no, it maie wel be called in question, as bring of your part
hitherto very weakly affirmed. Surely Petrus de Palude, one of your owne Do-
ctours, woulde haue tolde you thus: In Ecclesia Vnus Episcopus sufficit ad alium
Consecrandum: nec est, nisi propter Solennitatem ab Ecclesia inuentum, vt Tres
concurrant: In the Church One Bishop is sufficient to Consecrate an other: and it is nothing
els, but for the Solemnitie of the mater, that the Church hath diuised, that Three Bishoppes
should be ioine together. Likewise Iohannes Maior an other of your owne Doctours
woulde haue saide vnto you, Quis ordinauit Petrum? Non dabunt Tres Ordinato-
res.

Hieronym. ad
Euagrium.

Gennadius in
Conc. Constanti-
nopol.

Petr. de Palude,
De Potestate A-
postol.

Iohan. Maior in
4. sent. Diff. 24.

Quæst. 3.

res. Dico ergo, esse Constitutionem Humanam, quod Episcopus Ordinetur à Tri-
bus. Paulus enim non quaesivit Duos pro Ordinatione Titi, & Timothei: Who Or-
dered Peter, and made him Bishop? They cannot shewe me Three Bishoppes that Ordered
him. Therefore I saie, that a Bishop be Ordered by other Three Bishoppes, it is an Ordinance
made by Man. For Paule, when he Ordered Titus, and Timotheus, sought not aboute for
other Two Bishoppes.

Whereas it farther pleaseth you, to calle for my Letters of Orders, and to
demaunde of me, as by somme Authoritie, VVhether I be a Priest, or no? VVhat handes
were laide ouer me: and by what Order I was made: I answer you, I am a Priest, made
longe sithence, by the same Order, and Ordinance, and, I thinke, also by the same
Man, and the same handes, that you, M. Hardinge, were made Priest by, in the
late time of that moste Vertuous Prince Kinge Edward the Sixthe. Therefore
ye cannot wel doubt of my Priesthode, without like doubtinge of your owne.

Farther, as if ye were my Metropolitan, ye demaunde of me, VVhether I be a
Bishop, or no. I answer you, I am a Bishop, and that by the free and accus-
med Canonical Election of the whole Chapter of Sarisburie, assembled solemnely
together for that purpose. Of whiche companie you, M. Hardinge, were then
One, and, as I was enformed, beinge presente there in your owne personne
amongest your Brethren, gaue free, and open consente vnto the Election. If you
denie this, take heede, your owne breathe blowe not againste you.

As for the impertinente tales of Ischyas, and Zacchæus, they touche vs no
thinge. They were none of ours: We knowe them not. Our Bishoppes are made
in Fourme, and Order, as thei haue benne euer, by free Election of the Chapter:
by Consecration of the Archebishop, and other Three Bishoppes: & by the Admis-
sion of the Prince. And in this sorte not longe sithence, the Pope him selfe was
admitted: and, as Platyna saith, without the Emperours letters Patentes the
Pope was no Pope: as hereafter it shalbe shewed more at large.

Platyna in Se-
uerino Papa.

Additio. VVhat Fourme, or Order meane you? (saith M. Hardinge) In
the old Fourme, after the Electio, notice was geuen to the Bishop of Rome and to al the Bishoppes
of the Church, that sutch a man was lawfully chosen in the Church, and not Schismatically &c.
But so yee were not made Bishoppes. If yee were, shewe vs to what Bishoppes out of Englande ye
wrote any sutch letters.

M. Har. fo. 234. d.

The Answer. What folie is this, M. Hardinge? What sutch letter haue
the Bishoppes of Spaine vsed to write to the Bishoppes of Englande? Or what
letters haue the Bishoppes of Fraunce vsed to write to the Bishops of Spaine? Or
when did the Pope write his letters Communicatorie to the Patriarkes of Con-
stantinople, of Alexandria, of Antioche, or to the other Bishops of the Easter? But
you confesse, This order is broken by your selues. Beholde your owne wordes.
Thus you saie: The Custome of these Letters is out of vse. And hauinge broken it your
selues, M. Hardinge, would ye haue vs to kepe it? Or would ye haue vs to
reuerence those thinges, that your selues haue refused?

Fol. 234. b.

But you saie, After that the Custome of those Letters became to be out of vse, the onely
Bishop of Romes Confirmation was in steede of the said notice. Thus you saie, and saie it
onely, and prone nothinge: as if there were some weight in your saieinge. But
who made vs these Lawes? Where sprange they? When began they? In what
Synode, in what Council were they writtten? If ye had any good thing to shewe,
it is likely, ye woulde not hide it.

Therefore we neither haue Bishoppes without Church, nor Church with-
out Bishoppes. Neither doth the Church of Englande this daie depende of them,
whome you so often calle Apostates, as if our Church were no Church without
them. Thei are no Apostates, M. Hardinge: That is rather your owne name, and
of god right belongeth vnto you. They are for a great part learned, and grane, &
Godly menne, and are mutche ashamed to see your folies. Notwithstandinge, if
there were not one, neither of them, nor of vs leaste alieue, yet woulde not there-
fore the whole Church of Englande lie to Louaine. Tertullian saith, Nonne

Tertullian in
Exhorta ad
Castitatem.

& Laici Sacerdotes sumus? Scriptum est, Regnum quoq; & Sacerdotes Deo, & Patri suo nos fecit. Differentiam inter Ordinem, & Plebem constituit Ecclesie Autoritas, & honor per Ordinis Consecrationem Sanctificatus à Deo. Vbi Ecclesiastici Ordinis non est Concessus, & Offert, & Tingit Sacerdos, qui est ibi solus. Sed & vbi Tres sunt, Ecclesia est, licet Laici. Vnusquisque enim de sua Fide viuit: *And wee beeing Laicmenne are wee not Priestes? It is written, Christe hath made vs bothe a Kingdome, and Priestes vnto God his Father: The Authoritie of the Church, and the Honour by the Assemblie, or Councel of Order Sanctified of God hath made a difference betweene the Laie, and the Clergie. Where as there is no Assemblie of Ecclesiastical Order, the Priestee beeing there alone (without the companie of other Priestes) doothe bothe Minister the Oblation, and also Baptize. Yea, and be there but Three together, and, though they be Laicmenne, yet is there a Church. For every man liueth of his owne Faith.*

M. Har. fo. 238. a

Addition. For answer hereto M. Hardinge hath yalded vs wordes penough. A thousand fautes (he saith) and many thousand lies are in my Bookes. Ye woulde blushe (he saith) if any shame were in you &c. **The total summe hereof is this:** Tertullian was an Heretique, and wrote this Booke against the Church: There is a difference betwene Priests, and Laicmenne: There is Priesthode Internal, and Priesthode External: where the External Priesthode is denied, as emonge the Lutheranes, and Calvinistes, there is no Church &c.

Fol. 140. a.

Touchinge the firste part hereof, I graunt, Tertullian in some parte fel from the Truthe of God, euen as you haue also, M. Hardinge, and folowed Montanus the Heretique in his Erroures. The Erroures of Montanus were theise: firste he saide, He knewe more then the Apostles of Christe: and that the Apostles knowledge was uncertaine, and wanted perfection: further he saide, That Seconde Marriage was Fornication, and Filthinesse. But the thinge, wherein you haue taken holde, touchinge Priestes, & Laie People, was no parte of Montanus Erroures. If it were, byinge it for the out of some recorde: let it appeare, that we maie see it. Neither maie you iustely conclude, bicause Tertullian in one or two pointes was an Heretique, that therefore every sentence in his Booke, is full of Heresies. As for theise wordes, he had them not out of Montanus the Heretique, but out of S. Peter the Apostle of Christ. Thus saith S. Peter, Vos estis Regale Sacerdotium: You are the Kingly Priesthode: And thus he saith, not onely vnto Priestes, & Bishoppes, but also vnto the whole Christian people. Likewise S. Iohn the Euangeliste saith, Christe with his Bloude hath washte vs from our sinnes, and hath made vs Kinges, and Priestes vnto God his Father. But yet telle vs, There is a Priesthode Internal, and a Priesthode External: and, there is a difference betweene Laicmenne, and Priestes. What needed this talke, M. Hardinge: There is not one of vs, that euer taught otherwise. We knowe, that the Priestee, or Minister of the Church of God is diuided from the reste of his Brethren, as was the Tribe of Levi from the Childezen of Israel, and hath a special Office ouer the people. Neither maie any man force him selfe into that Office without lawfull callinge. But as touchinge the Inwarde Priesthode, and the exercise of the Soule, we saie, euen as S. Peter, and S. Iohn, and Tertullian, haue saide, in this sense every Faithfull Christian man is a Priestee, and offereth vnto God Spiritual Sacrifices. In this onely sense, I saie, and none otherwise.

1. Petr. 2.

Apocal. 1.

Numer. 8.
Deuter. 10.

Defense. parte. 6
Cap. 11. Diut. 4.
C. 5.

Nowe, if any man shal thinke it strange, to heare a Laie Man in any sense called a Priestee, maie it please him to peruse some part of that hereafter soloweth in this Defense. There shal he finde by 4 Authorities of S. Augustine, S. Ambrose, S. Hierome, and S. Chrysostome, that who so euer is a member of Christes Body, who so euer is a Childe of the Church, who so euer is Baptized in Christe, and beareth his name, is fully inuested with this Priesthode, and therefore maie iustely be called a Priestee. And where so euer there be three sutch together, as Tertullian saith, Yea, though they be onely Laicmenne, yet haue they a Church.

Origen. in Le-
uit. Homil. 2.

The Olde Father Origen saith, Omnes quicunq; vnguento Sacri Chrismatis delibuti sunt, fiunt Sacerdotes: All they, that are bathed with the ointement of Holy Chrisme,

Christe, are made Priestes. S. Augustine saith, *Holocaustum Dominicæ Passionis offert quisq; pro peccatis suis, &c.* Every man offereth up the Sacrifice of our Lordes Passion for his finnes. Likewise S. Cyprian, *Omnes, qui à Christi nomine dicuntur Christiani, offerunt Deo quotidianum Sacrificium, ordinati à Deo sanctimonie Sacerdotes:* Al menne, that of the name of Christe be called Christians, offer up vnto God the dailey Sacrifice, beeing ordeined of God, the Priestes of Holinesse. Thus we see, al Christian menne are Priestes, & offer vp to God the dailey Sacrifice, that is the Sacrifice of Christes Passion. Therefore, M. Hardinge, if ye condemne Tertullian in this behalfe, ye must also condemne so many Holy, and Learned Fathers for the same.

But you Protestantes (ye saie) haue no External Sacrifice: and therefore ye haue no Church at al. It pitieth me, M. Hardinge, to see the vanitie of your dealinge. Haue we no External Sacrifice, saie you: I beseech you, what Sacrifice did Christe, or his Apostles euer commaunde, that we haue refused: Leauie your mistie cloudes, & generalities of wordes, and speake it plaine, that ye may seeme to say some Truthe.

We haue the Sacrifice of Prayer, the Sacrifice of Almhouse deedes, the Sacrifice of Praise, the Sacrifice of Thankesgeuinge, and the Sacrifice of the Deathe of Christe. We are taught to present our owne bodies, as a pure, and a Holy, and a wel pleasinge Sacrifice vnto God, and to offer vp vnto him the burninge Oblation of our lippes. These (saith S. Paule) be the Sacrifices wherewith God is pleased: These be the Sacrifices of the Church of God. Who so euer hath these, we cannot saie, he is void of Sacrifice. Howe be it, if we speake of a Sacrifice Propitiatorie for the Satisfaction of finnes, we haue none other but onely Christe Iesus the Sonne of God vpon his Crosse. He is that Sacrificed Lambe of God, that hath taken awaie the finnes of the Worlde.

You wil saie, Ye offer not vp Christe really vnto God his Father. No, M. Hardinge: neither we, nor you can so offer him: nor did Christe euer geue you Commission to make sutch Sacrifice. And this is it, wherewith you so fowly beguile the simple. Christe offereth, and presented vs vnto his Father. For by him we haue access to the Throne of Grace. But no Creature is hable to offer him. Christe Iesus vpon his Crosse was a Priest for ever, accordinge to the Order of Melchisedech. As for our part S. Augustine saith, *Holocausti eius Imaginem ad memoriam Passionis suæ in Ecclesia celebrandam dedit:* Christe hath geuen vs to celebrate in his Church, an Image, or token of that Sacrifice for the remembrance of his Passion. Againe, he saith, *Huius Sacrificij Caro, & Sanguis post Ascensionem Christi per Sacramentum memorie celebratur:* After Christes Ascension into Heauen, the Fleashe, and Bloude of this Sacrifice, is continewd by a Sacrament of remembrance. Eusebius saith, *Sacrificium incendimus illi Memoriam Magni illius Sacrificij &c.* Iulius nos offerre memoriam pro Sacrificio: Wee burne a Sacrifice vnto God, the remembrance of that great Sacrifice, vpon the Crosse &c. Christe Commaunded vs to offer up a remembrance (of his Deathe) in steede of a Sacrifice. It were an infinite labour, to repute al, that may be saide. To be shorte, S. Hierome saith turninge him selfe vnto Christe: *Tunc acceptabis Sacrificium, vel cum te pro nobis Offers Patri, vel cum à nobis Laudes, & Gratiarum actiones accipis:* Then shalt thou, O Christe, receiue Sacrifice, either when thou offerest up thee selfe for vs vnto thy Father (which was onely vpon the Crosse) or els, when thou receivest of vs Praises, and thankesgeuinge.

Al these thinges are true, M. Hardinge: You cannot denie them. You make therefore laie vp the thousande faultes, & so many thousande lies, with the shame, and blushing, that ye speake of. Declaunde nomoze neither Montanus, nor Tertullian. Though in some pointes they were deceiued, as Heretiques, yet herein they were Catholique, & agreed with others the Godly Learned Fathers of the Church. Goddes name be blessed for ever. We wante neither Church, nor Priesthode, nor any kinde of Sacrifice, that Christe hath leaft vnto his Faithful.

Againe, ye demaunde of me, VVhat Bishop of Sarisburie euer sithence Augustines time maintained this Doctrine. I might likewise, and by as good Authoritie demaunde of

August. in Expo-
sition. inchoata.
ad Roman.

Cyprian de Vn-
ctione Chris-
matis.

M. Har. fo. 240. a

Roma 12.

Hosee. 14.

Hebrae. 13.

Iohan. 1.

Hebrae. 4.

August. in Li. 80
Quaest. qua. 61.

Augustin. contra
Faust. li. 20. ca. 21

Euseb. De Des-
monstration. Li. 1

Hieronym. in
Psalm. 51.

you, what Bishop of Rome euer befoze the same Englishe Augustines time maintained your Doctrine? Or, as I saide befoze, what Bishop of Rome euer befoze that time either saide, or knewe your Priuate Masse?

Fol. 241. a

Addition. **P. Hardinge**, The questions are not like, M. Iewel: Many things haue benne, or might haue benne lawfully concluded bitweene this, and Augustines (The Italian Monkes) time, albeit the same had not benne vsed before &c.

Additiō

The Answer. I graunt you, **P. Harding** many pretty things haue spronge vp within thesse thousande yeres, your Halse Communiones, your Priuate Masses, your Unknowne Prayers in Strange Tongues, your Adozation of Images, your Pardons &c. But how wel, & how lawfully, it were harde to saie. Merily theise be the things, that neither Peter, euer planted, nor Paule euer watered.

M. Har. fo. 241. b

P. Hardinge. Al the Bishoppes of Rome, as wel before Augustine (the Monkes) time, as sithence, maintained our Religion. That I proue, bicause the Bishop of Rome, that now is, dothe allowe our Religion. For wee communicate with him, and he with vs. And this Pope agreed with his Predecessoure Pius the fourthe: and so vpwarde from Pope to Pope &c.

The Answer. This doubtlesse is a mightifull Argumente, and concludeth from Pope to Pope, A primo ad vltimum. By this reason yē might very wel iustifie Annas, and Caiphas. For either of them folowed the Bishoppes their Predecessours, that had benne befoze them, & so vpwarde vnto Aaron, that was the first. Yet Christe saithe vnto them, *Tee haue broken the Commandementes of God to mainteine your owne Traditions: From the beginning it was not so: They are Blinde Guides, and leade the Blinde: they haue defaced the House of God, and turned it into a Cane of Theenes.*

Matth. 23.

Matth. 23.

Matth. 23.

Matth. 23.

By the same reason yē maie saie thus, The Bishop of Rome, that now is, alloweth the Stewes: & therein wē Communicate with him, & he with vs: for in al Catholique Townes, & Countreies of our Religion, open Stewes be mainteined, as wel as in Rome: And this Pope agreeth with his Predecessoure, Pius the Fourthe: & he againe with his Predecessour Paulus the Fourthe: and so vpwarde from Pope to Pope &c. Ergo S. Peter, that was the First Bishop of Rome, maintained the Stewes. So weighty, **P. Harding**, be the Arguments, that you sende vs.

M. Har. fo. 241. a

P. Hardinge. But, seeinge M. Iewel can name no man, who began to saie, or allowe Priuate Masse, and yet, seeinge it is saide, and allowed throughout al Christendome, it is S. Augustines owne Rule, that the saide vse of Priuate Masse came from the Apostles them selues. For thus he writeth, *Quod vniuersa tenet Ecclesia, nec in Concilijs institutum, sed semper retentum est, non nisi Autoritate Apostolica traditum rectissime creditur.* VVhat thinge the whole Church keepeth, and hath not benne instituted in Councelles, but hath benne alwaies retained, the same is most rightly beleued, to haue benne deliuered none otherwise, then by Apostolique Authoritie.

The Answer. S. Augustines Rule I like very wel, **P. Hardinge**: But your vnhandesome vsinge, and applieinge of the same, I cannot like. For the maters, yē speake of, are no waie applicable to the Rule. Marke I beseeche you S. Augustines wordes: *Quod vniuersa tenet Ecclesia: Quod semper retentum est: That thinge (saith S. Augustine) that the whole Vniuersal Church vseth: That thing, that hath alwaies, and euermore benne obserued.* Sutch a thinge muste it be, **P. Hardinge**, if yē wil haue S. Augustines Rule to agree vnto it. Poine thinke you, that your Priuate Masse hath benne Vniuersally allowed throughout the whole Church of God? In dede yē haue saide so: but yē haue saide it ful vntruely, as in place hereafter moze conuenient it shal appeare. Or thinke you, that your Priuate Masse hath benne holden, and vsed alwaies, and euermore from the beginning? Or if it be so, is your learning, or your lucke so ill, that for the space of so many hundred yeres, out of the Recordes of so many Learned Fathers, with sutch conference of study, sutch healde of friendes, sutch time, and sutch leasure, yē are not hable to shew vs one good proufe, neither, of Place, where it was saide, nor of Place, that saide it, nor of Witnesse, that hearde it? No, No, **P. Hardinge**, if you stande to S. Augustines Rule, then muste your Masse nedes be condemned. It was neuer Vniuersally vsed throughout the whole Church of God: It hath not bene continued alwaies, and euermore from the beginning: S. Augustine him selfe, S. Hierome,

S. Chrysostome,

S. Chrysostome, S. Ambrose, and other Holy Fathers neuer knewe it, nor heard of it: Therefore it was neuer deliuered from the Apostles.

Howe be it, you saie, You cannot telle, when your Priuate Masse firste beganne, or who was the firste that euer saide it. God be thanked, that thus hath forced you, to utter somme Truthe. Yet are we hable to telle you, when the Holy Communion firste began. We knowe, in what place, and at what time it was firste Ministred: we knowe, that Christe Iesus the Sonne of God was the firste, that euer saide it.

But because ye are not hable to shewe vs the Antiquitie, & firste Originall of your Masse, muste we therefore thinke, M. Hardinge, that Christe, or his Apostles were the firste that euer saide it? Or, is your ignorance cause sufficient to proue it good? What if you cannot tel, as, I reckon, you cannot, in what time, or vnder what Pope, your Steuvers, & Pardonnors were firste diuised? Will you therefore tel vs, & must we beleue, That Christe, and his Apostles firste diuised them? As for your Priuate Masse, you your selfe haue confessed, It grew not, either from the Apostles, or of the Spirit of God, but onely of the Negligence, & wante of deuotion of the people. Christe saith by waye of a parable vnto his Disciples:

M. Hardinge, in
his Answer,
fol. 12. 4
Math. 11.

The Kingdome of Heauen is likened vnto a man, that sowed good seede in his ground: but when the filkes were asleepe, that mannes enimie came, and sowed Tares, and Cockles amonge the Corne. Christe is the housbandman. He planted the Holy Communion in his Church: And so it continued many hundred yeres. Afterwarde when the Priestres, and Bishoppes became carelesse, and felle faste asleepe, the Diuel came with Negligence, & ill disposition, and wante of deuotion of the people, & planted your Masse. The Seruantes saide to their Maister, Sir did not you sowe good Corne in your field? From whence then be these Tares? Euen so maie we saie, did not Christe deliuer vs the Holy Communion, that the People shoulde feast & Communicate togeather, and publishe the benefites of his Passion? From whence then is this Priuate bankette, that one man receiueth al alone? The Seruantes knewe not, who sowed the Tares: Neither do you knowe, who sowed your Masse. Notwithstandinge there is nolesse difference in the Church of God betwene your Masse, and the Holy Communion, then is in the field betwene wilde Tares, and wholesome Corne. The one was planted by daye, the other by night. But Christe saith, Every plante, that my Heauenly Father hath not planted, shalbe taken vp by the roote.

Touchinge the Bishoppes Sarisburie, you your selfe haue already named two, Bishop Shaxton, and Bishop Capon, bothe Learned, and graue Fathers, & bothe Preachers, and Professours of the Gospel. For the reste of the Bishoppes, that were before them, what Faith they helde, and what they either liked, or misliked, by their writings, or Sermons it dothe not greatly appeare. I trust, they helde the Foundation, and liued, and died in the Faith of Christe. If they had liued in these daies, and scene, that you ye, they woulde not haue benne partakers of your willfulnesse.

Addition. M. Hardinge. These be the woordes of an Antichriste: who seekinge to make him selfe equal equal with Christe, doothe vse sutch phrases by his wicked Members.

The Answer. The sobrietie of these wordes needeth no answere. To be short, we succede the Bishoppes that haue benne before our daies. We are Elected, Consecrate, Confirmed, and Admitted, as they were. If they were deceiued in any thinge, we succede them in Place, but not in Errour. They were our Predecessours, but not the Rules, and Standartes of our Faith. Or rather, to sette aparte al comparison of Personnes, the Doctrine of Christe this daie, M. Hardinge, Succedeth your Doctrine: as the Daye Succedeth the Night: as the Light Succedeth Darkenesse: and as the Truthe Succedeth Erroure.

Nowe for as much, as ye haue thought it so good, to examine the Petite Degree of the Bishoppes of Sarisburie, I truste ye wil not thinke it ill, if I a little touche the like in the Bishoppes of Rome: that we maie thereby be the better hable

hable to be some of the branches of your Succession. Therefore shortly to saie, you knowe that Pope Marcellinus committed Idolatrie.

Addition. To this M. Hardinge answereth: Yet this very Idolatour, because he was S. Peters Successour, and sat in the first See, was in case for the roome he occupied, to be iudged of no man in the earth, as the Council of three hundred and thirtie Bishoppes assembled at Sinnessa pronounced aboue twelue hundred yeeres past.

Addit
17

The Answer. The reason hereof is declared in a Council holden aboue
Concil Roman. 1 the same time at Rome, by Syluester the firste. *Præsummus non iudicabitur a quoquam. Quia scriptum est, non est Discipulus supra Magistrum: The highest Pre- late shall be iudged of no man. For it is written, There is no Scholar aboue his Maister. Thus*
Matth. 23 the Pope is the Scholemaister, & al the Bishops throught the world are his Scholares, and maie not controlle him, what so ever he do, and al this he claimeth, by the Authoritie of the Scriptures. If it be so, M. Hardinge, then is it true, that the Accusers of Pope Symmachus saide in the presence of Binge Theodoricus, Successores Petri, vñ cum Sedis Priuilegijs, peccandi quoque licentiam accepisse: That the Popes, Peters Successours, together with the Priuileges of their See, haue receiued Libertie to doo it.

Innodius, Conci.
Tom. 1.

In deede the Council of Sinnessa vsed the Pope Marcellinus with much Courtesie, as it maie appere. Yet, Good Reader, that thou maist see the simplicitie, and plainenesse of M. Hardinges dealinge, where as he saith, It was Decreed by the Council of Sinnessa, that Marcellinus beinge Peters Successour, shoulde be iudged of no man in earth, he might also haue tolde thee, that the same Pope Marcellinus the Idolatour, notwithstandinge the Succession of S. Peter, and al the Priuileges of his See, is sounde five times, not onely iudged, but also condemned in the same Council. And, so; that the mater it selfe is not otherwisse weighty, sauinge that it maie witness the Truth of M. Hardinges reportes, so; shortnesse sake, I wil laie so; the the wordes thereof onely in Latine without translation.

Concil. sinnessa.
De condemna.
Marcellini. Con-
cil. Tom. 1.
Alia.
Et ecce.
Singulis autem.
In sinu.

Thus therefore it is written in the Council of Sinnessa, Introiuit & Marcellinus Urbis Romæ Episcopus, adhuc nomen tenens Episcopatus: Nondum enim fuerat damnatus &c. Againe, Episcopus Quirinus dixit, Infudisti cor tuum, Pontifex, malitia &c. Vulnerasti vniuersa membra tua. Againe, Te non condemnamus Præsul: quoniam ex ore tuo iustificaberis, & ex ore tuo condemnaberis: Marcellinus in conspectu Synodi cecidit in terram. Ibi ergo iacentem eum, & moram facientem damnauerunt. Againe, Subscripterunt igitur in eius damnationem, & damnauerunt eum extra Ciuitatem. Againe, Sacerdos Helchuaes subscripsit primus in eius damnationem, non tantum pro hoc tempore, sed etiam in exemplum futuri temporis. And againe, Diocletianus Imperator audiuit, quod trecenti Episcopi in eandem damnationem conuenissent. Nowe, saie you: VVhat haue you wonne by this example? Thus mutche verily M. Hardinge: First, that the Successour of Peter maie be an Idolatour, so; so was Marcellinus. Secondly, that the same Marcellinus was iudged by the Council of Sinnessa: wherein also you maie finde your selfe guilty of greafe Intrueth: onlesse ye wil saie, So many graue Fathers condemned the Pope openly without Iudgemente.

That Pope Syluester. 2. was a Coniurer, and gaue him selfe whole Body, and Soule vnto the Diuel, and by the Diuels procurements was made Pope: That Pope Zosimus so; ambition, & claime of gouernement, corrupted the Holy Council of Nice,

M Hardinge,
Fol. 149. a & b

Addition. M. Harding, You saie it: but neuer did any honest man saie it from the beginning of the worlde. You shewe your selfe to be a man of ill disposition. No man euer saide it but Illyricus, or bawdy Bale. You mainteine the Succession of your generation.

Concil. Aphrica.
Cap. 101. 102. 103.
104. 105.

The Answer. This is M. Hardinges Ordinarie eloquence, Good Reader. Therefore let it not offende thee. For the Truth of this mater, I referre thee to the Council of Aphrica, whereat were presente S. Augustine, Alypius, and two hundred and fiftene other Bishoppes. The discourse is longe. Shortly to open it, thus it standeth. Zosimus the Bishop of Rome claimed a Soueraintie in Iudgement,

Judgemente, and Jurisdiction ouer al Aphrica. The Bishoppes there withstode him, and saide, he had no sutch right to deale emonge them. Zosimus, for proufe of his claime, alleged a Canon of the Council of Nice, touching the vniuersal Authoritie of the Pope. They answered, they had likewise the Council of Nice, but in al the same coulde finde no sutch Canon. Alypius the Bishop of Tagasta, speakinge hereof, saithe thus, *This thinge mooueth mee mutche, that when wee laide vs together, and examined the Originallles of the Nicene Council, written in Greeke, theise thinges (concerninge the Superioritie of the Pope) wee founde not there. But howe it cometh to passe, I caninde telle.* The Pope sheweth forthe one Copie of the Council: they shewed forthe an other. They were not so suppliant, or simple, to thinke the Popes Copie was vndoubtedly true, and therefore to yelde vnto him without further searche. They Imagined, that either he sought to deceiue them, or was deceiued him selfe. In Conclusion they agreed, that either partie shoulde sende into the East, to the Bishoppes of Constantinople, Alexandria, and Antiochia, for a Copie of the same Council, taken out of the very Originallles, that remained emonge them, that thereby it mighte appeare, whether theire Copie were falsified, or the Popes. Hereunto Atticus the Bishoppe of Constantinople, and Cyrillus the Bishop of Alexandria returned theire Answeres. Theire Epistles are extante to be seene vntil this date, as wel in Greeke, as in Latine. By this Certificate it was euidente to al menne, that the Popes Copie disagreed from al the reste, and was corrupted: but by whom, and to what pourpose, a Babe might easily vnderstande. Al other Copies were true: The Popes onely Copie was false. If this be not falsifyinge, and corruption, *W. Hardinge*, geue it any other name, that maie like you better. And withal I beseeche you to consider, whether of these two thinges in your owne iudgemente seemeth more likely, either, that the Pope, to mainteine his estate, and Authoritie shoulde falsifie one Copie, or els, that al the Bishoppes of Aphrica, Asia minor, Aegypte, and Grecia, without cause, or hope of any manner gaine shoulde falsifie al the Copies through the world. Verily the one is not vnlkely: The other almoste impossible.

Concil. Cartha.
6. Cap. 4.

In Conc. Aphri-
ca. C. 102. 103.
In Greco. Pa. 82.

Copus Dialo.
1. pag. 78.

Concil. Florent.
Session. 20.

In ead. sessione.

In ead. sessione.

In ead. sessione.

In ead. sessione.

In ead. sessione.

In ead. sessione.

In ead. sessione.

In ead. sessione.

In ead. sessione.

In ead. sessione.

In ead. sessione.

In ead. sessione.

But you saie, That Pope Zosimus corrupted the Nicene Council, neuer did any honeste man saie it from the beginninge of the worlde. No man euer saide it, but Illyricus, or Bawdy Bale. Yes, *W. Hardinge*, there were somme, that saide it, before either Illyricus, or Bale was bozne. And that *W. Coppe*, one of your priue fellows, coulde haue tolde you. For thus he saithe, although disdeignefully, and in scorneful meaninge: *Certe doctissimi quique ex omni Grecia, & inter eos Bessarion, cum Florentino Concilio interessent, iactabant Nicenum Canonem per Romanos Pontifices deprauatum: Verily the beste Learned menne of al Grecia, and emonge them, Bessarion, beeinge presente at the Council of Florence, made crakes, that the Canon of the Nicene Council was corrupted by the Bishoppes of Rome. In dede theise wordes they spake, and spake them with modestie, as mighte become them: as for theire crakes, or bragges, I remember none.*

Thus there saide, Marcus the Archebishop of Ephesus in the name of al the reste: *Nonne vides, Reuerende Pater, Summum Pontificem (Zosimum) falsum Decretum, & non in Synodo promulgatum ad tantum Concilium, pro re tam magna misisse? And see you not, Righte Reuerende Father, that Pope Zosimus beeinge the Highest Bishop, for a mater of so great weighte sent vnto that woorthy Council of Aphrica, a false, or a falsified Decree, sutch as neuer was published in the Council of Nice? Againe he saithe, Nullam equidem de Zosimo fecissem mentionem, Reuerende Pater, nisi meum de eo sermonem verum esse, possem ostendere: I woulde not haue spoken one worde of Pope Zosimus, Reuerende Father, onlesse I had benne hable to proue, my tale to be true. They that gaue consente hereunto, and auouched the same, at that time late presente in the Council, were Iosephus the Patriarche of Constantinople: Bessarion the Archebishop of Nice, and afterwarde Bishop of Tusculum, and Cardinal of Rome, Ilidorus the Metropolitane of Syria, besides seuentene others*

W. iij

Arche-

Archbishoppes, and Metropolitanes, with a great number of other inferiour Bishoppes, and Learned Fathers, that attended vpon them.

It were very harde for you, M. Hardinge, to saie, that al these were vnho- neste menne, or of ill disposition, or the mainefainers of the Succession of Lies. They liued in the Light, and commendation of the worlde aboue a hundred and fourtie yeres agoe, longe before either Flacius Illyricus, or Iohn Bale was hearde of. They saide openly in the Councel of Florence, That Pope Zosimus had falsified the Councel of Nice, and further saide, they were hable to proue it, and that otherwise they woulde not haue saide it. Marke therefore, M. Hardinge, the truthe, and con- teste of your wordes. Thus you saie, Neuer did any honeste man thus saie from the be- ginninge of the worlde.

That Pope Liberius was an Arian Heretique.

M. Hard 149. b.

Addition. M. Hardinge, Or els yee are errante sleaunders Liers. Howe seemeth not this wicked generation to springe of the Diuel, seeinge it maketh the woorste of euery thinge, speakinge il of that, whiche maie wel, and ought charitably to be defended? And yet, if he had benne an Arian with al his harte, so longe, as he neuer decreed any thinge accordinge to the Arian Heresie, nor did set it foorth by publike Authoritie of the See of Rome, that shoulde not hurte our mater of Succession.

M. Hard 151. a.

The Answer. Who so is hable to allege, the allowed Authoritie of god Writers, and imagineth nothings of him selfe, M. Harding, is neither a Sclaun- derer, nor a Lier. First your selfe haue graunted, that Pope Liberius subscribed, and gaue his hande vnto the Arian Heretiques. Wherein it maie reasonably be thought, that the Arians belueued, he gaue also the inwarde agreeunte of his harte, and therefore embraced him, as one of theire owne. Further Rhegino saith in plaine wise, Liberius reuersus ab exilio Hæreticis fauet: Pope Liberius after he returned from out of banishment, bare good wil to the Heretiques.

Rhegino, Lib. 1.

Alphon. Lib. 1.

Cap. 4.

Sabell. Ennead.

7. Lib. 8.

Alphonfus de Castro saith, De Liberio Papa constat, fuisse Arianum: Touchinge Pope Liberius, it is wel knowne, he was an Arian. Sabellius saith, Ariani precibus suis apud Constantium Liberio reditum ad Urbem consecere. Quo ille beneficio commotus, ex confesso Arianus, vt quidam scribunt, est factus: The Arian Heretiques by theire intreatie vnto the Emperoure Constantius, obtained of him, that Pope Liberius mighte be restored againe vnto the Cittie. With whiche good turne Liberius beeing moued, as somme haue written, became an Arian Heretique (Ex confesso) in good earnest, and with his harte. Platina saith, Liberius Imperatoris beneficio motus, vt quidam volunt, in rebus omnibus sensit cum Hæreticis. &c. Pontifex tametsi cum Arianis sentiebat, tamen Ecclesias Dei diligenter exornabat: Pope Libe- rius moued with the Emperours gentleness, as somme thinke, agreed in al thinges with the Heretiques. Marke wel these wordes, M. Hardinge, He agreed (saith he) in al thinges with the Heretiques. And againe, Pope Liberius, notwithstandinge he were of one Iudgement with the Arians, yet he diligently furnished the Churches of God. In an Olde Pontificale, written in Helume, you maie finde this whole mater recor- ded thus: Imperator Liberium, qui sibi, & Arianis consenserat, in Sede repositus: & sic infelix Liberius Basilicam S. Petri vi tenuit septem annos: & cum facta est magna persecutio in Vrbe, ita vt Clerici Liberio contradicentes Martyrio coro- narentur: The Emperoure Constantius beeing an Arian Heretique, restored Pope Liberius to his See, for that he agreed with him, and with the Arians. And thus wicked Liberius helde Peters Church seuen yeeres by violence. Then was there rayfed a greate persecution in the Cittie of Rome, so that the Priestes there for withstandinge Liberius the Pope, were crowned with Martyrdom. Nicolaus Cusanus saith, Liberius, & Ho- norius, & alij in Cathedra Petri aliquando infedentes, in errorem Schismaticum seducti ceciderunt: Sedes tamen absque vitio remansit: Pope Liberius, and Pope Ho- norius, and other Popes sittinge for a while in Peters Chaire, beeing misleadde, fille into Schismatical erreure: yet Peters Chaire remained stil without faulste. Againe afterward he saith, Liberius consensit errori Arianorum, Pope Liberius gaue his consente to the erreure of the Arians, and so proufe thereof he allegeth S. Hierome in Chronicis.

Nicol. Cusan. De
Concordantia,
Lib. 1. Cap. 14.

Nicol. Cusan. De
Concordantia,
Lib. 2. Cap. 5.

Anselmus

Anselmus Rid. saithe, Liberius primus à pontificum Romanorum integritate recessit: Pope Liberius was the firste, that foresooke the pure doctrine of the Bishoppes of Rome.

By these w^e maie see, That Pope Liberius selle into the Schismatical errorre of the Arians: That he subscribed, and gaue his name, and hande vnto the Arians: That he fauoured the Arians: That he consented vnto the Arians: That it is certainly knowen, he was an Arian: That in god earnest, and with his harte, he became an Arian: And that in al maters, and pointes of Doctrine, he was of one minde, and iudgemente with the Arians. If al these Writters were errante liers, and sclaunderers, as you saie, M. Hardinge, why then are they not so published to the worlde: I reckon, y^e wil not saie, that they were al Lutherans.

But, touchinge that Pope Liberius was a fauourer of the Arian Heretiques, I haue saide further, The Authour hereof is S. Hierome, De Scriptoribus Ecclesiasticis in Fortunatiano. And one of M. Hardinges owne principal Doctours saithe, De Liberio Papa constat, fuisse Arianum. Hereunto M. Hardinge, you haue answered thus: Here haue wee two newe Vntruthes added to the olde. S. Hierome in the place by M. Iewel alleged, saithe not, that Pope Liberius was a fauourer of the Arians.

M. Har. fol. 62. a

The Answer. Then, M. Hardinge, maie it like you, to heare Cardinalis Cusanus, what he can telle you. I truste, you wil not discredite him with so many Vntruthes. He was a Cardinal of the Church of Rome. His wordes be theise, as you haue hearde befoze: Redijt Liberius ab exilio victus, & consensit errori, vt scribit S. Hieronymus in Chronicis: Pope Liberius returned from bannishment, and yeelded, and consented vnto the errorre (of the Arians) as S. Hierome writeth in Chronicis. If y^eldinge, and consentinge be not sufficiente, Rhegino saith further, He fauoured the Heretiques. Sabellicus saithe, As somme haue written, he became an Arian in good earnest. Platina saithe, By the reporte of somme, he agreed in al thinges with the Heretiques. But hereof w^e haue sufficiently spoken befoze.

Nicol. Cusan. De Concordan. Lib. 2. Cap. 5.

Fauet Hæreticis.

Ex confesso.

In rebus omni-

bus consensit

cum Hæreticis.

M. Har. fol. 63.

Further y^e saie, But who is that one of M. Hardinges principal Doctours, that saithe theise wordes, De Liberio constat, fuisse Arianum? VVhat is the cause, that here M. Iewel, nameth him not? Is he growen more shamefaced, then heretofore, that he woulde be lothe, to be founde a notorious Lier, wel though he were ashamed to be taken with a Lie, yet was he not ashamed to make a Lie. This principal Doctoure of mine is Alphonfus de Castro. Howe maie this be knowen? Forsoothe euen by M. Iewel him selfe, who in his pretended Defense writeth thus, where without al errorre, y^ee maie be sure, he bringeth mutche mater, to shewe, that the Pope doothe erre. Certainly Alphonfus saithe &c. And where saithe Alphonfus thus? Marie, saithe M. Iewel, in his Marginal quotation, Alphonfus contra Hæreses, Lib. 1. Cap. 4. But Reade that Chapter who wil: Verily in the Bookes of sundrie printes, that I haue seene, he saithe it not. If it were once so printed, and afterwarde by the Authoure reuoked, it ought not to be alleged.

The Answer. But who (saie you) is that one of M. Hardinges Principal Doctours. Well, M. Hardinge, y^e are not ignorant, who it is. Al your game is spilte in vaine. Roman was ready, to spare you the laughter. Alphonfus it is: And Alphonfus de Castro, in his Booke intituled, De Hæresibus, printed at Parise by Iodocus Badius in Folio: An. 1534. If it haue benne otherwise altered since, w^e maie easily imagine, who were the doers. Certainly thus saithe Alphonfus, Omnis homo errare potest in Fide, etiamsi Papa sit. Nam de Liberio Papa, constat fuisse Arianum: & Anastasium Papam fuisse Nestorianis, qui Historias legerit, non dubitat. Quod autem alij dicunt, eum, qui errauerit in Fide obstinatè, iam non esse Papam, ac per hoc affirmant, Papam non posse esse Hæreticum, est in re seria verbis velle iocari. Non enim dubitamus, An Hæreticum esse, & Papam esse, in vnum coire possint: Sed id quærimus, An hominem, qui aliàs in Fide errare potuisset, dignitas Pontificalis efficiat in Fide indeuibilem. Non enim credo, aliquem esse adeo impudentem Papæ assentatorem, vt ei tribuere hoc velit, vt nec errare, nec in interpretatione Sacrarum Scripturarum hallucinari possit. Nam, cum constet, plures eorum adeo esse illiteratos, vt Grammaticam penitus ignorent, qui

Lib. 1. Cap. 4.

Yea although
it be the
Pope.
It is certaine.

wee make no
doubte.

So impudent
a flaterer.

Popes know
not their
Grammare
rules.

Alphonfus Co-
lonie. An 1539

Nicol. Cusan. De
Concordan. Lib.
1. Cap. 15.

The Pope
maie be an
Heretique.

M. Har. 251. a. b.

ma callē v
a aurea a mēh
boke.

qui sit, vt Sacras Literas interpretari possint? Every man maie Erre in the Faithe, yea although it be the Pope. For, as touchinge Pope Liberius, it is certaine, that he was an Arian Heretique. Neither can any man doubt, that hath readde the Stories, but Pope Anastasius was a fauourer of the Nestorians. But Whereas somme saie, that he, that Erreth wilfully in the Faithe, is now no lenger Pope, and therefore saie, the Pope cannot be an Heretique, they seeme in a sadde mater to dallie With woordes. For wee make no doubtes, Whether the Pope, and an Heretique maie agree in one persone. But this is oure question, Whether a man, that otherwise mighte haue Erred in the Faithe, by vertue of the Papal dignitie be made sutch, as cannot Erre? For I doo not beleue, that there is any so impudent a flaterer of the Pope, that wil geue him this preeminence, that he can neither be deceived, nor misse in the expoundinge of the Scriptures. For, seeinge it is wel knownen, that many Popes be so vterly voide of Learninge, that they knowe not the Principles of their Grammare, howe maie it be, that they shoulde be hable to expounde the Scriptures? Thus saithe my Alphonsus, M. Hardinge, printed at Parise fine and thirtie yeres agoe. In like sorte, and with the very same woordes was the same Booke afterwarde Printed at Colaine by Arnolde Birckman, Anno 1539. What other new Bookes, or newe spectacles you haue gotten you, I cannot Imagine. Euen to like your pose writeth Nicolaus Cusanus, a Cardinal of Rome, Iudicium Fidei non est semper in nutu vnus Pontificis definibile: quia Hæreticus esse potest: The Iudgemente of Faithe, is not alwaies to be determined by the becke of the Pope alone: for the Pope maie possibily be an Heretique.

That Pope Leo, as appeareth by the Legende, was likewise an Arian.

Addition. M. Hardinge: As it appeareth by the Legende. VWhat an ob-

scure proufe is this? Forfoothe there is an olde Motheaten Booke, wherein Sainstes liues are saide to be contained &c. It shal not greatly skil, who was the Authoure of it. Certaine it is, that emonge some true Stories, there be many vaine Fables written. Emonge whiche is one &c.

The Answer. This Booke was not so mutche Motheaten, nor so farre out of credite, M. Hardinge, as you telle vs. It was readde sadly vnto the people, and had in reuerence, when the Holy Scriptures of God were motheaten, and thzowen into corners: and it was called Aurea Legenda, as you knowe, the Goulden Legende, for the excellencie, that it seemed to haue aboue al other Storics. Thus were you hable in your Bingedome of darkenesse, to geue the people Drosse, and to calle it Goulde: and to leade them into the clowdes, and shadowes of Deathe: and yet to make them belæue, they walke in the Lighte.

As for this mater, of Pope Leo, I reposite it not, as a certaine truthe, as it mighte appeare vnto you by my woordes. I leaue the credite thereof to the Authoure. If it be a Fable, it is youre owne: it is not ours. Thus mutche at the leaste, wee maie reasonably geather hereof: Although Pope Leo were no Arian, yet, notwithstandinge his Popedome, and the Succession of Peter, by this Authours iudgemente, he might wel haue benne an Arian.

That Pope Coelestinus was a Nestorian Heretique.

Addition. M. Hardinge, VWho euer hearde sutch an impudente man? It was Coelestinus, whiche condemned Nestorius &c. A moste impudente Lier: A wicked Schlauderer.

The Answer. These outcries shal wel become you, M. Hardinge. Bestowe your Shame vpon him, that hath beste deserued it. Pope Coelestinus (you saie) condemned Nestorius, and al his Heresies. So did Pope Liberius, as it is saide before, condemne the Arians: And yet afterwarde him selfe became an Arian. This is a case, that often happeneth, and maie be proued by sundrie examples. You your selfe, M. Hardinge, haue preached mightily, and terribly againste the Romaine Religion, as you maie remember: And yet sithence, yee knowe, yee are become a Defender, and Patrone of the same. This mater, that so mutche græueth you, touchinge Pope Coelestinus, is recozded by Laurentius Valla, no Lutherane, I trowe, but a græte Learned man, and a Canon of the Churche of Rome. His woordes

wordes be theise: Neque aliquem sua dignitas ab increpationibus tutum reddit, quæ Petrum non reddidit: multosque alios eodem præditos gradu, vt Marcellum, quod Dijs libasset, vt Cœlestinum, quod cum Nestorio Hæretico sentiret: *No mannes dignitie maie defende him from controulmente, (if he offende) for Peter was not so defended: nor many others, that were auanced to the same Degree: as Pope Marcellus (or rather Pope Marcellinus) for that he had offered up Sacrifice vnto Idolles: And as Pope Cœlestinus, for that he agreed with the Heretique Nestorius. Here you finde plainly by expresse wordes, M. Hardinge, that Pope Cœlestinus was a Nestorian Heretique. Powe, if you be so mutche ashamed hereof, returne the shame to Rome againe hardly, from whence it came: either to Laurentius Valla, that sente it hither: or to the Pope him selfe, that beste deserued it.*

That Pope Honorius was a Monothelite Heretique.

Addition. *M. Hardinge.* Nowe at lengthe, M. Iewel, you saie that, whiche

bathe somme face of truth. For Honorius in deede felle into the Heresie of the Monothelites. But he felle into it, when as yet it was not euidently condemned by the Church in any General Councel &c. It standeth wel together, that Pope Honorius, al be it in his owne personne he fauoured that Heresie, yet durste not to publishe it in common assemblie: but contrariwise did there, as they gaue him Counsel. VVhereby it came to passe, that he bothe deposed Monothelites openly, and yet fauoured theire opinion priuily. And this is the onely Pope, who maie iustly be burdened with Heresie.

M. Hard 131

The Answer. Here is a proper Defense, and a proper Pope. Openly, abroade, he condemneth them as Heretiques, whome priuily in his harte he alloweth, and liketh as Catholiques. This Onely Pope (you saie) maie be iustly charged with Heresie. For in deede he felle into the Heresie of the Monothelites. **Al this is your owne Confession, M. Hardinge.** And yet, whereas I saie, The same Pope Honorius was a Monothelite Heretique, you telle me, that this tale hath somme face of Truth. Somme face, you saie, and nomoze. For Truthe it selfe yæ dare not allowe me: be it neuer so true.

Iustly charged.
In deede.

That Pope Iohn. 22. was reprobued by Gerson, and the Schole of Parise for an Heretique: Petrarcha saithe, Rome is a Sanctuarie of al Heresies: Lyra saithe, That many Popes haue fallen into Heresies.

Nicol. Lyra in
Matthæ. Ca. 16.
M. Har. fol. 256.

Addition. *M. Hardinge.* He saithe Many, as wel Princes, as Chiefe Priestes haue fallen from the Faith: but not that many haue Decreed Heresies, as to be folowed. But I finde not those Many, nor yet M. Iewel him selfe, as diligente as he is aboute it.

The Answer. I maruelle not, M. Hardinge, though yæ finde not theise Many. For yæ saie, as a man, that would not finde them. I haue already reckoned leuen Popes, that were Heretiques. Yæ maie adde thereunto Pope Anastasius 2. an Arian Heretique. If al theise maie not be coumpted Many in the Sæ of Rome, yæ maie at your pleasure calle them Fewe. The Latwe saithe, Decem faciant populum: Tenne menne are yenough to make a people: Butche more eighte men are yenough to make Many. Truly I knowe not any one Sæ in al Europe, wherein you can lightly finde so Many Heretiques, as wæ haue founde sittinge in Peters Chaire. Nicolaus Lyra saithe, Many Popes haue fallen from the Faith. But you make smal accompte of his Authozitie. Adde therefore to him the Councel of Basile. There shal you finde the selfe same wordes, Multi Pontifices in Errores, & Hæresis lapsi esse leguntur: Wee reade, that Many Popes haue fallen into Erroures, and Heresies. Adde also Aeneas Syluius, beinge afterwarde a Pope him selfe. Thus he saith: De Romanis Pontificibus liceret exempla admodum multa adferre, si tempus sineret: quoniam aut Hæretici, aut alijs imbuti vitijs sunt reperi: Of the Popes of Rome wee might shewe forth the Very Many examples, if time would suffer it, that they haue benne founde either Heretiques, or els defiled with other vices. Thus you haue by the witnesse bothe of a Pope, and of a Councel, that Many and Very Many Popes haue benne Heretiques.

Fulgosus, De ins
ulitatis mortis
generib.
10. quæst. 3. Vnio.

Con. Basilen. in
Epiß. synodali.

Aeneas Sylui. De
Gestis Concil.
Basil. Lib. 1.

Very Many.

You knowe, that Pope Hildebrande, as he was charged by the Councel of Brixia, was an Aduouterer, a Church robber, a Perjured man, a Mankiller, a Sorcerer,

Sorcerer, and a Renegate of the Faith.

M. Hard. 256 b.

M. Hard. 257. a.

Addition. *W. Harding*, I knowe, that you Lie: I maie saie it, sauinge my Charitie, rather then your woorthip. For Pope Gregorie the seuenth was a very holy man &c. If you were but a Ciuile honeste man, M. Jewel, you woulde not take that for a Truthe, whiche one enimie saithe of an other. By perusinge of Marianus Scotus, Platina, Lambertus Scaphnaburgensis, and Naclerus, you shal finde your selfe a Lier, and Pope Hildebrande a vertuous man.

Sabell. Ennead

9. Lib. 3.

Blondus Decad.

1 Lib. 3.

Beno.

The Answer. No doubt, *W. Harding*, a Holy, and a vertuous Man, and very muche like vnto the Apostles of Christe: But wherein, I beleue, ye cannot readily telle vs: onlesse it were, for that he was proude, and stately aboue al measure, and suffered the Emperoure Henrie the Fourth to waite vpon him in Italie befoze the gates of Cauossus, without his Imperial robes, in the winter season, in harde froste, and extreme colde, with bare legges, and bare feete, thre daies together, befoze he woulde once admitte him to his presence. Thus, I trowe, Peter, and Paule but seldome did.

Beno, (you saie) was his enimie, and wrote of displeasure, and therefore his woordes weigh the lesse. So maie I saie, Marianus Scotus was his friende, and wrote of sauoure, and therefore his woordes likewise weighe the lesse. In deede Beno, that liued with him, and best knewe him, saithe thus: That Hildebrande beinge as yet but a Cardinal, smote Pope Alexander with his fist, and laide him in prison: that he poisoned the Popes his Predecessours, to make him selfe a waie to the Popedom: That he was a Coniurer, and a raiser of Diuels, and that in his furie he threwe the Sacramente into the fiere. But, leasse onely Beno shoulde beare al the blame, a greate number of Catholique Bishoppes in Italie, at the Council of Brixia, called Hildebrande then beinge Pope, *A false Monke: An Vsurper of the See of Rome: Not appointed by God: but intruded by fraude, and Monie: A disturber of the Emperie, A Subuerter of the Church.* How be it, you saie, Al these Bishoppes conspired together againste our Lorde, and againste his Vicare.

Vissertgen. An.
1082.

M. Har. fo. 257. a.

Anselmus Rid.

Anselmus Rid saithe, That Pope Hildebrande by his meanes had made the leaden Swerde of the Popes Authoritie so mightie, that it had vterly dilled, and defaced the yron Swerde of the Emperie: and that in the time of his Popedom bothe the Ecclesiastical, and the Temporal Iurisdiction was shaken, and broken with infinite miseries.

Sigibertus
Gemblacensis.
An. 1074.

Sigibertus Gemblacensis saithe, Pope Hildebrande troubled the States of Christendome: raised up the Saxons againste their liege Prince: discharged the Subiectes from their Othe of Fidelitie: caused Rodolphus the Duke of Burgundie to Proclaime him selfe Emperoure, and sente him a Crowne Imperial with this Posee,

Petra dedit Petro: Petrus Diadema Rodolpho.

Sigibertus, An.
1085.seu vnde peccasse
pastoralis cura
suadente
Diabolo, contra
humanum genus
odium, et iram
concitasse.

In the ende the Citizens of Rome expelled him, and chased him out of the Cittie: not for any his greate vertue, or Holinesse, I trowe: for Rome is Holy. By meane of the grieve, and agonie hereof, he felle into Melancholie, and deadly Diseases, and findinge him selfe paste al recouer, he called vnto him one of his Cardinales, whome he specially trusted, and confessed vnto him, that he had fowly abused his Pastoral Office, and that he had troubled mankinde with Malice, and mischuse, by the procuremente and Counsel of the Diuel. And yet, *W. Harding*, muste we beleue you vpon the credite of your woode, That Pope Hildebrande was so vertuous, and so godly a man? Or is it a mater of sutch Vertue, and Holinesse, to trouble the Church of God with Warres, and Murders, and to solow the Counsel of the Diuel? Though ye maie safely discredite others, yet maie you not discredite the Pope him selfe. This is the Popes olone Confession, deuoutely vttered vnto his Chostely Father, immediately befoze his death. Though Beno were an enimie vnto him, yet was he no enimie vnto him selfe.

M. Hard. 257. a.
Lambertus
scaphnaburg.

But you saie, Reade Lambertus Scaphnaburgensis, Naclerus, and others: and you shal finde your selfe to be a Lier. What saie they then, *W. Harding*: Clerici clamant, Hildebrandum esse hominem plane Hereticum, & vesani Dogmatis:

Dogmatis: The Priestes crie out againste Pope Hildebrande, and cal him a plaine Heretique, and a man of wicked Doctrine. You will saie, Lambertus uttereth not this, as his owne Judgemente. I graunte you that. Yet he uttereth it, as the Judgement of the Clergie.

In like sorte also saith Naclerus, The Clergie saide, that Pope Hildebrande, for good causes, was excommunicate by al the Bishoppes of Italie: that he had Defiled the See Apostolique with Simonie, Heresie, Murder, and Adulterie: that he was an Apostata, and had forsaken the Faith of Christe. And, lesse you shoulde saie, He uttereth these wordes, as spoken by his enemies, and not as of him selfe, in the ende he concludeth thus: Quia Hildebrandi tempore in Republica Christiana sunt acta, huiusmodi ferè sunt, ut Scriptores dubitent, an honestatis argumento, & Fidei zelo ab eo gesta sint: The thinges that were donne in the time of Pope Hildebrandus, were such for the moste parte, that the Writers Doubt, whether they were Donne in consideration of Honest Order, and Zeale of Faith, or rather otherwise.

Nacler. Genet. 26.

Naclerus. Cennetatio. 37.

You saie, He was zelously bent, to correcte such fautes, as were in the Clergie at that time, specially Simonie. **Pea, M. Hardinge,** but Sigibertus saith thus, speakinge of Pope Hildebrande by name: Notam Avaritiam Honesto nomine prætexit, dum hoc, quod se gratis dare iactant, sub Charitatis nomine vendunt: ut de Montanis dicit Eusebius, Sub nomine Oblationis artificiosius munera accipiunt: They cover the shame of their Couetousnesse with the cloke of an Honest name: They selle thinges under the name of Charitie: and yet they boaste, they geue them freely. So saith Eusebius of the Heretiques called Montanistes, They take Bribes cunningely, and with better skil, under the name of Oblations.

M. Har. 257. a.

Sigibert. Cennetatio. an. 1074.

Powe, M. Hardinge, I beseeche you, indge by right: He that smiteth the Pope violently with his fist, and with force & Willante imprisoneth his Person: That is a false Monke, a Poisoner, a Coniurer, a Burner of Sacramentes, a Simoniste, an Usurper of the See, a Disturber of the Empire, a Subuerter of the Church, an Advancer of Traitors, a Raifer of Rebelles, a Person iustly Excommunicate, and an Heretique, maie he neuertheless be called a Vertuous, and a Holy man: Is Vertue, and Holinesse so rise in Rome?

Haue your Charitie hardely, and what worship you like. What so euer ye presume, to finde in others, it is wisdome to see afoze hande, what maie be founde worthily in your selfe.

That Platyna calleth the Popes sometimes in scozne, Pontificulos, Little Petite Popes: sometimes Monstra, & Portenta, Monsters, and unnatural, and ill shapen Creatures. Pope Adrian the fourth was wonte to saie, Succedimus, non Perro in pascendo sed Romulo in Parricidio: V Vee Succeede, not Peter in Feedinge, but Romulus in Killinge. And to leaue Dame Iohane the woman Pope, with many others moe of like Vertue, & Holinesse, as hauinge no pleasure in this rehearsal: And, for as muche as M. Hardinge began this matter with Sarisburie, to ende it with the same, Iohannes Sarisburiensis saith, In Romana Ecclesia sedent Scribae, & Pharisei: In the Church of Rome (by Succession) sitte the Scribes, and the Phariseis.

Platyna in Romano. 1.

Petrus Parisien. in speculo. c. 10. t. 1. ab illyrico De Testibus.

Iohan. Sarisburiensis in Polycratice.

This is M. Hardinges holy Succession. Though Faith faile, yet Succession muste holde. For vnto such Succession God hath bounde the Holy Choise. For lacke of this Succession, for that in our Dées in the Churches of Englande, we finde not so many Idolatours, Necromancers, Heretiques, Adouerers, Church-robbers, Perjured Persones, Mankillers, Benegates, Monsters, Scribes, and Phariseis, as we maie easily finde in the Church of Rome, therefore, I trowe, M. Hardinge saith, we haue no Succession: we are no Bishoppes: we haue no Church at al.

Addition. **M. Hardinge.** Are you not ashamed, thus notoriously, and withal moste scandaously to belie that Blessed Succession of the Bishop of Rome?

B

But

But S. Paule saith, *Faith commeth* (not by Succession, but) by *hearinge*: and *hearinge commeth* (not of Legacie, or Inheritance from Bishop to Bishop, but) of the *Woordes of God*. They are not alwaies Godly, that *Succeede the Godly*. Manasses *succeeded* Ezechias: & Hieroboam *succeeded* Dauid. By Succession the Turke this daie possesseth, and holdeth the foure greate Patriarchal Sees of the Church, Constantinople, Alexandria, Antioche, and Hierusalem. By Succession, Christe saith, *Desolation shal sitte in the Holy place: and Antichrist shal presse into the rrome of Christe*.

Marthe. 24.

M. Har. 266. b.

267. a.

Addition.

M. Hardinge. Dothe Christe saie, It shalbe so by Succession? You falsifie the wordes of God, and Man: and that verily by Succession. For so haue al Heretiques your Forefathers donne before you. Succession is the chiefe waie for any Christian man to auoide Antichriste &c. For Antichriste commeth not, excepte Defection, and Apostacie goe before.

Add.

2.

The Answer.

I would be lothe, *M. Hardinge*, to falsifie the wordes either of God, or of Man. Touchinge the Succession of Place, whereof onely we speake, Christe saith, *Desolation shal stande in the Holy Place: And S. Paule saith, Antichriste shal sitte in the place of Christe. The same Place, that receiued the one, shal receiue the other. Otherwise tel vs, I praye you, M. Hardinge, in what other Place shal he sitte? Or, why dothe S. Paule saie, Antichriste shal sitte in the Temple of God: Or, why dothe S. Augustine, and S. Chrysostome saie, Antichriste shal sitte in the Church of Christe.*

2. Thessal. 2.

Angu. de Anti-
christo, Tomo. 9.

Chrys. in 2. Epis.
ad Thessa. Ho. 3.

1. Tim. 4.

2. Iohann.

*collon. de Trinitate
regardat non plan-*

Succession (you saie) is the Chiefe waie, for Any Christian man to auoide Antichriste. I graunt you, if you meane the Succession of Doctrine. Therefore S. Paule saith, *In the later Daies some shal departe from the Faith. He saith not, They shal departe from their Place, but from their Faith. And S. Iohn saith, If any man come vnto you, and bringe not this Doctrine salute him not. He saith not, If he keepe not his Place, but, If he bringe not this Doctrine. It is the Doctrine, whereby Antichrist shalbe knowne, & not his Place. For, as I haue saide, He shal sitte in the Place of Christe.*

M. Har. 267. a.

You saie, Antichriste shal not come, except a Defection, or Departinge goe before. What Defection, or what Departinge, *M. Hardinge*? Meane you a Departinge from the Pope? what so euer you meane, verily S. Paule meaneth a Departinge from Christ. And so the Olde Learned Fathers haue expounded it. In like sence S. Paule saith, *The time shal come, when they shal not beare wholesome Doctrine. They shal Stop their eares against the Trueth. They shal turne them selues to beare fables. And, what if the Pope him selfe be Departed from Christ? Yet must we needs keepe him companie, and Departe together: Verily, as I haue otherwheres reported, The Bishop of B-
tonto doubted not, openly to saie in the late Councel of Tridente, Vtinam non à Christo ad Antichristum, velut prorsus vnanimis, declinassent: Would God, they were not gone from Christe to Antichrist, as it were, with one consent. And thus he pronounceth of the Pope, and of his Clergie of the Church of Rome. Nicolaus Lyra aboue two hundred and fiftie yeres agoe, saide thus: Ab Ecclesia Romana iam diu est, quod recessit Gracia: It is longe sithence the Grace of God is Departed from the Church of Rome. This, this, *M. Hardinge*, is the Departinge that S. Paule speaketh of. Not our Departinge from the Pope, but the Popes Departinge from the Grace of God. From whiche Grace, who so euer is Departed, is Departed from Christe.*

2. Timoth. 4.

Council. Tridente.

Nicolas Lyra in 2
ad Thessalon. 2.

Now, *M. Hardinge*, if the Pope, & his Romaine Clergie, by his owne frenches Confession, be fallen from Goddes Grace, and Departed from Christe to Antichriste, what a miserable Claim is it for them, to holde onely by bare Succession!

Bernard, in Com-
cilio Remen.
August. contra
Donatist. Lih. 6.
1 q. 3. vocatur
Cans.

It is not sufficient, to claime Succession of place: It behoueth vs rather to haue regarde to the Succession of Doctrine. S. Bernarde saith, *Quid prodest, si Canonice eligantur, & non Canonice viuunt? What availeth it, if they be chosen in Order, and liue out of Order? So saith S. Augustine, Ipsum Characterem multi, & Lupi, & Lupis impriment: The outward marke, or right of a Bishop, many geue to Wolves, and he Woul-
nes them selues. Therefore the Ancient Father Irenaeus geueth vs this good Coun-
sel:*

sel:

fel: Eis qui sunt in Ecclesia, Presbyteris, obaudire oportet, qui Successionem habent ab Apostolis, qui cum Episcopatus Successione, Charisma Veritatis certum, secundum beneplacitum Patris acceperunt: *It becommeth vs, to obeie those Priestes in the Church, whiche haue their Succession from the Apostles: and together with the Succession of their Bishoprikes, accordinge to the good wil of God the Father, haue received the vndoubted guiste of the Truthe.* S. Cyprian beinge likewise charged for dissentinge from his Predecessours, answereth thus: Si quis de Antecessoribus meis, non hoc obseruauit, & tenuit, quod nos Dominus exemplo, & Magisterio suo docuit, potest simplicitati eius venia concedi: Nobis verò ignosci non potest, qui nunc a Domino admoniti, & instructi sumus: *If any of my Predecessours haue not obserued, and kept the same, that our Lorde hath taught vs bothe by his example, and also by his Commandement, his simplicitie maie be pardoned. But wee (if wee doe the like) can hope for no pardone, beinge nowe admonished and instructed of our Lorde.*

Lib. 2. Epist. 3.

Additio. *M. Hardinge.* Cough vp man. It wil choke you, if you let it tarry within your throte. Here is but halfe the boane. There is yet in Cyprian no ful pointe. It followeth in the same sentence, *Vi Calicem Dominicum vino mixtum, secundum quod Dominus ostulit, offeramus.* That we shoulde offer our Lordes Cuppe mixte with wine, accordingly as our Lorde offered the same &c. Doo they offer our Lordes Chalice at all? Or, Doo they graunte, that our Lorde in his Supper offered it? Doo they mingle VVater with VVine at the time of Consecratinge the Mysteries? VVhat folie, what madnesse &c.

M. Har. 169. d.

M. Har. 169. b.

The answer. There is no sutch danger of Boances, *M. Hardinge.* The child shall doe wel venough by Goddes grace. I make no mention (you saie) of offeringe our Lordes Cuppe. I graunte you. *Pomozz* doe I of many other things in the same Epistle contained. What then? Shoulde I for your pleasure haue alleged, and translated the whole Epistle? Or, haue you Decreed it to be an Heresie, if a man allage *nomozz*, then is needefull? Or, haue I reported any manner Untruthe? Or, stande the wordes otherwise, then I haue reported them? In this place I had cause onely to speake of Succession: but, to speake of Sacrifice, I had no cause. Holue be it, as you knowe, in fure hundred other places, as tme required, I haue spoken also fully, and largely of the Sacrifice: And yet yewisse without any greate danger of Chokinge. Sutch childishe toies are maide for childzen.

S. Cyprian saith, *Wee offer our Lordes Cuppe mixte with Wine.* But he saith not, as you saie, *VVe offer vp the Sonne of God Substantially, and Really vnto his Father.* Take a wafe onely that Blasphemie, wherewith you haue Deceiued the worlde: and then talke of mingling the Cuppe, and of the Sacrifice, while ye liste. S. Cyprian saith, *Wee offer the Lordes Cuppe,* meaninge thereby, the Wine contained in the Cuppe. So likewise S. Augustine saith, *Ecclesia offert Sacrificium Panis, & Vini: The Church offereth vp the Sacrifice of Breade, and Wine.* If there be any Darkenesse in this manner of speeche, bothe S. Cyprian, and S. Augustine haue plainely expounded their owne meaninge. S. Cyprian in the same Epistle before alleged, saith thus, *Calix in Commemorationem Christi offertur: Vno Christi Sanguis ostenditur: Ideo Vinum ponitur, vt Domini Sanguis Vno intelligatur: Aqua sola (sine Vino) non potest exprimere Sanguinem Christi: In Aqua populus intelligitur: In Vno ostenditur Sanguis Christi: Passio Christi memoriam in omnibus Sacrificiis facimus: Passio Domini est Sacrificium, quod offerimus: The Cuppe is offered in Remembrance of Christ: By the Wine Christes Bloude is shewed (or signified): Therefore Wine is used, that by Wine we maie vnderstande the Lordes Bloude: Water onely without Wine, cannot expresse the Bloude of Christ: In the Water we vnderstande the People: In the Wine Christes Bloude is represented: In al our Sacrifices, wee woork the Memorie of Christes Passion: The Sacrifice, that wee offer, is the Passion of our Lorde. Thus mutche S. Cyprian in the same Epistle. S. Augustine saith, *In hoc Sacrificio est gratiarum actio, & Commemoratio Carnis Christi, quam pro nobis obtulit, & Sanguis eius, quem pro nobis effudit: In this Sacrifice is a thanks geuinge, and a Remembrance of the Fleashe of Christ, that he hath offered for vs, and of the Bloude of Christ that he**

August. De Vide
ad Petrum. ca. 19
Cyprian. Li. 2.
Epist. 3.

August. De Vide
ad Petrum. ca. 19

Cyprian ad
Pompitum con-
tra Epist. Ste-
phani.

M. Har. 271

Matthe 19.

Iohan. 8. & 7.
Tertul. aduersus
Praxeam.

Cyprian. Li. 2.
Epist. 3.

Cyprian ad
Pompitum con-
tra Epist. Ste-
phani.

Matthe. 19.

shedde for vs. Thus saithe S. Cyprian: Thus saithe S. Augustine: Thus saie the
Doe Godly Learned Fathers of the Church of Christe. These are no Boanes,
M. Hardinge: they are the sede of euerlastinge Life.

Compare the vse, and order of our Churches, M. Hardinge, with the Primi-
tine Church of God, and ye shal easily see the right of our Succession. S. Cyprian
saith, Si Canalis aquæ, quæ copiose prius, & largiter profluebat, subito deficiat,
nonne ad fontem pergitur? &c. Hoc & nunc facere oportet Dei Sacerdotes Præ-
cepta Diuina seruantes, vt in aliquo si nutauerit, & vacillauerit veritas, ad originem
Dominicam, & Euangelicam atq; Apostolicam Traditionem reuertantur: & inde
furgat actus nostri ratio, vnde & Ordo, & Origo surrexit: If the Pipes of the Conduit,
which before ranne with abundance, happen to faile, doo wee not vse to searche to the Head?
&c. The Priestes of God keepinge Goddes Commaundementes, muste doo the same: that if
the Truthe haue fainted, or faile in any pointe, wee returne to the very Original of our
Lorde, and to the Tradition of the Gospel, and of the Apostles: that therehence wee
maie take the discretion of our dooings, from whence the Order is selfe, and Original firste
beganne.

Addition. M. Hardinge. It is to be knowen, M. Iewel, that S. Cyprian
vsed that shifte in an euil case. And therefore, he defendinge a Falsehode, was driuen to the very
same shifts, whereunto al Heretiques are driuen.

The Answer. What so euer were S. Cyprians case, verily, M. Hardinge
hathe diuised but a poore defense for him selfe. For, alas, what a simple shift is
this, to saie, that so Holy a Father, and Part of Christe, was driuen to vse the
shiftes of al Heretiques? Graunte we, that S. Cyprian stode in somme erreure.
Yet let vs see, what were his Heretical shiftes. Thus he saith, If the Truthe fainte,
or faile in any pointe, wee ought to retourne to the Original of our Lorde, and to the Tradi-
tion of the Gospel &c. And is this the shift of al Heretiques, to submit them selues,
and their causes, to the trial of Goddes Truthe? Or both noman vse this kinde
of shift, but onely Heretiques? Wherefore then dothe Christe so often vse the
same? Wherefore dothe Christe saie, From the beginninge it was not thus: It is written
in the Scriptures: Searche the Scriptures? Wherefore dothe the Prophete Esaiæ saie,
Resorte to the Lawe, and to the Testimonie of our Lorde? Wherefore dothe Tertullian
saie, Perque ad Vniuersas Hereses iam hinc præiudicatum est, id esse verum,
quodcunque primum: id esse adulterum, quodcunque posterius? By this Rule, wee
maie equally prescribe against al Heretiques: That is true, that was firste appointed: That
is false, that was afterwarde Diuised. It were harde to saie, that Christe, his Apostles,
the Prophetes, and Holy Fathers were Shifters, and Heretiques.

Yet notwithstanding, M. Hardinge saith, VVee maie not be leadde by S. Cypri-
ans Rule. It is a shift, and a practise of Heretiques. This therefore muste be his Rule:
Although the Truthe fainte, or faile in any pointe, yet maie wee not returne to the Original of
our Lorde, nor to the Tradition of the Gospel. S. Cyprian saith, Non debemus hominis
Consuetudinem sequi, sed Veritatem Dei: Wee maie not folowe the Custome of man,
but the Truthe of God. Nay saith M. Hardinge, This is the shift of al Heretiques. We
maie not folowe the Truthe of God, but the Custome of man. S. Cyprian saith,
Relicto Errore, sequamur Veritatem: Forsaking Errour, let vs folowe the Truthe. Nay,
saith M. Hardinge: So doo Heretiques: This is but a shift. VVee muste leaue the Truthe,
and folowe Errour. If you wil needs shift of, & so miserably glose S. Cyprians saie-
inges, M. Hardinge, thus verily muste you saie: And in dede this Rule hathe of
longe time ben Canonized in the Church of Rome, & accounted Catholique. It
saith are they, of whom Christe saith, Yee haue broken the Commaundementes of God,
to maintaine your owne Traditions.

The Apologie, Cap. 6. Diuision. 1.

Moreover wee saie, that Christe hathe geuen to his Ministers
power to Binde, to Loose, to Open, to Shutte.

The Bishop of Sarisburie.

The difference, that is betwene vs, & our Aduersaries in this whole mater, is
not great: sauing that it liketh wel M. Hardinge to busie him self with needlesse
quarrells

quarrels without cause. Thre kindes of Confession are expresse vnto vs in the Scriptures. The first made secretly vnto God alone: The second Openly before the whole Congregation: The thirde Priuately vnto our Brother. Of the two former kindes there is no question. Touchinge the thirde, if it be discretely vled, to the greater comfort, & better satisfaction of the Penitent, without superstition, or other ill, it is not in any wise by vs reprobued. The Abuses, and Errours sette aparte, we doe muche mislike a Priuate Confession, then a Priuate Sermon.

Thus much onely we saie, that Priuate Confession to be made vnto the Minister, is neither commaunded by Christ, nor necessarie to Saluation. And therefore Chrysostome saith, Non dico tibi, vt te prodas in publicum, neq; vt te accuses apud alios: Sed obedire te volo Prophetæ dicenti, Reuela Domino viam tuam: *I wil thee, not to betraie thee selfe openly, nor to accuse thee selfe before others: But I counsel thee, to obeie the Prophete saieinge, Open thy waie vnto the Lorde.*

Chrysos. ad Hebr
bracos. Ho. 11. 30

Additio.

¶

Addition. **M. Harding.** S. Chrysostome in this place speaketh not in deede of Sacramental Confession, but of that, which is daily to be made to God alone &c. But in other places he hath taught vs, that vnto our Priestes it is geuen vnterly to cleanse, not the Lepte of the Body, but the Filthe of the Soule &c. *The Answere.* S. Chrysostome (you saie) in these wordes, speaketh not of Sacramental Confession. No great marueile, **M. Harding,** for, I beleue, you cannot finde, that any Confession was knowen by that name in Chrysostomes time. But in these wordes, he speaketh of Confession to be made vnto others. Cal it Sacramental, or Priuate, or Auriculare, or What you liste. Of this kinde of Confession S. Chrysostome saith, *I wil thee not to betraie thee selfe openly, nor to accuse thee selfe before other.* Thus, I trowe, he would not haue saide, had he thought this kinde of Confession to be necessarie.

M. Har. 174. b.

M. Ha. fol. 275. a

But you saie, S. Chrysostome saith, Our Priestes haue power vnterly to cleanse the filthe of the soule. And who saith otherwise? when we Cōsecrate Priestes, we pronounce Christes wordes ouer them: *Whose sinnes you doo foregeue, they are forgiven.* But are sinnes forgiven onely by Priuate Confession? If so, howe happened it then, that there was no Priuate Confession vled in the Church of Constantinople, duringe the whole time, that S. Chrysostome was Bishop there?

Socrum. li. 5. ca. 19

Notwithstandinge, good Christian Reader, that thou maist vnderstande the truthe of **M. Hardinges** dealinge, in that whole place of Chrysostome, there is no mention at al of any Confession, either Priuate, or Publique, or Sacramental, or Auriculare, or any other. Reade the place. If thou finde it otherwise, I will yelde. You wil saie, He speaketh of forgeeuensse of sinnes. I knowe it wel: yet not of Confession. He speaketh of the Sacrament of Baptisme: of Preaching, & of Praier. By these meanes, S. Chrysostome saith, The Priest remitteth sinnes, and reconcileth God vnto the people. Who would thinke, that **M. Hardinge** would allege those places for Priuate Confession, whereas is not so mutche as one worde once spoken of Confession?

Chrysost. de Sa-
cerdo. li. 3.

M. Hardinge. Againste your Heretical proposition I wil set S. Basiles Catholique Iudgement. Thus he saith, It is necessarie to confesse sinnes vnto them, to whom the Dispensaion of the Mysterie is committed. For so they, that in olde time did penance, are founde to haue donne before the Sainctes. For it is written in the Gospel, that they confessed their sinnes to Iohn Baptiste: In the aftes, that thei confessed them to the Apostles. By S. Basile it is necessarie to confesse sinnes vnto the Priestes. By M. Iewel it is not necessarie at al. VWho is the likelier of these two to be a liar.

M. Ha. fol. 275. b

The Answere. **M. Hardinge,** why doe you thus abuse your simple Reader? My wordes are these, as thei lie plainely before you: That Priuate Confession be made vnto the Minister, it is neither commaunded by Christe, nor necessarie to Saluation. To reprove this Heretical proposition, for so it pleaseth you to cal it, you haue brought in the Catholique Iudgement of S. Basile: But, I beseeche you, emonge all these wordes of S. Basile, is there any one worde of Priuate Confession? If there be any, let it appere: If there be none, why doe you allege it? Marke the wordes, & examples, that S. Basile vseth. Thus (saith he) the people confessed their sinnes to Iohn Baptiste: Thus they confessed their sinnes to the Apostles. Thus saith S. Basile. But vnto either the Apostles, or Iohn Baptiste, heare Priuate Confessions? Did they sitte

Confession not necessary.

134

The Defense of the Apologie of the

downe vpon a stole, in a cozner, and hearken what eche man should sencerally saie vnto thim: No, no, M. Hardinge, S. Basile spake onely of Publique offenses, that were knowne to many. Such offenses it was necessarie, for the satisfaction of the Church, to be confessed vnto the Priest, as vnto the common Minister of the whole, not secretly, or in a cozner, but openly, and in the hearing of al the people. This Confession, M. Jewel saith, is still necessarie in the Church of God. Now therfore your selfe maie iudge, to ble your owne courteous wordes, VVhether of vs is likelier to be the Lier.

De Pœnit. dist.
1. Quamuis
plenitudo.

De Pœnit. Dist.
3. In Pœnitentia
in Glossa.

De Pœnit. Dist.
1. Quidam.

De Pœnit. dist. 3.
In Pœnitent.

And Gratian, hauinge thorowly disputed, & debated the whole mater of bothe sides, in the ende leaueth it thus at large: Cui harum sententiarum potius adhaerendum sit, Lectoris iudicio reservatur: Vtrius enim fautores habet Sapientes, & Religiosos Viros: Whether of these two opinions it were better to folowe, it is left to the discretion of the Reader: For either side is fauoured, bothe by Wise, and also by Godly menne. Therefore the Close there concludeth thus: Melius dicitur, Confessionem institutam fuisse à quadam Vniuersalis Ecclesie Traditione potius, quam ex Noui, vel Veteris Testamenti Autoritate: It is better to saie, that Confession was ordeined by somme Tradition of the Vniuersal Church, then by the Authoritie of the Newe, or Olde Testament. Likewise saith Theodorus, sometime Archbishop of Canturburie, a Creke bozne: Quidam Deo solummodo confiteri debere peccata dicunt, vt Græci: Some saie, we are bounde to confesse our finnes onely to God, as doo the Grecians. Whereupon the Close noteth thus: Apud Græcos Confessio non est necessaria: quia non emanauit ad illos Traditio talis: Emonge the Grecians Confession is not necessarie, for that no suche Tradition euer came emongest them.

M. Mar. fol. 71. a

But what neede many wordes? M. Hardinge him selfe in the discourse hereof, is forced to confesse, that the Expreste Terme of Auriculare, or Secrete Confession, is Seldome mentioned in the Anciente Fathers. His tale had ben truer, if he had saide thus, The Expreste terme of Auriculare, or Secrete Confession, is neuer mentioned in the Anciente Fathers. Nowe to passe ouer certaine other M. Hardinges vnnecessary talkes, he groweth to the mater in this softe.

M. Hardinge.

Concerninge the ministers of the Church, we saie, that they open and shutte by dispensinge the Sacramentes, who haue their vertue of the merites of Christe. For where as the Sacramentes haue issued and flowed out of the side of our Sauour Christe sleepeing on the Crosse, (as by allusion we maie vse the wordes of the olde figure) wherewith the Church is builded, therefore in the Sacramentes of the Church, the efficacie of the Passion remaineth. And for that cause to the Ministers also of the Church, who be dispensours of the Sacramentes, a certaine power is geuen to remoue the barre, that excludeth vs from Goddes fauoure, not through their owne, but through Goddes vertue, and power, and merite of Christes Passion. And this power is called by a metaphor, the Keie of the Church, whiche is the Keie of Ministerie: whereof we shal speake hereafter. This power, so muche as concerneth release of finnes, is exercised in the Sacramente of Penance, to the benefite of them, that after Baptisme be relapsed, and fallen into sinne againe. Of For whiche power, no Christen man doubteth, onlesse he holde the Heresie of the Nouatians, who were condemned for Heretikes by the Church, because they denied, that Priestes in the Church had authoritie to remitte finnes, and so denied the Sacramente of Penance.

The Keie
of the
Church

Of For whiche
Sacramente
of Penance
Nouatians
denied
benefite

The Bishop of Sarisburie.

What detwely receiuinge the Holy Sacramentes ordeined by Christe, we receiue also the Remission of finnes, it is not any waie denied. For the Substance of al Sacramentes is the Worde of God, whiche S. Paule calleth Verbum Reconciliationis: The Worde of Atonement. This Worde is the Instrumente of Remission of sinne. The Sacramentes are the Seales affixed to the same: The Priest is the meane. S. Augustine saith, In Aqua Verbum mundat. Detrahe Verbum: quid est Aqua, nisi Aqua: In the Water is the Worde of God, that maketh cleane. Take the Worde awaie: and what is Water els, but Water. Hercof we shal haue cause to saie more hereafter.

All that is here brought in, touchinge Nouatus, it is utterly from the pourpose. For Nouatus neuer denied, but a sinner might Confesse his finnes, either secretly to God alone, or publiquely, & openly befoze the whole Congregation. As for Auriculare Confession to the Priest, so ought that may appeare, he neuer hearde of it. But

*This fauour
reth of vntuth.
For nonatus
denied not Pri
uate, but Open
Penance.
2. Corinth. 5.

August. in Iohan
n. 8. c.

Iohan.
Lib. 1. c.
Dignit.
acordo

But herein stode his whole errour, that he thought, who so euer had committed any great notorious Sinne after Baptisme, notwithstanding any Submission, or Satisfaction, he was hable to make, yet mighte he neuer be reconciled vnto his Brethren, or be receiued againe into the Church: not that he would hereby dye a penitent sorrowfull sinner to despaire of Gods mercie, but (as some Learned men haue thought) onely for example, & terrour vnto others. And therfore Beatus Rhenanus saith, In hac sententia veterum permulti fuerunt, & in ijs etiam Augustinus,

S. Augustine saith, Cautè, salubriter, prouisum est, vt locus illius Humilimz Penitentiz semel in Ecclesia concedatur: ne medicina vilis minus utilis esset agrotis: he hath ben discretely, and wholesomely provided, that it should not be graunted to any man, to doo that mooste humble Open Penance, but onely once in the Church, and neuer more afterwards: least the Medicine, beinge made ouer common, should not be profitable to the Sicke.

Thus much difference therfore we see, there was betwene the Church, & Nouatus: The Church graunteth the Open Sinner one onely time of Open Reconciliation, and neuer moze: But Nouatus graunteth none at al. Therfore the whole mater of Nouatus might haue serued M. Harding to some other pourpose. For confession, whether it were Priuate, or Publique, was no part of his Errour.

The Apologie, Cap. 6. Diuision. 2.

And (wee saie) that the office of Loosing consisteth in this point: that the Minister, either by the Preaching of the Gospel offereth the Merites of Christ, and full pardon to such as haue lowly, & contrite hartes, and doo vnfeignedly repente them selues, pronouncinge vnto the same a sure, and vndoubted forgeuenesse of their sinnes, and hope of Euerlastinge Saluation: Or els that the same Minister, when any haue offended their Brethers mindes with somme great offence, or notable, and open crime, whereby they haue, as it were, banished, and made them selues straungers from the Common Fellowship, and from the Body of Christe, then after perfitte amendment of such personnes, dothe reconcile them, and bringe them home againe, and restore them to the Companie, and Unitie of the Faithful.

M. Harding.

The summe of al these gaye wordes abridged doth attribute Loosinge, or Absolution first to Preachinge, nexte to assoilinge such as be Excommunicate. As touching the firste, these Defenders confounde the offices of Preaching and of Absolution. The Preacher teacheth the hearers, and reporteth the wordes of Christe, as out of the mouth of Christe, saieinge, Thus saith Christe &c. The Priest, whiche is the Minister of Absolution, accordinge to the authoritie geuen to him by Christ, in his owne person assoileth the Penitent, saieinge, *I assoile the in the name of the Father, &c. *The Preacher in that he preacheth onely doth not assoile sinners, neither geueth he the Merites of Christ, nor full pardon by pronouncing vnto them the Gospel. *For if that great benefite consisteth in pronouncinge, or denouncing of the Gospel, then why might not euery laye man, yea womanne, yea yonge hoyes, and gyrls assoile sinners? yea why mighte not euery man assoile him selfe? And would ye Sirs appointe vnto vs suche for Iudges constituted by Christe?

For the wordes of Christ be so plaine, as they cannot be so violently wrested. For Christ saide not, To whome ye offer by preachinge of the Gospel my Merites, and Pardon, or whose sinnes ye pronounce by the Gospel to be remitted, but *quorumcunque remiseritis*, whose so euer sinnes ye remit, they are remitted to them. For as the sonne of man remitted sinnes to him that was sicke of the Palsy, and to Mary Maudelen, that ye may knowe (saith he) that the sonne of man hath Power to remitte sinnes, &c. Euen so he hath transferred * the same power vnto Priestes, saith Chrysostome. VVhich Priestes he hath sent, as the Father sent him. And if Absolutio consisteth in pronouncinge of the Gospel, which profiteth so much as it is beleued, * then the power of the Keyes which Christ hath geuen to the Church, consisteth not so much in the Minister, as in the sinner that heareth and beleueth, and so is forgoen by Luthers Opinion. And by this meanes the Priest hath no special power. But we say with the Church, that a Sacrament hath his efficacie of the institution of Christ in him, to whom it is adhibited. In this sense the Catholike Church of Christe hath euer taught, that God woorketh our Saluation by Sacramentes, and in this saith it hath alwaies baptized infantes, that their sinnes being remitted, they might be made the children of God. *Likewise by the Keyes of the Church, it hath assoiled persons bereft of the vse of speache and reason, as the Learned and Anciente Holy Father Leo teacheth in his Epistle *ad Theodorum Episcopum Forouliensem*, and S. Augustine *de adulterinis coniugijs*, Lib. 1. Cap. 26. & vltimo.

P iij

Finally

B Rhenanus in
Argumento Li.
belli Tertul. De
penitent.
Augustinus, E-
pistola 34.

*Vntrithe. For
Christe neuer
gaue the Prieste
any suche
Commission.
* Vntrithe. For
S. Hierome
saith, Soluunt
Sermones Dei,
& testimonijs
Scripturarum.
* Vntrithe. By
M. Hardinges
owne Doctrine
Reade the An-
swere.

*The same po-
wer, because
they haue the
same wordes,
and not other-
wise.

* Vntrithe ioi-
ned with vaine
folie.

* Vntrithe. For
the Church as-
soiled not mad
men: but onely
pronounced
them to be as-
soiled before,
when they were
sober.

Finally if the office of Loofinge, that is Absolution, consisteth in Preaching the Gospel, and offering the Merites of Christ by pronouncing the woordes, in which the remission of our sinnes is exprest, as this Defender teacheth: then had, not the Catechumens of olde time, neither now should they be in any danger, if they should die without Baptisme, and the grace of reconciliation, that is, not being assoiled. For they lacked no preaching, as now they lacke not where any such be. The contrarie whereof, the Church hath euer taught, and for witness of the same, besides other fathers, we haue the plaine Doctrine of S. Augustine: VVho saith, that a Catechumen, how much so euer he profiteth, beareth stil the burthen of his iniquitie so longe, as he is not Baptized.

I denie not, but cases of iuste necessitie be excepted in the one, and the other, hauing riht and firme willes, and desire in eche case: VVhen not the contempt of Religion, but the point of necessitie excludeth the Myserie of Baptisme, as S. Augustine saith. Then howe dangerous, and pernicious is the Doctrine of these Defenders our Newe Ministringe Prelates, who more with sweete and Holy woordes, then with truth, teache Christen people, that the office of Loofing consisteth in offering, by preaching of the Gospel (as they call it) the Merites of Christ, and ful pardon, and by pronouncing (I knowe not howe) a fuer and vndoubted forgeuenesse of sinnes, and hope of Euerlasting Saluation to such, forsooth, as haue lowly and contrite hartes, and doo vnfaignedly repent the? The contrition of harte, they seeme to speake of, sufficeth not for Loofinge of sinnes, onlesse it be contrition formed with charitie, as the Diuines teache. VVhich charitie, seeketh and requireth the Sacrament of Penance, and the grace of reconciliation, which cannot be ministrd, but by a Priest.

* Neither is it possible, the Priest to iudge truly, who are lowly and contrite of harte, and repent them vnfaignedly, forasmuch as he cannot seache the harte, onlesse the penitentes humble them selues vnto him, and declare their repentaunce by simple and lowly Confession of their sinnes. VVhich Confession, these Newe Gospellers haue abandoned out of their Congregations. Howe much is more the Catholike and holesome Doctrine of S. Augustine to be embraced and followed, which he vttereth in these woordes? Doo ye penance, suche as is donne in the Church, that the Church maie praie for you. Let noman saie to him selfe, I doo penance secretly, before God I doo it: God, who forgeueth me, knoweth, that I doo it in my harte. But what saith S. Augustine hereunto? VVhy then (saith he) it was saide in vaine, VVhat thinges ye Loose in Earthe, they shalbe Loosed in Heauen. Then without cause the Keies be given to the Church. VVe make voide the Gospel of God: we make frustrate the woordes of Christe.

S. Augustine saith, doo ye penance, not suche as liketh your selues, not suche as Newe fangled selfepleasinge Preachers teache you, but suche, as is donne in the Church, which consisteth in Contrition of harte, confession of mouthe, and satisfaction of worke, that so ye maie be assoiled, and perfectly reconciled.

Touchinge the seconde pointe, we doo not attribute the Loofinge of suche, as be excommunicate, to the offering of Christes Merites, and pronouncing of the Gospel vnto them, as you doo, but to the power of Iurisdiction by Christe geuen to the Church.

By the Fathers Excommunication in consideration of the necessitie of it, is called *Nervus Ecclesiasticae Disciplinae*, the sinewe of Churchely Discipline: by the Canons, *Mucro Episcopi*, the Swerde of a Bishop: by S. Augustine, *Episcopalis Indiciij damnatio, qua poena nulla in ecclesia maior est*. The condemnation of a man by Bishoply Iudgemente, then the whiche there is no greater punishmente in the Church.

The Bishop of Sarisburie.

We commit the Keies of the Kingedome of Heauen, onely vnto the Priests, & to none other: and to him onely we saie, *What so euer thou bindest in Earthe, shalbe Bounde in Heauen*. Yet neuerthelesse hath not euery Prieste the vse of these Keies. Peter Lombarde him selfe saith, *Sanè dici potest, quod alteram istarum Clauium, id est, Scientiam discernendi, non habent omnes Sacerdotes: Wee maie safely saie, that al Priestes haue not the one of these twoo Keies: I meane the knowledge to discern. If they haue not the Keies, then can they neither Open, nor Shutte.*

Neither doth it folowe of our Doctrine, that either Childzen, or Laymenne do, or maie forgeue sinnes. And yet Goddes Worde maie be mightie, be the Pronouncer of it neuer so simple. S. Augustine saith, *Cum Christus Petro diceret, tibi dabo Claves Regni Caelorum, Vniuersam significabat Ecclesiam: When Christe saide vnto Peter, Vnto thee wil I geene the Keies of the Kingedome of Heauen, he signified thereby the whole Church. And againe, Quaecumq ligaueris super Terram, erunt ligata in Coelo. Cœpisti habere Fratrem tuum, tanquam Publicanum: Ligas illum in Terra. Cum autem correxeris, & concordaueris cum Fratre tuo, soluisti illum in terra. Cum solueris in terra, solutus erit in Coelo: What so euer thinges thou shalt Binde in Earth, they shalbe Bounde in Heauen. Thou (being a Layman) hast begonne to haue thy Brother as a Publicane: Thou Bindest him in Earthe. But when*

O dangerous
Doctrine.

* Vntruthe.
Reade the An-
swere.

* Manifest Vn-
truthe. For S.
Augustine
speake these
woordes of O-
pen Confession
before the
people.

Senen. 4. Dis. 19

August. in Iohan
tracta. 124.
August. De
verb. Dom. Se-
cund. Matthe.
Sermon. 16.

Tract. in
Iohan. 11.

Lib. 50.
Homiliae
Homi. 48.
Mar. 11.

thou haste corrected him, and haste agreed with thy Brother, thou haste Loosed him in Earthe. And when thou haste Loosed him in Earthe, he shalbe Loosed in Heauen.

Like wise Theophylacte saith, Si tu offensus habes eum, qui te affectu iniuria, sicut Publicanum, & Gentilem, erit illi & in Coelo talis: si autem solueris eum, hoc est, Si illi condonaueris, erit illi & in Coelo condonatum. Non enim solum, quae soluunt Sacerdotes, sunt soluta: sed quaecumque & nos iniuria affecti vel ligamus, vel soluimus, & ipsa erunt ligata, vel soluta: If thou beinge offended, haue him, that hath donne thee wronge, as a Publicane, and as an Heathen, such shal he be also in Heauen. But if thou Loose him, that is to saie, if thou pardon him, he shalbe pardoned also in Heauen. For, not onely the thinges, that Priestes Loose, are Loosed: but also what so euer we, (beinge Latemen) hauing taken wronge, doo Binde, or Loose, the same thinges shal also be Bounde, or Loosed.

This Doctrine may not seeme so strange to M. Harding, vntlesse he be a stranger amongst his owne. For by the Order of his owne Church of Rome, an Olde wife, or a Yonge gyple may Minister the Sacrament of Baptisme. And, I trowe, he wil not saie, they maie Minister Baptisme without Remission of Sinnes.

In this Church of Rome, the Power of the Keyes is lapped by ostentemes in a Bulle of Lead, and sente abroade into the worlde by a Laye Pardoner: and is thoughte neuerthelesse good, and sufficient, vnto the Receiuer for Remission of Sinnes, notwithstandinge the messenger be no Priest.

Some of the late Doctors of his said Church haue taught vs, that a man maie make his Confession by a bil of his hande, & receiue Absolution by a Truethman, or by a Broker. Peter Lombarde the Grande Master of their whole Schoole saith, Si tamen defuerit Sacerdos, Proximo, vel Socio est facienda Confessio: If thou Wante a Priest, thou muste make thy Confession vnto thy neighbour, or vnto thy felowe. And Beda saith, as he is alleged by the saide Peter Lombarde, Coequalibus quotidiana, & leuia: grauiora vero Sacerdoti pandamus: Let vs open our smal, and daiesly sinnes vnto our felowes: and the greater vnto the Priest.

And, to be shorte, vpon the Decretales it is noted thus, In necessitate, Laicus potest, & Audire Confessiones, & Absoluere: In case of necessitie, a Laie man maie both heare Confessions, and Absolue.

This is the Order, and Doctrine of M. Hardinges owne Church. His owne Doctors tel him, that Late Men, and Wemen maie Absolue the Penitente, and foregeue Sinnes. Therefore hee hathe the lesse cause to mislike it.

M. Hardinge saith further, Christ saith not, To whom ye offer, by preachinge of the Gospel, my Merites, and Pardon: or whose sinnes ye pronounce by the Gospel to be remitted: but, quorumcumque remiseritis, whose so euer sinnes ye remit, they are remitted. If M. Hardinge wil conclude of this Negatiue, Ergo, Sinnes be not forgeue by the preachinge of the Gospel. I trow, it wil be but a simple Argument. For Chrysostome saith, Clauicularij sunt Sacerdotes, quibus creditum est Verbum Docendi, & Interpretandi Scripturas: The Keybearers be the Priestes, to whom is committed the Worde of Teaching, and Expounding the Scriptures. And S. Hierome saith, Quaecumque solueritis super terram, erunt soluta & in Coelo. Soluunt autem eos Apostoli Sermone Dei, & Testimonijs Scripturarum, & exhortatione Virtutum: What so euer thinges ye Loose vpon Earthe, they shalbe Loosed also in Heauen. But the Apostles Loose them by the Worde of God, and by the Testimonies of the Scriptures, and by exhortation vnto Vertue.

Like wise S. Augustine saith, Iam vos Mundi estis propter verbum, quod loquutus sum vobis. Quare non ait, Mundi estis propter Baptismum, quo loti estis? Nisi quia & in aqua verbum Mundat: Nowe are you cleane because of the Worde, that I haue spoken to you. Why saith he not, you are cleane because of the Baptisme, wherewith ye are washed? Saunge that euen in the Water, it is the Worde, that maketh Cleane. Like wise S. Ambrose, Remittuntur peccata per Verbum Dei, cuius Leuites est Interpres: Sinnes be forgeuen by the Worde of God, the Expounder whereof, is the Leuite, or Priest.

At the Power is in the word of God, which S. Paule calleth The Power of Gods word to Salvation: & Verbum Recconciliationis: The Worde, wherby we be Reconciled vnto God.

And for this cause Chrysostome saith, as it is alleged by M. Hardinge, that the

Theophylact. in
Matthe. Cap. 18.

De Poenit. dis. 1.
Quem Poenitet.
Scotus. 4. Sentent.
Dis. 17. Artic. 3.
Senten. 4. dis. 17
Nunc prius quod
Senten. 4. Ead. in
Diff.
Extra. De offi.
Iudic. is ordinat.
Pastorales, in
Glossa

Chrysost. 1. in
Matthe. in Ope
re imperfect. ca.
23.
Hieronym in
Esai. Li. 6. ca. 14

Augustin. in
Iohan. tracta. 80

Ambrosi. De
Cain, & Abel,
cap. 4.
Rom. 1.
2. Corin. 5.

Absolutio of Madde menne.

Chrysost. De
Sacerdot. Li. 3.
Iohan. 6.
Matth. 11.
Esaie. Cap. 22.

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The Defense of the Apologie of the

the Priesthe hath the same Power that Christ had: For that he Preached the same
Woꝛde of God, that Christe Preached. And in this sense, Christe saith vnto his
Disciples, *As my liuinge Father sente me, euen so, (and with like Commission) doo?*
sende you.

Otherwise the Power of Christe shal surmounteth, and passeth al Creatures:
not onely in Earthe, but also in Heauen. Christe him selfe thereof saith thus: *Al*
things are deliuered to me of my Father. And the Prophete Esaie saith, *Ponam Cla-*
uem Domus Dauid super humerum eius. Aperiet, & nemo Claudet: Claudet, & ne-
mo Aperiet: I wil set the Keie of the House of Dauid vpon his shoulder. Hee shal Open,
and noman shal Shutte: Hee shal Shutte, and noman shal Open.

Of this Doctrine, saith M. Hardinge, foloweth a greate inconuenience.
For then (saith he) the Power of the Keies consisteth not so mutche in the Minister, as in the
Sinner, that heareth, and beleueth. This inconuenience is nothinge so greate, as it
is pretended. The errour hereof, standeth in the Equiuocation, or doubtful ta-
kinge of one Woꝛde. For one thinge maie be in an other sundrie waies. As
Remission of Sinnes maie be in the Priesthe, as in the Pessenger: In the Woꝛde
of God, as in the Instrumente: In the Penitent partie, as in the Receiuer. The
offeringe hereof is in the Minister: but the effeate, and force, is in the Sinner.
Therefore S. Luke saith, *God Opened the Hart of the Silkewoman, that shee shoulde*
geene eare vnto the woordes, that were spoken by S. Paule. And Christe saith, *Who so euer*
shal beleue, and be Baptized, shalbe saued: but he, that beleueth not, shalbe damned. Like-
wise Peter Lombard him selfe saith, *Ex his aperte ostenditur, quod Deus ipse*
Poenitentem soluit, quando intus illuminat inspirando veram Cordis Contritio-
nem: Hereby it plainely appeareth, that God him selfe Looseth the Penitent, when by geeuing
him inwarde lighte, hee inspireth into him the true Contrition of the Hart. And therefore
Clemens Alexandrinus saith, *Fides nostra est Clauis Regni Caelorum: Our Faith*
is the Keie of the Kingedome of Heauen. And S. Augustine likewise saith, *Cor Clau-*
sum habent, quia Clauem Fidei non habent: They haue their hartes shutte, because they
lacke the Keie of Faith. Againe he saith, *Suscitari mortuus, nisi intus clamante*
Domino, non potest: The deade man cannot be raised againe, onlesse the Lorde Crie
Within him.

Aff. 16.
Marke. 16.
4. sent. Dist. 18.
sed queritur.
Clemens in Pa-
ranetico.
August. in Iohan
tracta. 39.
Augustin. in
Psalm. 121.

1. quas. 1. Diffini-
est.

And to comme neare to the pourpose, Gratian him selfe saith, *Voluntas Sa-*
cerdotis nec prodesse, nec obesse potest: sed meritum benedictionem poscentis. The
wil of the Priests can neither further, nor hinder: but the Merite of him, that desireth Ab-
solutio.

Extra. De Bap-
tismo. C. eius
Effectu. Maiores
ecclesia. 8. Item
queritur.

Augustin. Cons-
tra Iulian. Li. 6.

Cap. 5.

Augustin. Cons-
fession. li. 3. ca. 4

Bonauentura in
4. Senten. Dist.
18. quest. 6.

Touchinge the Obligation of Frantique Personnes, and madde menne, in
what sorte, and howe farre Absolutio taketh place in them, for as mutche, as it
is an Extraordinary case, I thinke it neither needful, nor easie to define. In
deede a question is moued by Pope Innocentius the thirde, whether, and in what
sorte a man, either in his madnesse, or in his slepe maie be Baptized. And S.
Augustine semeth to witnesse, that Children sometime were Baptized in their
Mothers Tombe. Likewise he writeth of a frende of his owne, *Cum iaceret*
sine sensu in dolore letali, & desperaretur, Baptizatus est nesciens. Whereas hee laie
in a Traunce, without sense, in deadly paine, and was despaired of, hee was Baptized, and
knewe not of it.

Bonauentura addeth somme force vnto the mater, and demaundeth this ques-
tion, *An aliquis possit Absolui inuitus: Whether a man maie be Absolued againste*
his wil, or no.

But, concerning the Absolutio of Madde menne in the time of their phrene-
sie, It semeth, this was bothe the meaninge of Leo, and the Godly discretion of
the Church at that time, that if a man, standinge Excommunicate, had happe-
ned to be berefte of his senses, and bringe in that case, had ben likely to departe
this life, vpon prouise of his former repentaunce, he shoulde be restored, that he
mighte departe in peace, as a Member of the Church of God. The practise
hereof

hereof we maie finde in the Councel of Carthage by these wordes: Si is, qui Pœnitentiam in infirmitate petit, in Phrenesim verius fuerit, dent testimonium, qui eum audiuerunt, & accipiat pœnitentiam: *If he, that desired reconciliation by Penauce in his sicknesse, afterwarde sal Madde, let them, that hearde him, beare witnesse with him: and so let him receiue Penauce.*

Concil. Carth. gener. 4. Cap. 76

This was onely a publique Testimonie vnto the Church, that the partie Communicate was repentant before, when his minde was quiet. And what thing els M. Hardinge can geather hereof, I cannot tel. Certainly in this Order, and manner they restored, not onely Madde menne, but also Dead menne vnto the Church. For it is noted vpon the Decrees: Ex quo, cum per eum non stabat, ei Communicare debemus. Et ita est Absoluendus post mortem: *Wherefore, seeinge there was no lacke in his parte, wee ought to Communicate with him. And so he muste be Absolved after his death.*

24. que. 2. De Communione. In Glossa.

The wordes, that S. Augustine often vseth vnto Beginners, or Entres of the Faith, called Catechumeni, are vttered rather for terrour of others, then for rigoure of Truthe, as shal appeare. For otherwheres he writeth thus: Catechumeni secundum quendam modum per Signum Christi sanctificantur: *The Catechumeni, or Beginners, after their sorte, are Sanctified by the Signe of Christe. Againe he saithe to them: Non dum renati estis: sed per Crucis Signum in vtero Sanctæ Mariæ Ecclesiæ iam concepti estis: Ye are not yet borne aneu, but by the Signe of the Crosse, ye are already conceiued in the Wombe of the Holy Church your Mother.*

Augustin. De peccator. Merit. 15. & Remiss. Li. 2. Cap. 26. Augustin. ad Catechumen. Li. 2. Cap. 1.

Therefore hauing thus once entred into the Faith of Christe, although they happened afterwarde to departe this life without Baptisme, yet the Church oftentimes thought it good, to Iudge wel of them. S. Ambrose doubted not, but the Emperour Valentinian departed hence in Goddes fauour: And yet was the same Emperour but a Beginner, and a Pouice in the Faith, and departed hence without Baptisme.

Ambros. De Obitu Valentini ani.

M. Hardinge saithe further, Onlesse the Penitent make particulare rehearsal of al his sinnes, the Priest, or Minister can be no Iudge. Whereunto I adde also further, notwithstandinge any rehearsal, that maie be made, yet can the Priest neuer be, but a doubtful Iudge. S. Augustine saithe, Quid ergo mihi est cum Hominibus, vt audiant Confessiones meas, quasi sanaturi sint Omnes Languores meos? Vnde sciunt, cum à meipso de meipso audiunt, an verum dicam? Quandoquidem nemo scit Hominum, quid agatur in Homine, nisi Spiritus Hominis qui est in Homine: *What haue I to doo with menne, that they shoulde heare my Confessions, as if they were hable to heale al my griefes? When they heare me speake of mee selfe, howe can they tel, whether I doo saie the Truthe, or no? For noman knoweth, what is done in Man, but the Sprite of Man, that is in Man.*

Augustin. Confess. Li. 10. ca. 3.

How be it, hereof haue growen many vnnecessarie, and curiouse questions, what Pœres, what Monethes, what Daies, what Houres, what Manner, what Order of Penance shoulde serue for euery seueral Sinne. In Resolution of whiche doubtles stode the Iudgemente of the Priest. And therefore Carolus Magnus in his Lawes straitely commaundeth, that the Priestes shoulde be skilsul in the Booke of Penance.

Beat. Rhenanus in Tertul. de pœnitent. Vt sacerdotes pœnitent. librum bene callant.

But, as touching the Iudge of Sinnes, S. Chrysostome saithe, Ante Deum confiteri peccata tua. Apud Verum Iudicem cum Oratione delicta tua pronuntia: *Confesse thy Sinnes before God. Before the True Iudge with Praier pronounce thine offences.* And againe, Cogitatione fiat delictorum exquisitio: Sine Teste sit hoc Iudicium: Solus te Deus consistentem videat: *Let the examination of thy sinnes be wroughte in thy Hart: Let this Iudgemente be without VVitnesse: Let God Onely heare thee, when thou makest thy Confession.* And againe he saithe, Medicinæ locus hic est, non Iudicij: non pœnas, sed peccatorum Remissionem tribuens: Deo Soli dic peccatum tuum: *Heere is place of Medicine, and not of Iudgemente: geeuinge not punishment, but Remission of Sinnes. Open thy Sinnes to God Alone.*

Chrysost. ad Hebræ. Homil. 31. Chrysost. in ser. de Confession. & pœnitentia. Chrysost. Hom. 9 De Pœnitentia.

And

Chrysost. De
Sacerdot. Li. 3.
Iohan. 6.
Matth. 11.
Esaie. Cap. 22.

the Priesthe hath the same Power that Christ had: For that he Preached the same
Woꝛde of God, that Christe Preached. And in this sense, Christe saith vnto his
Disciples, *As my liuinge Father sente me, euen so, (and with like Commission) doo I*
sente you.

Othertwise the Power of Christe far surmounteth, and passeth al Creatures:
not onely in Earthe, but also in Heauen. Christe him selfe thereof saith thus: *All*
things are deliuered to me of my Father. And the Prophete Esaie saith, *Ponam Cla-*
uem Domus Dauid super humerum eius. Aperiet, & nemo Claudet: Claudet, & ne-
mo Aperiet: I wil set the Keie of the House of Dauid vpon his shoulder. Hee shal Open,
and noman shal Shutte: Hee shal Shutte, and noman shal Open.

Of this Doctrin, saith M. Hardinge, foloweth a greate inconuenience.
For then (saith he) the Power of the Keies consisteth not so mutche in the Minister, as in the
Sinner, that heareth, and beleueth. This inconuenience is nothinge so greate, as it
is pretended. The errour hereof, standeth in the Equiuocation, or doubtful ta-
kinge of one Woꝛde. For one thinge maie be in an other sundrie waies. As
Remission of Sinnes maie be in the Priesthe, as in the Messenger: In the Woꝛde
of God, as in the Instrumente: In the Penitent partie, as in the Receiuer. The
offeringe hereof is in the Minister: but the effeate, and force, is in the Sinner.
Therefore S. Luke saith, *God Opened the Harte of the Silkewoman, that shee shoulde*
geue eare vnto the woordes, that were spoken by S. Paule. And Christe saith, *Who so euer*
shal beleue, and be Baptized, shalbe saued: but he, that beleueth not, shalbe damned. Like-
wise Peter Lombarde him selfe saith, *Ex his aperte ostenditur, quod Deus ipse*
Pœnitentem soluit, quando intus illuminat inspirando veram Cordis Contritio-
nem: Hereby it plainly appeareth, that God him selfe Looseth the Penitent, when by geewing
him inwarde lighte, hee inspireth into him the true Contrition of the Harte. And therefore
Clemens Alexandrinus saith, *Fides nostra est Clauis Regni Cœlorum: Our Faith*
is the Keie of the Kingedome of Heauen. And S. Augustine likewise saith, *Cor Clau-*
sum habent, quia Clauem Fidei non habent: They haue their hartes shutte, because they
lacke the Keie of Faith. Againe he saith, *Suscitari mortuus, nisi intus clamante*
Domino, non potest: The deade man cannot be raised againe, onlesse the Lorde Crie
Within him.

Aff. 16.
Marke. 16.
4. sent. Dist. 18.
sed quartus.
Clemens in Pa-
rænetico.
August. in Iohan
tracta. 39.
Augustin. in
psalm. 121.

1. quæst. 1. Distum
est.

And to comme neare to the purpose, Gratian him selfe saith, *Voluntas Sa-*
cerdotis nec prodesse, nec obesse potest: sed meritam benedictionem poscentis. The
wil of the Priests can neither further, nor hinder: but the Merite of him, that desireth Ab-
solution.

Extra. De Bap-
tismo. C. eius
Effectu. Maiores
ecclesia. 6. Item
quartus.
Augustin. Cons-
trastulan. Li. 6.

Touchinge the Obligation of Frantique Personnes, and madde menne, in
what sorte, and howe farre Absolution taketh place in them, for as mutche, as it
is an Extraordinarie case, I thinke it neither needeful, nor easie to define. In
deede a question is moued by Pope Innocentius the thirde, whether, and in what
sorte a man, either in his madnesse, or in his sleepe maie be Baptized. And S.
Augustine saith to witnesse, that Children sometime were Baptized in their
Mothers wombe. Likewise he writeth of a frende of his owne, *Cum iaceret*
sine sensu in dolore latali, & desperaretur, Baptizatus est nesciens. Whereas hee laie
in a Trannse, without sense, in deadly paine, and was despaired of, hee was Baptized, and
knewe not of it.

Cap. 5.
Augustin. Cons-
fession. li. 3. ca. 4.
Bonauentura in
4. Senten. Dist.
18. quæst. 6.

Bonauentura addeth somme force vnto the mater, and demaundeth this que-
stion, *An aliquis possit Absolui inuitas: Whether a man maie be Absolued againste*
his wil, or no.

But, concerning the Absolution of Madde menne in the time of their phrene-
sie, It seemeth, this was bothe the meaninge of Leo, and the Godly discretion of
the Church at that time, that if a man, standinge Excommunicate, had happe-
ned to be bereft of his senses, and bringe in that case, had ben likely to departe
this life, vpon prouise of his former repentance, he shoulde be restored, that he
might departe in peace, as a Member of the Church of God. The practise
hereof

hereof we maie finde in the Councel of Carthage by these wordes: Si is, qui Pœnitentiam in infirmitate petit, in Phrenesim versus fuerit, dent testimonium, qui eum audierunt, & accipiat pœnitentiam: If he, that desired reconciliation by Penance in his sicknesse, afterwarde fall Madde, let them, that hearde him, beare witnesse with him: and so let him receiue Penance.

Concil. Carthage. 4. Cap. 75

This was onely a publique Testimonie vnto the Church, that the partie Communicate was repentant before, when his minde was quiet. And what thing els M^r. Hardinge can geather hereof, I cannot tel. Certainly in this Order, and manner they restored, not onely Madde menne, but also Dead menne vnto the Church. For it is noted vpon the Decrees: Ex quo, cum per eum non stabat, ei Communicare debemus. Et ita est Absoluendus post mortem: Wherefore, seeinge there was no lacke in his parte, wee ought to Communicate with him. And so he muste be Absolved after his deathe.

24. que. 2. De Communione. In Glossa.

The wordes, that S. Augustine often vseth vnto Beginners, or Enters of the Faith, called Catechumeni, are vttered rather for terrour of others, then for rigoure of Truthe, as shal appeare. For otherwheres he writeth thus: Catechumeni secundum quendam modum per Signum Christi sanctificantur: The Catechumeni, or Beginners, after their sorte, are Sanctified by the Signe of Christe. Againe he saith to them: Non dum renati estis: sed per Crucis Signum in vtero Sanctæ Matris Ecclesiæ iam concepti estis: Ye are not yet borne aneye, but by the Signe of the Crosse, yet are already conceived in the Wombe of the Holy Church your Mother.

Augustin. De Peccator. Merit. 15. & Remiss. Li. 2. Cap. 26. Augustin. ad Catechumen. Li. 2. Cap. 1.

Therefore hauing thus once entred into the Faith of Christe, although they happened afterwarde to departe this life without Baptisme, yet the Church oftentimes thought it good, to Iudge wel of them. S. Ambrose doubted not, but the Emperour Valentinian departed hence in Goddes fauour: And yet was the same Emperour but a Beginner, and a Prouice in the Faith, and departed hence without Baptisme.

Ambros. De Obitu Valentini ani.

M^r. Hardinge saith further, Onlesse the Penitent make particulare rehearsal of al his finnes, the Priest, or Minister can be no Iudge. Whereunto I adde also further, notwithstandinge any rehearsal, that maie be made, yet can the Priest neuer be, but a doubtful Iudge. S. Augustine saith, Quid ergo mihi est cum Homini- bus, vt audiant Confessiones meas, quasi sanaturi sint Omnes Languores meos? Vnde sciunt, cum à meipso de meipso audiunt, an verum dicam? Quandoquidem nemo scit Hominum, quid agatur in Homine, nisi Spiritus Hominis qui est in Homine: What haue I to doo with menne, that they shoulde heare my Confessions, as if they were hable to heale al my griefes? When they heare me speake of mee selfe, howe can they tel, whether I doo saie the Truthe, or no? For noman knoweth, what is donne in Man, but the Sprite of Man, that is in Man.

Augustin. Confess. Li. 10. ca. 3.

How be it, hereof haue growen many vnnecessarie, and curiouse questions, what Yeres, what Monethes, what Daies, what Houres, what Manner, what Order of Penance shoulde serue for euery seuerall Sinne. In Resolution of whiche doubtles stode the Iudgemente of the Priest. And therefore Carolus Magnus in his Lawes straitely commaundeth, that the Priestes shoulde be skilful in the Booke of Penance.

Beat. Rhenanus in Terrul. de Pœnitent. Vt Sacrosdotes Pœnitent. librum bene callant.

But, as touching the Iudge of Sinnes, S. Chrysostome saith, Ante Deum confiteri peccata tua. Apud Verum Iudicem cum Oratione delicta tua pronuntia: Confesse thy Sinnes before God. Before the True Iudge with Praier pronounce thine offences. And againe, Cogitatione fiat delictorum exquisitio: Sine Teste sit hoc Iudicium: Solus te Deus confitentem videat: Let the examination of thy sinnes be wrought in thy Hart: Let this Iudgemente be without Witnesse: Let God Onely heare thee, when thou makest thy Confession. And againe he saith, Medicinæ locus hic est, non Iudicij: non pœnas, sed peccatorum Remissionem tribuens: Deo Soli dic peccatum tuum: Heere is place of Medicine, and not of Iudgemente: geeuinge not punishment, but Remission of Sinnes. Open thy Sinnes to God Alone.

Chrysost. ad Heb. 1. Homil. 31. Chrysost. in ser. de Confessione & Pœnitentia, Chrysost. Hom. 9 De Pœnitentia.

And

Open Confes- sion.

De Pœnitent.
Dist. 1. Omnis
qui.
In eod. Capite.

4. senten. dist. 18
Non autem

Augustin. De
Ecclesiasti. dog-
matic. li. 1. ca. 33.

Cyprian. Lib. 3.
Epi. 7. 15.

Origen. in Psal.
37.
Sozomen. Li. 7.
Cap. 16.

Augustin. in Li.
S. Homiliarum.
Homi. 49.

Ambros. De
Pœnitentia. Li.
2. Cap. 10.

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And therefore in *W. Hardinges owne Canons* it is noted thus: *Confessio fit ad ostensionem pœnitentia: non ad impetrationem venia: Confession is made (unto the Priest) not thereby to obtaine foregiuenesse, but to declare our repentance. And againe, Confessio Sacerdoti offertur in Signum venia accepta: non in causam Remissionis accipiendæ: Confession is made unto the Priest, in token of Remission already obteined, and not as a cause, whereby to procure Remission.*

And yet is the Priest a Judge, al this notwithstandinge: and pronounceth sentence as a Judge, of Doctrine, of Open Sinne, of the Essence of the Church, and of the Humilitie, and Heauinesse of the Penitent: and as a Judge, togeather with the Elders of the Congregation, he hath the Authoritie, bothe to Condemne, & to Absolue. Peter Lombarde him selfe saith, *Et si aliquis a quod Deum sit solutus, non tamen in facie Ecclesie solutus habetur, nisi per iudicium Sacerdotis: Albeit a man be Absolued before God, yet is he not accounted Absolued in the face of the Church, but by the Iudgemente of the Priest.*

Likewise saith *S. Augustine*, Hortor prius publica Pœnitentia satisfacere, & Sacerdotis Iudicio reconciliatum Communioni sociari: *I exhorde you firste to make Satisfaction (unto the Church) by open penance: and so to be restored to the Communion by the discretion of the Priest.*

The Order hereof, as it is set forth by *S. Cyprian*, was this: First, the Sinner by many outward gestures, and tokens shewed him selfe to be penitente, & sorrowful for his sinne: After that, he made humble Confession thereof befoze the whole Congregation, and desired his brethren to praye for him: Lastly, the Bishop and the Clergie laide their hands ouer him, and so reconciled him. So saith *Origen*, Qui lapsus est, procedit in medium, & Exomologesin facit: *He, that hath offended, cometh forth into the middes (of the People) and maketh his Confession.* *Sozomenus* likewise describinge the same Order, saith thus, Rei ad terram sese pronos abijciunt cum planctu, & lamentatione. Episcopus ex aduerso occurrit cum Lachrymis, & ipse ad pavementum lamentando prouoluitur: & vniuersa Ecclesie multitudo Lachrymis suffunditur: *They, that haue offended fall downe flatte with weeping, and lamentation to the grounde. The Bishop cometh to him with teares, and him selfe likewise falleth downe: and the whole multitude of the Church is powred ouer and ouer with teares.*

I vse the moe wordes herein, for that the whole matter is longe sithence growen utterly out of vse. Notwithstandinge this is the Confession, and Penance, that *S. Augustine* speaketh of. Of Open Confession, *W. Hardinge*, he saith, *The Keyes were not geuen to the Church in vaine. Of Open Confession he saith, What so euer yee Loose in Earthe, shalbe Loosed in Heauen. Of Open Confession he speaketh al these wordes: and not of any Auriculare, or Priuate dealinge. If W. Hardinge happen to doubt hereof, let him looke better vpon his Booke. There shal he finde, euen in the very same place, he hath alleged, these wordes partely goeing before, partely folowinge: Agite Pœnitentiam, qualis agitur in Ecclesia, vt oret pro vobis Ecclesia: Iob dicit, Si erubui in conspectu populi confiteri peccata mea: Propterea Deus voluit, vt Theodosius ageret Pœnitentiam publicam in conspectu populi: Nolite permittere viros vestros fornicari: Interpellate contra eos Ecclesiam: Doo Penance, suche as is donne in the Church, that the Church waite praye for you: Iob saith, I was not ashamed in the sighte of al the people to confesse my sinnes: Therefore God woulde, that Theodosius bringe the Emperour of the world (should) doo Open Penance euen in the presence of al the people. Yee Wives suffer not your Husbannes to liue in fornication: Comme before the Congregation, and crye againste them.*

This is the Confession, that *S. Augustine* speaketh of: not Secrete, or Priuate, or in the Earthe: but Publique, and Open, and in the Sighte, and Hearing of al the People. In like maner saith *S. Ambrose*, Multos necesse est vt ambias, & obsecres, vt dignentur interuenire. Fleat pro te Mater Ecclesia, & culpam tuam Lachrymis lauet: Thou muste needes humble thee selfe, and desire many to intreate for thee.

for thee. Let the Church, thy Mother, weepe for thee: and let her washe thy offence with her teares.

This therefore, M. Hardinge, was no plaine dealinge, with such sleight to turne Publique into Private: and the Open audience of the whole people, into One onely mannes secret care: and so much to abuse the simplicitie of your Reader. Certainly these wordes of S. Augustine, Open Penance: Confesse Openly: In the sight of al the people: That the whole Church maie praie for thee: these wordes, I saie, wil not easily serue to proue your purpose, for Private Confession.

The Apologie, Cap. 6. Diuision. 3.

Wee saie also, that the Minister dothe execute the Authoritie of Bindinge and Shuttinge, as often as he uttereth vp the Gate of the Kingdome of Heauen against vndeleeuinge, and stubborne persones, denouncinge vnto them Gods vengeance, and Euerlastinge punishment: Or els, when he dooth quite shut them out from the bosome of the Church, by open Excommunication. Out of doubt, what sentence so euer the Minister of God shal geue in this sorte, God him selfe dothe so wel allowe it, that, what so euer here in Earthe by their meanes is Loosed, and Bounde, God him selfe wil Loose, and Binde, and confirme the same in Heauen.

M. Hardinge.

* Heare againe you confounde the Power of Bindinge, and the office of Preaching, as you did before speakinge of the power of Loosinge. VVhereto wee saie, as wee saide before of that other, that Bindinge and Shuttinge consisteth not in denouncinge of Goddes vengeance, but in the exercise of the Keie of iurisdiction committed to the Church. The Ministers whereof Binde sinners, whom for iuste cause they Loose not, but knowe that they are not to be Loosed. And to that Keie pertaineth Excommunication, and by the same it is exercised.

VVhat so euer by them is thus Loosed or Bounde in Earthe, God him selfe alloweth for loosed and bounde in Heauen. Suche Priestes because yee, 1. haue not in your Newe Church, at leaste after this wise, 2. vnginge Priestly Auctoritie, 3. and none wil suffer to be made, 4. nor suche Auctoritie to be exercised: yee, 5. defraude the faithfull people of the great benefite of the Sacrament of penance, keepinge them faste bounde to their sinnes after Baptisme committed. And so ye cause their Euerlastinge Damnation, for whome Christe hath shedde his blood, the Price of their Redemption.

* Vntruthe. For we confounde them not.

* Vntruthes, siue together, as maie further appeare by the answer.

The Bishop of Sarisburie.

Wee Confounde not these wates, M. Hardinge, but speake plainly, and distinctly of either other. Wee saie, that the Power, as wel of Loosinge, as also of Bindinge, standeth in Gods Worde: and the exercise, or execution of the same standeth either in Preaching, or els in Sentence of Correction, and Ecclesiastical Discipline.

Of the later hereof, there is no question: of the former, M. Harding pronounceth precisely, although, as it appeareth, not moste aduisedly: Bindinge (saith he) and Shuttinge standeth not in denouncinge of Goddes Vengeance. And hereof he certaintly assurcth vs, as of a moste vndoubted Veritie. How be it, in so saieinge, he saith meth not to consider the Power, and Weight of the Worde of God.

Christe him selfe saith, *If any man shal heare my Wordes, and shal not Beleene, Iohn. 12.*
I condemne him not. He that refuseth mee, and receiueth not my Wordes, hath one, that condemneeth him. The Wordes, that I haue spoken, is it, that shal Iudge him at the last daie. Likewise saith S. Paule, *Wee are the good sauour of Christe in them, that be saued, and in them, that perishe. Vnto them, that perishe, wee are the sauoure of Deathe vnto Deathe: In them that be saued, wee are the sauour of Life vnto Life. And againe, If the Gospel be hidden, it is hidden from them, that perishe. So saith God vnto the Prophete Ezechiel, If thou geue warninge to the wicked, and he wil not be turned from his wickednesse, he shal perishe in the same. Yet haste thou discharged thine owne soule.*

2 Corinth. 2.

2 Corinth. 4.

Ezechiel. 3.

To be Hopte, The whole Scriptures are ful hereof. And therefore S. Augustine

Sinne
forguen
vwithout
Confes-
sion.

Augustin. Epist.
49. ad Deogras-
tias.

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gustine saithe, Prædicatur Euangelium, quibusdam ad præmium, quibusdam ad Iu-
dicium: *The Gospel is Preached, to somme unto rewarde, to somme unto judgement.*

For the reite, M. Hardinge saithe, Sutch Priestes bicause yee haue not in your Newe
Church, at leaste after this wise vsinge Priestly Auctoritie, and none wil suffer to be made, and
suche Auctoritie to be exercised, ye defraude the faithfull people of the great benefite of the Sacra-
mente of Penance, keepinge them faste bounde to their sinnes after Baptisme committed: And so
ye cause theire euerlastinge Damnation, for whom Christe hath shed his Bloud, the Price of their
Redemption.

These greate wordes are not very wel seasoned: They are bigge in sounde,
and smal in weight: they are ful of terroure, and boide of witte. For the Church
of Englande hath Authozitie this daie by Goddes Word, to Binde, and Lose, as
mutche as euer Christe gaue any to his Apostles: And by the same Authozitie the
same Church of Englande is hable to Binde, not onely M. Hardinge, and his Fe-
lowes, as Peter bounde Simon Magus, or as Paule bounde Elymas the False Pro-
phete: but also the Pope him selfe, if he be an Open Offender: & as S. Paule saithe,
is hable to deliuer him ouer vnto Sathan: And vndoubtedly beeing so Bounde
in Earthe, he shal also stande Bounde in Heauen.

Our People remaine not Bounde, nor perishe in theire sinnes, as these
menne so vcharitably, and sondly haue imagined. They be so certaine of the Re-
mission of theire sinnes in the Bloude of Christe, as if Christe him selfe were pre-
sente, and spake it to them. They are taught, and know, that *The Bloude of Christ,*
the Sonne of God, hath made vs cleane from al our sinnes: and, that there is no name vnder
Heauen, whereby wee shalbe saued, but onely the name of Iesus Christe.

As for Priuate Confession, Abuses, and Errours set aparte, as it is saide be-
fore, we condemne it not, but leaue it at libertie. And therein we make seme to
folowe the aduise of Charles the Emperoure in his late, Interim: For thus he
writeth, Confessio, & Peccatorum Enumeratio, vt non nimis laxanda est, ita vici-
sim non nimis est astringenda.

Touchinge the Priestes of your makinge, M. Hardinge, of whom ye seme
to make so greate accompte, your owne Peter Lombarde saithe of them, as it is
saide before, Sanè dici potest, quòd alteram Clauem, id est, Scientiam discernendi,
multi Sacerdotes non habent. And in like manner saithe your owne Bonauentura,
Omnes ferè ita sunt Simples, & Idiotæ post susceptionem Sacerdotij, sicut antè:
All Priestes for the moste parte are as Simple, and Vnlearned after the receiuinge of Orders,
as they were before.

But, be it graunted, that your Priestes be fully furnished with al his Keies,
yet is it not he, that by any his Authozitie forgueth sinnes. Your owne Gratian
saithe, Evidentissimè datur intelligi, quòd sine Confessione Oris, Peccata possunt
deleri: It is evidently geuen vs to vnderstande, that without Confession of mouth,
Sinnes maie bee forgiven. And againe, Ore tacente, veniam consequi possumus:
Though wee saie nothinge, yet wee maie haue pardon. Againe, Luce clariùs con-
stat, Cordis Contritione, non Oris Confessione, Peccata dimitti: It is apparent,
and more cleare then the lighte, that Sinnes be forgiven by Contrition of the Harte, and
not by Confession of the mouth. And againe, Dominus ostendit, quòd non Sa-
cerdotali Iudicio, sed largitate Diuina Peccator mundatur: Our Lorde hathe taught
vs, that the Sinner is made cleane, not by the Iudgement of the Priest, but by the Mer-
cie of God.

Thus, M. Hardinge, it is plaine by the Iudgemente of your owne Doctours,
that, were your Aurisculare Confession quite abolished, yet might the People not
withstandinge haue ful Remission of theire Sinnes. But of you it maie be ve-
rified, that Christe saide vnto the Phariseis: Yee haue taken awaie the Keies of the
Kingedome of Heauen: And neither doo ye enter your selues, nor wil you suffer others, that
would enter. Of your Keies, Vsesus saide longe sithence, Clauis Papæ, & Præla-
torum non aperiunt Regnum Dei, sed claudunt potius: The Popes, and the Prelates
Keies doo not Open the Kingedome of God, but rather Shutte it,

The

1 Iohan. 1.

Act. 4.

Interim Caroli
5. An. 1548.

4 Senten. dist.

19. Post.

Bonauent. 4.

Senten. dist. 18.

qua. 1 E.

De Pœnite. dist.

1. Quis aliquā-
do.

De Pœnit. dist.

1. Conuertimini.

Luk. 11.

Vsesus de subo-
ditis. & super-
riorib.

The Apologie, Cap. 7. Diuision. 1.

And touchinge the Keies, wherewith they maie either Shutte,
or Open the Kingdome of Heauen, wee with Chrysostome saie,
They be the Knowledge of the Scriptures: with Tertullian we
saie, They be the Interpretation of the Lawe: and with Eusebius
wee cal them the VVoorde of God.

M. Hardinge.

The let, whereby the whole Nature of man is shutte out of Heauen by the sinne of our Firste
Parent, is taken awaie by the Passion of Christe. But because before that benefite be receiued, Hea-
uen yet remaineth shutte bothe for sinne Original contracted, and sinne actual committed: wee
haue neede of the Sacramentes, and Keies of the Church.

The Holy Fathers for good considerations grounded vpon Scripture, haue diuided the Keies
into the Keie of Order, and the Keie of Iurisdiction: And either of them into the Keie of Know-
ledge, whiche they cal also the Keie of Discretion, and into the Keie of Power.

To these Defenders wee saie, that they confounde the Keies, and seeme not to know, what the
Keies are. Verely these be not onely the knowledge of the Scriptures, nor the Interpretation of the
lawe, nor the VVoorde of God, although these also doo open or shutte the Kingdome of Heauen
in their kinde, as Chrysostome, Tertullian, and Eusebius maye wel saie: and not onely these, but
also Miracles, and Plagues, and al other thinges, whiche prepare the will, or vnderstandinge
of man, whereby hee maie receiue the benefite of those moste principall Keies, that nowe wee
speake of.

The Bishop of Sarisburie.

Gentle Reader, for the better vnderstandinge hereof, it maie please thee to
consider, that the ~~Worde~~ of God, according to the sundrie effectes, and properties
thereof, hath sundrie names. For example, For that it encrease, and multipli-
eth, it is called Seede: For that it cutteth the Hart, and diuideth the Fleashe
from the Spite, it is called a Swerde: For that it taketh, and enclseth vs, and
bringeth vs togetheer, it is called a Nette: For that it walseth vs cleane, it is
called VVater: For that it Enflameth vs, it is called Fire: For that it Fedeth
vs, it is called Breade. And euen so, for that it Openeth, and geueth vs an Entrie
into the House, it is called the Keie. This House is the Kingdome of Heauen:
Christe is the Dore: the ~~Worde~~ of God is the Kete.

*Sundrie names of
word of god are
to sundrie prop*

For thus saieinge, *M. Hardinge* telleth vs, VVee confounde maters, and seeme not
to knowe, what wee saie. Notwithstandinge, herein we imagine nothings of our
owne, but onely repoze the very ~~Wordes~~, and Sentences of the Ancient Lear-
ned Catholique Fathers.

*Tertullian saithe, Quam Clauem habebant Legis Doctores: nisi Interpretatio-
nem Legis? What Keie had the Doctours of the Lawe, sauinge the Exposition of the Lawe?
S. Hierome saithe, Duces Ecclesie habent Clauis Scientie, vt aperiant Scripturas
creditibus sibi Populis. Vnde precipitur, vt Magistri aperiant, & Discipuli ingredian-
tur: The Captaines of the Church haue the Keies of Knowledge, to open the Scriptures vnto
the People to them committed. Therefore Commaundement is geuen, that the Maisters
should open, and the Scholars shoulde enter. S. Ambrose saithe, Remittuntur peccata
per Dei Verbum, cuius Leuitas est Interpres: Sinnes be forgeuen by the Woorde of God,
the Expounder whereof is the Priest.

*Tertull. contra
Marcion. Lib. 4.
Hierony. in Esa-
iam. Li. 6. ca 24.*

*Ambros. De
Cain, & Abel.
Lib. 2*

Thus these, and other like Ancient Fathers haue opened the meaninge of
these Keies. And yet were they neuer therfore condemned of Ignorance, as men,
that wiske not, what they saide. Certainly Chrysostome saithe, Clauis est Scien-
tia Scripturarum, per quam aperitur Ianua Veritatis: The Keie is the knowledge of the
Scriptures, whereby is opened the gate of the Truth. And S. Augustine saithe, Clauis est
dicenda, quoad Fidem pectorum dura referantur: That ought to be called the Keie,
wherewith the hardnesse of mennes hartes is opened vnto Faith.

*Chrysost. In Os-
pere Imperfecto
Homil. 44.
August. De
Sanctis, Homil.
27.*

Here hath *M. Hardinge* wel multiplied, and encreased his Keies, and hath
brought vs forth a whole Bunche of them altogether: The Keies of Orders: The
Keies of Iurisdiction: The Keies of Discretion: The Keies of Power: The Keies moste Principal,

and the Keies not so Principal. And thus hath he Keies of Order without Jurisdiction, and keies of Jurisdiction without Order: Keies of Discretion without Power, & Keies of Power without Discretion. And al these pretie Whistles of Keies hath he deuised, to auoide Confusion: & to make vp his tale, as if the Popes Crosse Keies were not sufficient, Plagues, and Miracles, and, I knowe not what thinges els, are brought forth vnto vs in the likenesse of Keies. And this distinction, and limitation of Keies, (saith he) hath vpon good considerations benne diuised by the Holy Fathers. And yet of al these Holy Fathers, for modesties sake, he nameth not one.

What answere were it beste to make to such Vanities: In deede, when the right Keie of Knowledge was losse, and gonne, it was time to diuise some o-
ther pretie Pikelockes to wmake the seate. Bonauentura hererof writeth thus, as it is partely alleged before: Omnes ferè Sacerdotes ita sunt simplices, & idio-
ta post susceptionem Sacerdotij, sicut antè. Dicendum ergo, quòd Scientia non est
Clauis Principalis, nec per se, sed prout iuncta est Authoritati Ligandi, vel soluendi. Et hæc Clauis non est de Esse Ordinis, sed de bene esse: Al Priestes, for the moste
parte, are as simple, and as rude after the receiuinge of Priesthooe, as they were before.
Therefore wee muste saie, that Knowledge is not the Principal Keie, nor any Keie at al of it
selfe: but as it is ioyned with the Authoritie of Bindinge, or Loosinge. And this Keie (of
Knowledge) is not of the Substance of the Order of Priesthooe, but of the better beinge of
the same. And therefore, to encrease M. Hardinges number of Keies, he saith,
Quidam habent Scientiam Clauium: quidam Clauiculum: quidam nullam: Somme
haue the Knowledge of the Keies: somme a pretie litle Keie: somme no Keie at al. In this
case it were good for M. Hardinge, to resolue his Reader, when the Priesthe hath
nothinge els, but a Pretie litle Keie, or no Keie at al, what Authoritie he hath, ei-
ther to Open, or to Shutte.

M. Hardinge replieth farther, VVee haue Remission of Sinnes in the Ministration
of the Sacramentes: Therefore wee haue it not onely by the Hearinge of the VVoorde of God.
This Obiection is touched, and partely answered a litle before. S. Augustine
callethe the Sacramentes, Verba Visibilia: Woordes Visible: for that in them, as
in liuely Images, the Deathe of Christe is sensibly lette before our eyes. For
the Worde of God is the Substance, and Life of al Sacramentes: and without
the same, Sacramentes, what so euer, are no Sacramentes. And therefore
S. Augustine saith, as it is alleged before, Quare non ait, vos mundi estis pro-
pter Baptismum, quo loti estis: Sed ait, propter Verbum, quod locutus sum vo-
bis? Nisi quia & in Aqua Verbum mundat. Detrahe Verbum: & quid est Aqua,
nisi Aqua? Why saith he not Christe, you are cleane because of the Baptisme, wherewith yee
are washed: But, Because of the Woordes, that I haue spoken to you? Sauinge for that, it is
the Woorde, that cleanseth in the Water. Take the Woorde awaie: and what is Water els,
but Water.

The Apologie, Cap. 7. Diuision. 2.

Moreouer that Christes Disciples did receiue this Authori-
tie, not that they should heare the Priuate Confessions of the people,
and listen to their whisperinges, as the common Massinge Priestes
doo euerywhere nowe adales, and doo it so, as though in that one
pointe laie al the Vertue, and vse of the Keies: but to the ende, they
shoulde Goe, they shoulde Teache, they shoulde Publishe abroad
the Gospel, and be vnto the Beleuinge a sweete Sauour of Life vn-
to Life: and vnto the Unbeleuinge, and Unfaithful, a Sauour of
Deathe vnto Deathe: and that the mindes of Godly persons beinge
brought lowe by the remorfe of theire former Life and errorrs, af-
ter they once begonne to looke vp vnto the Light of the Gospel, and
beleue in Christe, might be opened with the Woorde of God, euen as a
Dooze

Bonauent. 4. Sen-
ten. Dist. 18
Quæ 1. E.

Eodem l. co.

August. contra
Faustum, Lib. 19.
Cap. 16.

August. in 10-
han. Tracta. 80.

Doore is opened with a Keye. Contrariwise, that the wicked, and wilful, and sutch, as would not beleue, nor returne into the righte way, should be leaste stil as faste locked, and shutte vp, and, as S. Paule saithe, were woofse, and woofse. This take wee to be the meaninge of the Keyes: and that after this sorte mennes Consciences be either opened, or shutte.

2. Timor. 3.

M. Hardinge.

Here ye Harpe muche vpon one stringe, whiche so iarreth in the eares of the Hearers, as your confuse Harmonie can like noman, onlesse he be a Minstrel of your owne Secte. The Auctoritie and power of the Keyes consisteth not altogether, nor Principally in Preachinge, or pronouncing of the Gospel, as already we haue proued. VVhat maie wee iudge of you? proceedeth this of Malice, or of Ignorance, that thus ye confounde the Keyes, the Powers, and the Ministeries?

1. Corin. 1.

Preachinge is one thinge, to gouerne the Church is an other, to remitte and reteine sinnes is an other, to distribute the Sacramentes is an other. Dothe not S. Paule in cleare woordes speake generally, and distinctly of Ministeries, where he saith, that he was not sente of Christe to Baptise, but to Preache the Gospel? This Doctrin of yours, whereby ye confounde the Keyes, Powers, and Ministeries, dothe not onely obscure the Scriptures, and bringe the people to greate errors: but also vnder pretence of a loue toward preachinge of the Gospel, leadeth them into contempt of the Sacramentes, and specially of the Sacrament of Penance, without whiche, if after Baptisme we haue sinned, (not beinge letted by case of necessitie, wherein VVil, Desire, and Vowe is accepted) (a) wee can not attaine to Saluation. As you folow Caluine your Maister in this and sundrie other false, and perillous Doctrines, so it is to be feared, if your wicked temeritie be suffered to proceede, that at length hauinge brought al Religion to bare Preachinge, ye wil abandon al the Sacramentes of the Church, as things not necessarie. For so that wicked Maister of yours teacheth: That, where Christes deathe maye be remembred otherwise, there (b) al the Sacramentes be Superfluous. And that I seeme not to sleaunders him, I remitte you to his Commentaries vpon the firste Epistle of S. Paule to the Corinthians, where expoundinge these woordes, Do this in my remembrance, he saithe thus: The Supper is a token of remembrance ordeined to lifte vp, or helpe our infirmitie: for if otherwise we were mindeful inoughe of Christes deathe, this heale (he meaneth the Blessed Sacramente of the Aultar) were superfluous, whiche is common to al the Sacramentes, for they be heales of our infirmitie. Lo, by Caluines Doctrin, if we remember the deathe of Christe, bothe the Euchariste, and al other Holy Sacramentes be voide, and Superfluous. And then, because no other thinge bringeth to our remembrance the Deathe of Christe, more then Preachinge, to what purpose serue al the Sacramentes?

Caluines wicked doctrine against the Sacraments.

(a) Vntruthe, as by the Answere may further appeare.

(b) A greates vntruthe, ioined with a sleaunders. Reade the Answer.

Thus these Defenders with their Maister Caluine haue founde a shorter waie to Heauen, then was knowne before.

Contra Inimic.

In an other place he seemeth to derogate muche of the necessitie of Baptisme of Christen mens Children. VVhere he saithe, that by reason of Gods promise the issue whiche commeth of Faithful parentes, (c) is borne Holy, and is a Holy Progenie, and that the children of sutch, beinge yet enclosed in the wombe, before they drawe breathe of life, be neuertheless chosen into the covenant of life euerlastinge. This doctrine, when it shal take place, as by you Defenders it is sette in a good furtherance, what shal we looke for, but that the necessarie Sacramente of Baptisme (without whiche who is to be compted a Christen man?) and the moste Blessed, and comfortable Sacramente of the Aultar, and the Holesome Sacramente of Penance, and Absolution, and the reste of the Sacramentes, shal be nomore esteemed and vsed, then nowe ye esteeme, and vse the Masse, Holy Breaide, and Holy VVater? This beinge once brought to passe, shal not the people easely be induced either to receiue Mahometes Religion, or somine other, as farre from God, as that is: or to allowe the pleasant trade of life of the (d) Epicureans, the moste parte beinge already thereto inclined, and no smal number wel entred?

(c) These be not M. Caluines woordes, but S. Pauls: *Filij vestri Sancti sunt*, 1. Cor. 7.

Quid si Cœlum ruat?

(d) Otherwise called the Romanes.

16. &

20.

But to returne againe to the Keyes, whiche seeme to you to haue no force ne vse but in Preachinge: Firste, as touchinge the scornful scoffes vttered by you, Sir Defender, in Latine, and by your interpreter in Englishe, against Priuate Confessions, and against the Ministers of the Church appointed by God for grace of reconciliation to be imparted to penitentes: your lighte mockinge spirit deliteth your selues not so muche, as it pitieth vs to see you bothe so faste bounde in Satans fetters. Nexte concerninge Confession (e) necessarily required to the vse, and power of the Keyes, whiche you speake of at your pleasure, thus wee saye accordinge to the Scriptures: Amonge sundry effectes, for whiche Christe gaue the Keyes to the Apostles, and theire Successours, this is one, that by Power of them they shoulde remitte, and reteine Sinnes, as him selfe saide, VVhose sinnes yee remitte, they are remitted vnto them: and whose sinnes yee reteine, they are reteined. (f) But sinnes can not duely be remitted or reteined, onlesse they be known to him, that hath auctoritie thereto: and knowledge of sinnes (specially sutch as are priuie) can not be had of man, who can not see into the harte of man, (f) but by Confession of the sinner: VVherefore consequently it foloweth, that they receiued this auctoritie to heare the Confession of Christen people desirous to be assailed, and reconciled.

(e) Vntruth. For it is not required of necessitie, as shal appeare.

(f) Vntruthes, 2 two together. See the Answer.

(g) Vntruth. For M. Hardinges owne Doctours saie, It was ordeined by Tradition, and not by Christe.

(h) Vntruth, In mistaking, and abbridging S. Hieromes woordes.

This Consistorie stood sometime in Excommunication, sometime in Preachinge.

This saicinge pertaineth, not to Confession, but to the Authoritie of Gods woordes.

(i) Vntruth, As it is prooued before.

Confession grounded vpon Natural Reason.

(k) A vaine forgerie.

(l) Vntruth. For he speaketh onely of open Confession.

VVherefore the Confession, yea of Secrete sinnes, is necessarie to Saluation by (g) the institution of Christe. For in that he instituted the ende, he instituted also the meanes, whiche should be necessarie to the obtaininge of the ende: onlesse wee woulde make Christe our Lawemaker to haue failed his Church in thinges necessarie. That sinnes can not either be remitted, or retained, excepte the Priesthe knowe them, wee are bolde so to saie with the Fathers, and specially with S. Hierome, who so (h) vnderstoode the woordes of Christe: where he promised the Keyes Mat. 16. Comm. in Mat. of the Kingedome of Heauen to Peter. *Sacerdos pro officio suo cum peccatorum audierit Varietates, scit qui Ligandus sit, qui Soluendus*: The Priesthe (saith he) when as accordinge to his office he hath heard the diuersities of sinnes, knoweth who is to be bounde, who is to be loosed. Right so as in the time of Moses lawe he pronounced not, who was cleane of Lepre, who was not, before that he had vewed the colour, the bunches, and al other tokens of that disease. And thus it foloweth of the woordes of Christe, that Confession of al Sinnes, at leaste deadly, muste be made to the Priesthe, before they can be remitted. VVhiche Priesthe is the Minister of this Sacramente, and hath auctoritie to absolue, either Ordinarie, or by Commission of the Superiour.

Again, for proufe that Confession is necessarie, wee saie, that to remitte and reteine sinnes committed againste God, as to binde and to loose, be iudicial actes. And therefore by these woordes Christe ordeined a Courte, a Consistorie, a seate of Iudgemente in the Church, and appointed the Apostles and their Successours to be Iudges. And that this maye appeare not to be a fantasie of our owne heades, S. Augustine so expoundeth those woordes of S. Iohn in his Reuelation: *Et vidi sedes, &c.* And I sawe seates, and somme sittinge on them, and iudgemente was geuen. VVee muste not thinke (saith he) this to be spoken of the laste Iudgemente, but wee muste vnderstande the Seates of the Rulers, and the Rulers them selues, by whome nowe the Church is gouerned. And as for the Iudgemente geuen, it seemeth not to be taken for any other, then for that, whereof it was saide, VVhat thinges yee binde on Earthe, they shalbe bounde also in Heauen: and what thinges yee loose on Earthe, they shal be loosed also in Heauen. Sundrie other Fathers haue vttered in their writings the same Doctrine. Hilarius vpon the sixteenth Chapter of Matthewe saith, *Beatus Celi ianitor, &c.* Blessed is the Porter of Heauen, whose earthly Iudgemente (that is to saie, whiche is geuen here on Earthe) is a foreiudged auctoritie in Heauen, that what thinges be bounde, or loosed in Earthe, they haue the condition of the same Statute also in Heauen. S. Cyprian hath the like sayinge in an Epistle to Cornelius. Chrysostome saith, that Christe hath translated al iudgemente, whiche he receiued of the Father, vnto the Apostles, and Priestes. Gregorie Nazianzene in an Oration to the Emperour and his Princes, saith to the Emperour, *Onis mea es, & nos habemus Tribunalia*: Thou arte my Sheepe, and we haue our seates of iudgemente. S. Gregorie the Pope compareth the Sacramente of Penance with a Courte of Iustice, in whiche causes be firste examined, and tried, and afterwarde Iudged. That the same is to be donne by the Priesthe, S. Bernarde sheweth: VVho, as also the learned Father *Hugo de S. Victore*, be not afraide to saie after S. Cyprian, Hilarie, and Chrysostome, that the sentence of Peter remittinge Sinnes, goeth before the sentence of Heauen. This Ordinance of Christ requireth, that al Trespasses, Offences, Disorders, Transgressions, and Sinnes committed againste him and his Lawes, be referred to this Consistorie.

VVhether these Defenders allowe Publike Confession, or no, wee knowe not: but whereas they inueigh against Priuate Confession, and saie in spiteful woordes, whiche they haue learned in the Schole of Satan, beinge lothe the Sinnes of the people, whereby he holdeth his Kingedome, shoulde be remitted, that Christes Disciples receiued not the auctoritie of the Keyes, that they shoulde heare priuate Confessions of the people, and listen to their whisperings: VVee tel them, that Confession of al deadly Sinnes is of the (i) Institution of God, not of Man. But concerninge the maner of confessinge secretly to a Priesthe alone, it is moste agreeable to Natural Reason, that secrete Sinnes be confessed secretly.

(k) Clemente amongst those thinges that he acknowledgeth him selfe to haue receiued of Peter, this is One, as he writeth in his firste Epistle translated by Rufine the Priesthe: That, if it fortune either enuie or Infidelitie priuely to crepe into any mannes harte, or any other like euil: he whiche regardeth his Soule, be not ashamed to confesse those thinges to him, that is in Office ouer him, to the ende that by him, through the VVoorde of God, and wholesome Counsel, he maye be healed. So as by perithe Faith and good woorkes he maye escape the paines of euerslasting Fire, and come to the rewardes of Life that endureth for euer. No man speaketh more plainly of Secrete Confession (l) then Origen, and that in sundrie places, to whiche for Breuities sake I remitte the Reader. *In. 2. Cap. Leuitici, Homil. 2. De Principijs, Lib. 3. In Psalm. 37. Homil. 2.* VVhere he compareth the state of a Sinner, to a man, that hath euil and vndigested humours in his Stomake. And saith that as by remaininge of suche euil matter, the man feeleth him selfe very sicke, and by vomitinge of it forth, he is eased: so the sinner by keepinge his sinnes secrete, is the more greuouely charged in his owne conscience, and standeth in daunger to be choked with the Fleume and humour of his sinnes. But if he accuse him selfe, and confesse his fautes, he bothe vomiteth forth his sinnes, and digesteth the cause of the same.

S. Cyprian

S. Cyprian as in many other places, so moste plainly speaketh of Secrete Confession, *Sermone. 5. de lapsis*. Although (saith he of certaine deuoute personnes) they be entangled with no greate Sinne, yet bicause at leaste they thought of it, the same vnto the Priestes of God Confesse they sorrowfully and simply. They make Confession of their Conscience, they laie forth the burthen of their minde, &c.

Confession
of
deuot
thought.

S. Augustine treatinge of the Power of the Keyes in many places, but specially of Confession *In Psalm. 60.* VVhere speakinge much of the necessitie of Confession, he saith thus: VVhy fearest thou to be Confessed? If not beinge Confessed thou remaine hidden, nor beinge Confessed thou shalt be damned. And afterwarde thus: To this ende God requireth Confession, to deliuer the humble, to this ende he damneth him that confesseth not, to punish the Proude. Therefore be thou sorie before thou be Confessed: beinge Confessed, Reioyse: thou shalt be hole.

By these and many other Holy Fathers, of whome there is no doubt, but they had the Holy Ghoste for their Teacher and prompter of al Truth, the Catholike Church hath bene perswaded, that the recital and reherlinge of (m) al Sinnes before the Priest is necessarie to Saluation: onlesse necessitie for lacke of a Priest or otherwise, exclude vs from it: and that a (n) General Confession in no wise suffiseth. True Faith acknowledgeth, that Confession is to be made of al (n) Sinnes, as (n) commaunded by Christ, and the Apostles, commended to vs by the (n) Fathers of the Primitiue Church, by al (n) learned Doctours, and general vse of the (n) whole Church. And if the expresse terme of Secrete or auricular Confession be (o) seldome mentioned in the Ancient Fathers, as that of Publike Confession is oftentimes, as in the Nicene Councel, and in sundrie other places: that is nothinge repugnant to the Doctrine of the Catholike Church.

The Bishop of Sarisburie.

Al this greate thewe of Authozities of Fathers, and Doctours, *M. Hardinge* him selfe in the ende dischargeth easily with one worde. For, notwithstandinge al, that he coulde best diuise to saie herein, his Conclusion at the laste is this, The Expresse Terme of Secrete, or Auricular Confession is Seldome mentioned in the Ancient Fathers. Seldome, he saith, as if it were sometimes vled, althoughe but Seldome. But if he had leaste, Seldome, and saide, Neuer, I trowe this tale had benne the truer.

Additio. Here *M. Hardinge* allegeth againste me, the Authozitie of Pope Leo, condemninge Publike Confession offered vp in writtinge, to be published openly to the people, and allowinge rather Confession made onely priuately to the Priest: Leaste (saith Leo) the Penitentes shoulde be ashamed, or affraide, to open their deedes vnto their enimies, of whome they maie be troubled therefore by the Ordinaunce of the Lawes, &c.

(m) Vntruthe:
Reade the An-
swere.
(n) Vntruthe,
many, and ma-
nifest, as shal
appeare.
(o) Vntruthe.
For it is neuer
founde. Other-
wise let him
shewe it.

The Answer. The name of Pope Leo is great: But his reasons are very weake. For, touchinge the firste reason, for that special cause, in Olde times, the Penitentes were forced to make open Confession, to the ende they might thewe them selues ashamed of their Sinnes, and be an example vnto others. As for feare of enimies, and troubles, and suites in Lawe, that might happen to growe vpon such Confessions, if the Ancient Holy Fathers had caste such doubt, Publike Confession had neuer benne vled.

For the reste, we saie, as before: We make no Confusion of the Bees. Our Doctrine is plaine, that there be two Bees in the Church of God: The one of Instruction, the other of Correction. Whereof the one worketh inwardely, the other outwardely: The one before God, the other before the Congregation. And yet either of these standeth wholly in the worde of God. And therefore S. Paule saith, *Omnis Scriptura Diuinitus inspirata utilis est ad Doctrinam, ad Redargutionem, ad Correctionem, ad Institutionem, &c.* *Al Scriptures inspired from God, are profitable, To teache the Truthe: To reprove the Falsebedde: To correcte the Wicked: To Nourture, and informe the Godly.*

2. Timoth. 3.

Of the former of these Bees S. Paule saith, *Beleeue in the Lorde Iesus: and thou shalt be safe, with al thy House.*

Of the other he saith, *The Weapons of our Warfare are not Fleashely: but mightie through God, to throwe downe holdes, castinge downe euery Highe thinge, that is builded vp againste the knowledge of God, and to bringe al vnderstandinge captiue to the Obedience of Christe.*

2. Corin. 10.

This Doctrine seemeth to be simple, and plaine, and without Confusion.

¶ ity

Touchinge

Institution. Cap.
18. 2.

Touching M. Caluine, it is greate wronge, vntreuly to reporte so Reuerende a Father, and so worthy an Ornamente of the Church of God. If you had euer knowne the order, of the Church of Geneva, and had seene foure thousande people, or moe, receiuinge the Holy Mysteries togethar at one Communion, ye coulde not without your greate shame, and wante of modestie, thus vntreuly haue published to the worlde, that by M. Caluines Doctrine, the Sacramentes of Christ are Superfluous. Certainly to leaue al, that he hath otherwise spoken of the Sacramentes in general, Of the Sacramente of Christes laste Supper, he writteth thus: *Magnum Consolationis, ac suauitatis fructum ex hoc Sacramento colligere possunt p̄x animę: quod illic Testimonium habeant, Christum sic nobis adunatum esse, sic nos illi vicissim insertos, adeoq; in vnum Corpus cum ipso coaluisse, vt quicquid ipsius est, nostrum vocare liceat: The Godly mindes maye take greate fruite of pleasure, and Comforte of this Sacramente: for that therein they haue a witnesse, that Christe is so made one with vs, and wee so grafted into him, and are so growen bothe into one Bodie, that, what so euer is his, wee maie nowe calle it ours.*

But Caluine (you saie) writteth thus: The Supper is a token of remembrance, to lifte vp, or to healepe our infirmitie. For if otherwise we were mindeful y enough of Christes Deathe, this healepe were Superfluous. M. Hardinge, howe farre malice maie breare a man: Bicause M. Caluine saith, *Wee are weake, and haue neede of outwarde Sacramentes, so quicken the dulnesse of our Senses, saith he therfore, That the Sacramentes be Superfluous? If he had likewise saide, Our bodies be weake, and haue neede to be refreshed with Meate, and Drinke, would you geather thereof, that Meate, and Drinke are Superfluous? Nay contrariewise he concludeth, Wee haue neede of Sacramentes: Therefore Sacramentes be needeful: And the greater our weakenesse is, the moze neede haue wee of sutch remedies. His wordes emongst many others of like sense be these: Sic est exigua nostra Fides, vt nisi vndiq; fulciatur, atq; omnibus modis sustentetur, statim concutitur, fluctuet, vacillet: So smal is our Faith, that onlesse it be borne vp of euery side, and by al meanes be mainteined, it shaketh, it wauereth, and is like to falle.*

Institution. Cap.
16. 3.

If this be so dangerous a Doctrine, as you telle vs, why then are the Ancient Catholique Fathers suffered to holde, and mainteine the same? Dionysius, whom you so often calle S. Paules Scholar, writteth thus, *Nos imaginibus sensibilibus, quantum fieri potest, ad Diuinas adducimur Contemplationes: Wee, as much as maie be, by Sensible Images, or Sacramentes, are brought vnto Diuine Contemplations.*

Ecclesiast. Hie-
rarch. Cap. 1.

In Question.
Vec. Testament.

Like wise S. Augustine saith, *Sacramenta propter Carnales Visibilia instituta sunt: vt ab illis, quę oculis cernuntur, ad illa, quę intelliguntur, Sacramentorum gradibus transferamur: Visible Sacramentes are ordeined for Carnal Menne: that by the steppes of Sacramentes wee maie be leade from the thinges, that wee see with eie, vnto the thinges, that wee vnderstande. So saith S. Cyprian, Fidei nostrę infirmitas Symboli argumento edocta est, &c. The weakenesse of our Faith is taught by the vnderstandinge of the Sacramente, &c. So S. Chrysostome, Si incorporei essemus, nuda, & incorporea nobis hæc ipsa daret. Nunc, quia Corporibus insertas habemus animas sub visibilibus spiritualia tradit: If wee were Bodilesse, God woulde geue vs these thinges bare, and Bodilesse. But for asmuche, as wee haue Soules fastened vnto our Bodies, therfore God geenth vs thinges Spiritual vnder thinges Visible. Againe he saith, Rectis & Fidelibus Scripturę non sunt Necessarię, dicente Apostolo, Lex iustis non est posita: To the Godly, and Faithful the Scriptures are not Necessarie: For so the Apostle saith, There is no Lawe provided for the Iuste. And againe, Oportuerat quidem nos nihil indigere auxilio Literarum, sed tam nudam in omnibus vitam exhibere, vt Librorum vice Gratia Spiritus vteremur: It behooued vs to haue no neede of the Scriptures: but in al thinges to shewe our Lines so pure, and cleane, that in steede of Bookes wee might vse the Grace of the Holy Ghoste.*

Cyprian De
Cena Domini.
Chrysost. ad po-
pul. Antiocheo.
Homil. 60.

Chrysost. in Mat-
thæ. Homil. 22.

Chrysost. in Mat-
thæ. Homil. 1.

Hieronym in
Prologo in La-
men. Hieremia.

In like manner S. Hierome saith, *Cum meruerimus esse cum Christo, & similes Angelis fuerimus, tunc Librorum Doctrina cessabit: When wee shal obtaine to be with Christe, and shalbe like vnto the Angelles, then the Doctrine of Bookes shal geue place.*

Nowe tel vs, M. Hardinge, muste wee hercof conclude, as you doe, that these Holy

Holy Fathers, S. Cyprian, S. Augustine, S. Hierome, S. Chrysostome, Helde false, and
perillous Doctrines, and with wicked temeritie (as you saie) would abandonne bothe Scriptures,
and Sacramentes, as thinges not Necessarye. **Certainely** for ful resolution herof, **M. Cal-**
uine him selfe saith thus, Facile patior, vt, quæ Christus nobis dedit, Salutis adiu-
menta, eorum vsus Necessarius dicatur: quando, scilicet, datur facultas. Quamquam
Semper admonendi sunt Fideles, non aliam esse cuiusuis Sacramenti Necessitatem,
quam Instrumentalis Causæ, cui nequaquam alliganda est Dei virtus. Vocem sanè
illam nemo pius est, qui non toto pectore exhorreat, Sacramenta res esse Superfluas:
I can wel suffer, that, what so euer heales of Saluation Christe hath geuen vs, the vse
thereof be counted Necessarye: I meane, When we maie haue oportunitie, and time to vse
them. Howe be it, thus muche the Faithful muste be warned, that the Necessitie of any Sa-
crament is none otherwise, but as of a Cause Instrumental: vnto which Cause wee maie not in
any wise binde the Power of God. But that the Sacramentes be thinges Superfluous, no
Godly man can abide to heare it.

Iohan. Caluins
in Antidoto ad
7. sessionem Cō-
cilij Tridentini.

Whereas you further charge M. Caluine, for saieinge, The Children of the
Faithful are borne Holy. **We shoulde rather herewith haue charged S. Paule.** For
thus he saith, Nunc Liberi vestri Sancti sunt: *Nowe are your Children Holy.* **We**
shoulde haue remembred, M. Hardinge, that these be S. Pauls wordes, and not
M. Caluines. His meanninge is, that the Childzen of the Faithful, notwithstanding
by Nature they be the Childzen of Anger, yet by Gods free Election they
be Pure, and Holy. This is S. Pauls vndoubted Doctrine: **Whiche notwithstanding**,
He neuer neither despised the Sacramentes of Christ, nor leadde the people (as you saie)
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1 Cor. 7.

Here at the laste, M. Hardinge, to returne, as he saith, to his Beies, firste be-
ginneeth with the spiteful wordes, and scorneful scoffes, and light Sprite of Sir Defender, whiche
(he saith) he learned in the Schoole of Sathan, and nowe lieth bounde in Sathans fetters.

To answer al such M. Hardinges vanities, it were but vaine. **Wise men**
will not greatly weigh these childlike Tragedies.

But he saith, The Priest holdeth a Consistorie, and is a Iudge over the Sinnes of the People.
But beinge a Iudge he cannot discern Sinnes, onlesse he knowe them. Neither can he knowe
them, but by Confession. Therefore (saith **M. Hardinge**) we tel them, that Confession of al
Deadly Sinnes is of the Institution of God: and not of Man. **Mary (saith he)** touchinge the man-
ner of Confession, secretly to the Prieste alone, it is most agreeable to Natural Reason, that secrete
Sinnes be Confessed secretly.

Here, I beseeche thee, good Christian Reader, note this one thing by the wale:
M. Hardinge, contrarie to common order, hath brought vs the Institution of God
without any manner worde of God. And thus (he saith) wee tel them: As if his bare
tellinge shoulde stande for proufe.

Verily, notwithstandinge Christe gaue his Apostles Power of Bindinge, &
Loosing, yet it appeareth not, that he spake any one worde of Secrete Confession.
And Gratian a famous Doctoure of that sibe doubteth not to saie, Latentia pec-
cata non probantur Necessario Sacerdoti Confitenda: *It is not proued, that Priue*
sinnes ought of Necessitie to be Confessed vnto the Prieste. And againe, Datur intelligi,
quod etiam, ore tacente. Veniam Consequi possumus: *Wee are geuen to vnderstande,*
that although wee vtter nothinge with our mouthes, yet wee maie obtaine pardonne, or
Absolution of our Sinnes. Therefore, notwithstandinge al this **M. Hardinges tel-**
linge, his owne Doctour Gratian telleth him, that Articulare Confession is not
Goddes Institution.

De Pœnit. dist. 1.
Quis aliquando,
De Pœnit dist. 1.
Conuertimini.

But wherefore speaketh M. Harding so precisely, & specially of Deadly Sinnes?
M. why maie not his Venial Sinnes comme likewise in the rekeninge as wel, as
others: In dede it is specially prouided in the late Chapter at Trident, that Little
Petite Sinnes neede not to be vttered in Confession. And Rob. Holcote saith,
De Venialibus Confiteri, magis est Supererogationis, quam Necessitatis: *To make*
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cratæ,

Council Triden-
Cap. 5. De Con-
fessione.
Rob. Holcot in
4. senten. Q. 4.

Institution. Cap.
18. 2.

Touching M. Caluine, it is greate wronge, vntreuly to repute so Reuerende a Father, and so Worthy an Ornamente of the Church of God. If you had ever knowne the order, of the Church of Geneva, and had sene foure thousande people, or moe, receiuinge the Holy Mysteries togeather at one Communion, ye coulde not without your greate shame, and wante of modestie, thus vntreuly haue published to the worlde, that by M. Caluines Doctrine, the Sacramentes of Christ are Superfluous. Certainely to leaue al, that he hath otherwise spoken of the Sacramentes in general, Of the Sacramente of Christes laste Supper, he writeth thus: Magnum Consolationis, ac suauitatis fructum ex hoc Sacramento colligere possunt pia anime: quod illic Testimonium habeant, Christum sic nobis adunatum esse, sic nos illi vicissim insertos, adeoque in vnum Corpus cum ipso coaluisse, vt quicquid ipsius est, nostrum vocare liceat: *The Godly mindes maye take greate fruite of pleasure, and Comforte of this Sacramente: for that therein they haue a witnesse, that Christe is so made one with vs, and wee so graffed into him, and are so growen bothe into one Bodie, that, what so euer is his, wee maie nowe calle it ours.*

But Caluine (you saie) writeth thus: The Supper is a token of remembrance, to lifte vp, or to healpe our infirmitie. For if otherwise we were mindeful y enough of Christes Deathe, this healpe were Superfluous.

M. Hardinge, howe farre malice maie breare a man? Because M. Caluine saith, *Wee are weake, and haue neede of outwarde Sacramentes, so quicken the dulnesse of our Senses,* saith he therfore, That the Sacramentes be Superfluous? If he had likewise saide, *Our bodie be weake, and haue neede to be refreshed with Meate, and Drinke,* would you geather thereof, that Meate, and Drinke are Superfluous? Nay contrarie wise he concludeth, *Wee haue neede of Sacramentes: Therefore Sacramentes be needeful: And the greater our weakenesse is, the moze neede haue wee of suche remedies.* His wordes emongst many others of like sense be theise:

Institution. Cap.
16. 3.

Sic est exigua nostra Fides, vt nisi vndique fulciatur, atque omnibus modis sustentetur, statim concutitur, fluctuet, vacillet: *So smal is our Faith, that onlesse it be borne vp of euery side, and by al meanes be mainteined, it shaketh, it wauereth, and is like to falle.*

If this be so dangerous a Doctrine, as you telle vs, why then are the Ancient Catholique Fathers suffered to holde, and mainteine the same? Dionysius, whom you so often calle S. Paules Scholar, writeth thus, Nos imaginibus sensibilibus, quantum fieri potest, ad Diuinas adducimur Contemplationes: *Wee, as much as maie be, by Sensible Images, or Sacramentes, are brought vnto Diuine Contemplations.*

Ecclesiast. Hier.
arch. Cap. 1.

In Question.
Vet. Testament.

Like wise S. Augustine saith, Sacramenta propter Carnales Visibilia instituta sunt: vt ab illis, quæ oculis cernuntur, ad illa, quæ intelliguntur, Sacramentorum gradibus transferamur: *Visible Sacramentes are ordeined for Carnal Menne: that by the steppes of Sacramentes wee maie be leade from the thinges, that wee see with eie, vnto the thinges, that wee vnderstande.* So saith S. Cyprian, Fidei nostræ infirmitas Symboli argumento edocta est, &c. *The weakenesse of our Faith is taught by the vnderstandinge of the Sacramente, &c.* So S. Chrysostome, Si incorporei essemus, nuda, & incorporea nobis hæc ipsa daret. Nunc, quia Corporibus insertas habemus animas sub visibilibus spiritualia tradit: *If wee were Bodilesse, God woulde geue vs these thinges bare, and Bodilesse. But for asmuche, as wee haue Soules fastened vnto our Bodies, therefore God geneth vs thinges Spiritual vnder thinges Visible.* Againe he saith, Rectis & Fidelibus Scripturæ non sunt Necessariæ, dicente Apostolo, Lex iustis non est posita: *To the Godly, and Faithful the Scriptures are not Necessarie: For so the Apostle saith, There is no Lawe provided for the Iuste.* And againe, Oportuerat quidem nos nihil indigere auxilio Literarum, sed tam nudam in omnibus vitam exhibere, vt Librorum vice Gratia Spiritus vteremur: *It behooued vs to haue no neede of the Scriptures: but in al thinges to shewe our Lines so pure, and cleane, that in steede of Bookes wee might vse the Grace of the Holy Ghoste.*

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De Pœnit. dist. 11. Quis aliquando, De Pœnit dist. 7. Conuertimini.

But wherefore speaketh M. Harding so precisely, & specially of Deadly Sinnes? Or, why maie not his Venial Sinnes comme likewise in the rekeninge as wel, as others: In dede it is specially prouided in the late Chapter at Trident, that Little Petite Sinnes neede not to be vttered in Confession. And Rob. Holcote saith, De Venialibus Confiteri, magis est Supererogationis, quam Necessitatis: To make Confession of Venial Sinnes, is more of Deuotion, then of Necessitie. And Thomas of Aquine saith, Quidam probabiliter dicunt, quod per ingressum Ecclesiæ Confe- cratæ,

Concil. Trid. sess. 13. Cap. 5. De Con- fessione. Rob. Holcot in 4. senten. Q. 4. 4.

4. Senten. Q. 11. 83
Artic. 3.
Extra. De Peni-
ten. c. Remiss.
Conati venialiq;
in Glossa.

crata, homo consequitur Remissionem peccatorum Venialium: Somme saie, and that not without good reason, that a man maie obtaine Remission of his Venial Sinnes, onely by entringe into a Church, that is Consecrate. And it is pourposely noted in the Glose vpon the Decretales, Venialia tolluntur, vel per Orationem Dominicam, vel per Aquam Benedictam: Venial Sinnes maie be removed, either by a Pater noster, or by Holy Water. And therfore perhappes M. Hardinge wil saie, accozdinge to the iudgemente of these, and others his owne Doctoures, that his Litle Pretie Venial Sinnes ought not of dewtie to be rekened in Confession: but maie otherwise be remitted, and haue no neede of Christes Bloude. This is a shoyter waie to Heauen, then either Christe, or his Apostles euer taught vs.

Beda in 3. Cap.
Iacobi. Citatur
a Magistro. 4.
Senten. Dist. 17.

Howe be it, al this errour sameth firste to haue growen of mistakinge thesse wordes of Beda: Coequalibus quotidiana, & Leuia: grauiora vero Sacerdoti Paudamus: Let vs open our smal, and dailely Sinnes vnto our filowes: and our greates Sinnes vnto the Priestre.

Chrys. Hom. De
Poenit. Homil. 9.

For the reste, M. Hardinges Resolution maie stande with god sauoure. For seinge his Auricular Confession can holde no better by Diuinitie, that it maie same to holde by somewhat, he did wel, to saie, It holdeth wel by Natural Reason.

M. Hardinge saithe, The Priestre can be no Iudge without particular knowledge of euery Sinne: Nor can he know without hearing: Nor can he heare without Confession. For answaere hereto, Chrysostome saithe, as he is befoze alleged: Medicinæ locus hic est, non Iudicii: Non Poenas, sed Peccatorum Remissionem tribuens: Deo Soli dic Peccatum tuum: Here is a place of Medicine, and not of Iudgement: rendringe not pounishment, but Remission of Sinnes: Open thine offences to God onely.

4. Senten. Dist. 19
Postquam.

But, if the Priestre can be no Iudge without knowledge, then doubtlesse, M. Hardinge, your Priestres, for the moze parte, can be no Iudges at al. For your owne Peter Lombarde saith, Scientiam discernendi Omnes Sacerdotes non habent: Al Priestres haue not knowledge to discern bitweene sinne, and sinne. And many of them be utterly ignozant, and knowe nothinge.

1. Cor. 2.
3. Reg. 8.
Roman 8.
August. Confes-
sion. Lib. 10. Ca. 3

Notwithstandinge, be the Priestres neuer so wise, or wel learned, yet how is he hable to enter into the brest of man, and to knowe the Secrete of the harte? S. Paule saith, What man knoweth, what is in man, but the sprite of man, that is within him? Salomon saithe, God Onely knoweth the thoughtes of menne. S. Paule saithe, God Onely searcheth the Harte, and Reines. And S. Augustine pourposely speakinge hereof, as it is saide befoze, saithe thus, Vnde sciunt, cum à me ipso de me ipso audiunt, an verum dicam? Howe knowe they, when they heare mee speake of my selfe, whether I saie Truthe, or no? Therfore the Priestre iudginge that, that he cannot knowe, muste needes wander vncertainely, and be a very doubtful Iudge.

Neuerthelesse, admittinge the Priest to be a Iudge, yet, if it maie be proued, either, that he maie be a Iudge ouer the sinnes of the people, without Particular knowledge of the same: or, that he maie comme to certaine, and particular knowledge thereof without any manner Auricular Confession, then, I truste, this whole mater wil sone be answered.

Roma. 1.
Heb. 4.
μετ' ἡμῶς ἐνέω
μεν ὡς, καὶ
ἐννοῶν κατ-
άλας.
August. De sanc-
tis. Homil. 17.
Tertullian. De
Pudicitia.
Actor. 2.

Firste therfore I saie, that a Priestre hauinge Authozitie to pronounce the Word of God, is thereby a Iudge ouer Sinne. For the Word, that he speaketh, Is the Power of God vnto Salvation: and a Twoedged swerde, hable to sunder the Soule, and the Sprite, and the marie from the Bones: and is hable to Iudge, (for so S. Paule saithe) the thoughtes, and cogitations of the Harte. And thus M. Hardinge him selfe graunteth, That a Priestre pronouncinge Goddes VVoordes, maie therewith bothe Binde and Loofe: What is, in this case, to do, the office of a Iudge. S. Augustine saithe, Clauis ea dicenda est, qua peccatorum dura referantur: That thinge ought to be called the Keie, wherewith the hardnesse of the harte is opened.

So saithe Tertullian, Ipse Clauem imbuat. Vides, quam? Viri Israelitæ, auribus mandate, quæ dico Iesum Nazarenum Virum à Deo nobis destinatum: He endewed the Keie. And know you, what Keie? This Keie, I meane: Te menne of Israel, marke, what I saie:

saie: Iesus of Nazareth, a man appointed vnto you from God. These wordes, saithe Tertullian, are the Beie. So saithe S. Augustine, Loquimur in auribus vestris. Vnde scimus, quid agatur in Cordibus vestris? Quod autem intus agitur, non a nobis, sed ab illo agitur. Prospexit ergo Deus, vt Soluat filios mortificatorum, Wee speake in your eares. But howe knowe we, what is wrought in your hartes? Howe be it, what so euer is wrought within you, it is wrought, not by vs, but by God. God therefore hath looked forth, to Loose the Children of them, that were appointed to Death. Thus is the Priest a Judge, and Bindeth, and Looseth, without any hearinge of Priuate Confessions.

Of the other side, I saie, that in open crimes, a Publike Penance, the Priest is likewise appointed to be a Judge. For notwithstandinge in the Primitive Church, either the whole people, or the Elders of the Congregation had Authority herein, yet the direction, and Iudgement rested euermore in the Priest. And in this sense S. Paule saithe vnto Timothee, Receiue no accusation againste an Elder, unless it be vnder twoo, or three witnesses. 1. Tim. 5.

And, notwithstandinge these Orders, for the greatest parte thereof, be nowe utterly out of vse, yet, I truste, it shal not be neither impertinente to the matter, nor vnpleasante vnto the Reader, to consider, howe the same were vsed in Olde times. Therefore, as it is Learnedly noted by Beatus Rhenanus, The Sinner, when he beganne to mislike him selfe, and to be penitente for his wicked life, for that he had offended God, and his Church, came firste vnto the Bishop, and Priests, as vnto the Mouthes of the Church, and opened vnto them the whole burthen of his harte. Afterwarde he was by them brought into the Congregation, and there made the same Confession Openly before his Brethren: and further was appointed to make Satisfaction by open Penance. Whiche Penance beinge dewly, & humbly donne, he was restored againe openly vnto the Church, by laieinge on of the handes of the Priests, and Elders.

Whereof S. Paule saithe vnto the Corinthians, If you haue foregeeu any thinge to any man, I haue likewise foregeuen it. For I mee selfe, what so euer I haue foregeuen, I haue foregeuen it for your sakes in the Personne of Christe. In this Limitation of Penance, lest any thinge shoulde passe vnauidedly, and out of Order, the Priest was appointed to be the Judge. S. Basile saithe, Modus Conuersionis debet esse conueniens illi, qui peccauit: The Order of Conuersion, or Open Penance, must be agreeable vnto him, that hath offended. And therefore S. Augustine saithe, Quia Plurimq; &c. For as mutche as for the moste part, the griefe of one mannes harte is unknowen vnto an other, neither commeth forth into the knowledge of others, either by wordes, or by other tokens, as beinge before him, vnto whom it is saide, My mourninge is not hidde from thee, therefore it is very wel, that by them, that haue the oversight of the Church, certaine times of Penance are appointed, that the Congregation maie be satisfied. Again he saithe, Hortor Prius Publica Pœnitentia satisfacere: & ita Sacerdotis Iudicio reconciliatum Communioni sociari: I Councel him, that firste he make Satisfaction by Open Penance: that beinge so reconciled, he maie afterwarde be restored vnto the Communion by the Iudgement, and Discretion of the Priest. Likewise saithe Cassiodorus, Rei expectant Communionis tempus, quod decreuit Episcopus: The Penient parties waite for the Communion time, appointed vnto them by the Bishop.

S. Ambrose demaunded of the Emperoure Theodosius, beinge then excommunicate, Quibus Medicamentis incurabilia vulnera tua, plagasq; curasti? By what Medicines haue you healed your woundes, and cuttes, that were incurable? The Emperoure answered, Tuum Opus est, & Docere, & Medicamenta temperare: Meum verò oblata suscipere: It is your parte, to instructe me, and to Minister Medicines: and it is my parte to receiue, that you Minister. And therefore Peter Lombard saithe, Etsi aliquis apud Deum sit solutus, non tamen in facie Ecclesiæ solutus habetur, nisi per Iudicium Sacerdotis: Although a man be assailed before God, yet is he not accounted assailed in the Face, or Sight of the Church, but by the Iudgement of the Priest.

But these, M. Hardinge, I doubt not, but ye maie see, that the Priest maie be a

Augustine. 12
Psal. 101

2 Cor. 2

Basile. Quæ. 288.
ὁμοίως τὸ ἄ-
μαρτάνοιτος.
Augu. in Enchi-
rid. ad Laurenti-
um, Cap. 65.
August. De Ec-
clesiast. Dogma-
tib. Cap. 35.
Cassiodor. Lib. 9
Cap. 53.

Cassiodor. Lib. 9
Cap. 30.

4 Senten. Dist. 18.
Non alicui.

Origen. in
ysaia. 37.

Tertullian. De
Poenitentia.

Hieronym. in
Matthe. Cap. 16.

4. Senten. Dist. 18.
Nec ideo.

be a Judge ouer Sinne, notwithstandinge he neuer heare Priuate Confessions, nor haue particulare knowledge of euery seuerall sinne.

This is that Confession, that the Holy Fathers haue so often spoken of. It was made, not secretly, or in a corner: but publicly, and openly, and in the sight of the Congregation. Hereof Origen saith, as it is reported before: Si quis sibi sit conscius, Procedat in Medium, & ipse sui accusator existat: If any man finde him selfe guilty, let him come forth into the middes of the Church, and let him be his owne accuser. Likewise Tertullian saith, Aduolui Presbyteris, & Aris Dei adgeniculari, & Omnibus Fratribus legationes deprecationis suae iniungere: To falle downe before the Priestes: To kneele before the Altar, or Communion Table: and to desire All the Brethren to pray for him.

Touchinge S. Hierome, M. Hardinge, ye late in his wordes as faithfully, as Ananias sometime late in his monie at the Apostles fete. He serue vs with a parcel, and holde backe the reste. It is true, that S. Hierome saith, It is the Priestes parte to discerne the diuersitie betweene sinne, and sinne, As in cases of Excommunication, and Publique offences. But wherefore coulde ye not espie: or rather, why woulde you so closely dissemble so many, and so plaine wordes goeing immediately before? For thus S. Hierome writeth of the Power of the Keyes, and of the vse of Confession: Istum locum Episcopi, & Presbyteri non intelligentes, aliquid sibi de Phariseorum assumunt Supercilio: vt vel damnent innocentes, vel soluere se noxios arbitrentur: cum apud Deum non sententia Sacerdotum, sed reorum vita quærat. This place the Bishoppes, and Priestes not vnderstandinge, take vnto them somme parte of the Proude lookes of the Phariseis: thinkinge them selues hable either to Condemne the innocente, or to Absolve the guiltie: Whereas in deede it is not the Absolution of the Priest, but the life of the Sinner, that is weighed before God. These wordes, M. Hardinge, woulde not thus haue benne dissembled, if ye had meante simple dealinge. S. Hierome saith plainly, That your Bishoppes, and Priestes vnderstande not the vse of the Keyes: That ye haue taken vpon you somme parte of the Proude lookes of the Phariseis: And, That it is not the Absolution of the Priest, but the Life of the partie, that is accepted before God.

In the ende, he concludeth thus, Alligat, vel soluit Episcopus, vel Presbyter, non eos, qui infontes sunt, vel noxij: Sed pro officio suo, cum Peccatorum audierit varietates, scit, qui ligandus sit, qui soluendus: The Bishop, or Prieste neither Bindeth the innocent, or Looseth the guiltie: but accordinge to his office, when he hath heard the diuersitie of Sinnes, (as in Publique offences) he knoweth, who ought to be Bounde, who ought to be loosed. In like sort writeth Peter Lombarde, Dominus tribuit Sacerdotibus potestatem Ligandi, & Soluendi: id est, ostendendi hominibus Ligatos, vel Solutos: God hath geuen to Priestes Power to Binde, and to Loose: that is to saie, to declare vnto menne, that the Penitentes be either Bounde, or Loosed.

Al this notwithstandinge, al be it M. Hardinge were hable to proue, that the Fathers had somewhere made mention of Confession in Secrete, yet shoulde not that greatly either further his purpose, or hinder ours. For, Abuses, and Errors remoued, and specially the Priestes beinge Learned, as we haue saide before, we mislike no manner Confession, whether it be Priuate, or Publique. For as we thinke it not vnlawful, to make open Confession before many, so we thinke it not vnlawful, Abuses alwaies excepted, to make the like Confession in Priuate, either before a fewe, or before one alone. And, as the Holy Fathers, vpon good considerations, were forced to remoue the vse of Open Confession, euen so we saie, that vpon like good Considerations Priuate Confession also may be remoued.

Onely this we saie, that Christe, when he sent his Disciples into the World, and gaue them Authoritie, to Binde, and to Loose, made no manner mention of any such Hearinge of Confessions, but onely bade them Go, and Preache the Gospel.

Hilarie,

Hilarie, Bernarde, and Hugo, as ye haue alleged them, saie to saie, That the Iudgemente of Man goeth before the Iudgemente of God. Other the like, as rather moze vehemente speeches ye might haue founde in Chrysostome: Cælum accipit Authoritatem Iudicandi à Terra. Iudex sedet in Terris: Dominus sequitur Seruum: Heauen taketh Authoritie of Iudgemente from the Earthe. In Earthe sitteth the Judge: The Lorde foloweth the Seruant. These, and sutch other the like extraordinary speeches, with good Construction, may be comfortable to the afflicted minde. But as one saide sommetime, they must be receiued with a Graine of Salte: For otherwise of them selues they be vsuall. For S. Hierome saith, as I haue alleged before, Apud Deum, non sententia Sacerdotis, sed reorum vita quaritur: It is not the Sentence, or Absolution of the Priest, but the life of the Penitente, that is accepted before God. And againe, Tunc vera est sententia Præsidentis, quando Aeterni sequitur sententiam Iudicis: Then the Iudgement of the President, or Priest is true, (not when it goeth before, but) when it foloweth the Iudgemente of the Euerlasting Judge. And Gratian him selfe saith, Non Sacerdotali Iudicio, sed largitate Diuinæ Graciæ Peccator emundatur: The Sinner is made Cleane, not by Iudgemente of the Priest, but by the abundance of the Heauenly Grace.

But Nazianzene, as he is here alleged, saide vnto the Emperoure, Quis nostra es: Thou art our Sheepe. No manuelle. He meant, that the Emperour was One of the flocke, and folde of Christe. So S. Ambrose saide sometime vnto the Emperour Valentinian, Quid honorificentius, quam vt Ecclesiæ Filius dicatur Imperator? Imperator enim bonus intra Ecclesiam, non supra Ecclesiam est: What thinge is there more honourable, then for the Emperoure to be called a Childe of the Church? For a good Emperour is Within the Church: but not Abooue the Church. S. Chrysostome saith, Deus ipse subiecit Caput Principis manui Sacerdotis: God him selfe hath set the Heade of the Prince vnder the Hande of the Priest. For, as touchinge faith, and the Obedience of the Gospel, the Highest Prince is but a Subject. Al this proueth wel the Authoritie, and Dignitie of Goddes Worde: but it maketh nothing for Confession.

To conclude, M. Hardinge saith, It hath benne perswaded, that the recitinge, and rehearsal of al sinnes before the Priest, is necessarie to Saluation: and that a General Confession is in no wise sufficient. And againe he saith, True Faith acknowledge, that Confession is to be made of al sinnes, as Commaunded by Christe and his Apostles: Commended vnto vs by the Fathers of the Primitiue Church, and by al Learned Doctours, and General vse of the whole Church.

Good Reader, Thou wouldest thinke, that amongst so many great Wordes, there were somme Truthe: and that M. Hardinge of his modestie, and for his Credit sake, woulde not speake so boldly without somme good ground. But, I beseeche thee, Consider these fewe: and thereby Judge indifferently of the reste.

Chrysostome saith, Non dico, vt Confitearis Conferuo tuo peccata tua Dico Deo, qui curet ea: I wil thee not to Confesse thy Sinnes vnto the Priest, that is thy fellow seruante. Confesse them vnto God, that maie heale them. Againe, Cogitatione tua fiat delictorum exquisitio: Sine teste sit hoc Iudicium: Solus Deus te Confitentem videat: Examine thy Sinnes in thy harte within thee. Let this Iudgement be without witnesse: Let God onely see thee makinge thy Confession. Beatus Rhenanus, a man of greates readinge, and singular Iudgement, herof writeth thus: Tertullianus de Clauicularia ista Confessione admissorum nihil loquitur. Neque eam vsquam olim Præceptam legimus: Tertullian of this Priue Confession of Sinnes saith nothinge. Neither doe we reade, that the same Kinde of Priue Confession in Olde times was euer Commaunded.

M. Hardinge saith, It was Commaunded: Rhenanus saith, It was not Commaunded. If Rhenanus wordes be true, as they be in deede, then are M. Hardinges wordes moste vntrue. Likewise it is noted in the very Glose vpon M. Hardinges owne Decrees: Fortè tunc (tempore Ambrosij) non erat facta Institutio Confessionis, quæ modò est: Perhaps then (in the time of S. Ambrose, whiche was foure hundred yeres after Christe) the manner of Confession, that nowe is used, was not appointed.

And Gratian saith, Antequam Sacerdoti Ora nostra ostendamus, id est, Peccata nostra

Chrysostom in
Efas. Homil. 5.

Hieronym. in
Matthe. Cap. 16.

II Quæst. 3.
Tunc vera.

De Pœnit. dist. 2.
Conuertimini.

Ambros. ad Valentinian. Epist. 32.

Chrysostom. De
Verbis Efas.
Homil. 5.

Chrysostom in
Psal. 50. Homil. 2.

Chrysostom. in
Homil. De Pœnitent.

Confessione.

Beatus Rhenan. in
Argum. Libell.

Tertull. De Pœnitentia.

De Pœnit. dist. 1.
Petrus. In Gloss.

De Pœnit. dist. 2.
Conuertimini.

nostra Confiteamur, à Lepra Peccati mundamur: Before wee open our mouth vnto the Priest, that is to saie, before we make Confession of our Sinnes, the Leprosie of our Sinnes is made cleane. Theodorus saith, Quidam Deo solummodo confiteri debere peccata dicunt, vt Græci: Somme saie, wee ought to Confesse our Sinnes onely vnto God, as doo the Gracians. Peter Lombarde the Chief Founder of M. Hardinges Diuinitie, saith thus: Sanè dici potest, quòd sine Confessione Oris, & solutione Poenæ exterioris, Peccata delentur per Contritionem, & humilitatem Cordis: Wee maie safely say, that without Confession of the Mouth, and Absolution of the outward paine, Sinnes be foregeuen by the Contrition, and humilitie of the Harte.

Whicly, Gratian hauinge thorowly debated the mater of bothe sides, that is to saie, bothe for Confession, and against Confession, in the ende concludeth thus, as it is saide before: Cui harum sententiarum potius adhærendum sit, Lectoris Iudicio referuatur. Vtræq; enim sententia fautores habet Sapientes, & Religiosos Viros: Whether of these saieinges it is beste to folowe, it is leaste to the Judgemente of the Reader: For either Saieinge is mainteined, and fauoured, bothe by wise, and by Godly Menne. And, whereas M. Hardinge saith, Confession of al Sinnes is Commaunded by Christe, and his Apostles, his owne Glose vpon his owne Decrees openly reproceth his erreure, and teacheth him the contrarie. The wordes be these: Melius dicitur, Confessionem institutam fuisse à quadam Vniuersalis Ecclesiæ Traditionem, potius quam ex Noui, vel Veteris Testamenti Autoritate: It is better saide, that Confession was appointed by somme Tradition of the Vniuersal Church, then by any Authoritie, or Commaundement of the Newe, or Olde Testament.

Nowe good Christian Reader, I beseeche thee, examine alittle the Truthe of M. Hardinges tale. Firste he saith, The Reciting, and Rehearsal of al Sinnes before the Priest, is Necessarie to Saluation: Chrysostome answereth, Let God Onely heare thy Confession. There is one Untrueth. M. Hardinge saith, General Confession is not sufficient: Peter Lombarde answereth, Sine Confessione Oris, &c. VVithout any Confession made by Mouth our Sinnes maie be foregeuen. There are two Untruthes.

M. Hardinge saith, Confession of al Sinnes is commaunded by Christe, and his Apostles: His owne Glose saith, It is Onely a Tradition of the Church, commaunded neither in the Olde Testamente, nor in the Newe. There are three Untruthes. M. Hardinge saith, It was commended vnto vs by the * Doctours, and Fathers of the * Primitiue Church: Rhenanus saith, VVee reade not, that this kinde of Priue Confession, in the Olde times was euer Commaunded: And his owne Glose saith, In the time of S. Ambrose (whiche was foure hundred yeres after Christe) perhappes it was not used. There are foure, and five Untruthes. M. Hardinge saith, It hath euer benne allowed by al the Learned Doctours: His owne Gratian answereth him, The Contrarie hath benne mainteined, and fauoured bothe by VVise, and by Godly Fathers. There are sixe Untruthes.

To be shorte, M. Hardinge saith: It hath benne Commended vnto vs by the General vse of the whole Church: Theodorus answereth him, The whole Church of Grecia vseth it not. There are seven apparence, and greate Untruthes, disclosed by M. Hardinges owne Doctours. He could not haue compassed so mutche Untrueth, in so narrowe roome, without somme studie.

Erasmus a man of greate Judgemente saith thus. Apparet tempore Hieronymi nondum Institutam fuisse Secretam admissorum Confessionem: quam postea Ecclesia salubriter instituit: si modò rectè vtantur ea & Sacerdotes, & Laici. Verum in hoc labuntur Theologi quidam parùm attenti, quòd, quæ Veteres scribunt de huiusmodi Publica, & Generali Confessione, ea trahunt ad hanc Occultam, & longè diuersi generis: It appeareth, that in the time of S. Hierome (whiche was foure hundred yeres after Christe) Secrete Confession of Sinnes was not yet ordeined: Whiche notwithstandinge was afterwarde wholesomely, and profitablie appointed by the Church, so that it be wel used, as wel by the Priestes, as by the People. But herein certaine Diuines, not consideringe aduisedly, what they saie, are mutche deceived: for what so euer the Ancient Fathers

Write of General, and Open Confession, they wreaſte, and drawe the ſime to this Priuie, and Secrete kinde, whiche is farre of an other ſorte.

Here *M. Hardinge*, *Eraſmus* telleth you, ye are ſoluly deceiued: and ſheweth you alſo the cauſe of your erreure: ſoꝝ that, as he ſaith, *Ye conſider not aduiſedly, what ye either reade, or write: but where ſo euer ye heare this woordes Confession, yee imagine ſtreight waie, it muſte needes be your owne Auriculare Confession, and can be none other.*

Laſte of al, ye graunt, The expreſſe Terme of Auriculare, or Secrete Confession is ſeldome mentioned in the Ancient Fathers. Here wanteth, *M. Hardinge*, ſomme parte of your ſimplicite. If ye woulde haue your Reader to beleue you, ye ſhoulde haue alleged certaine of the Aunciente Fathers, One at the leaſte, if ye coulde haue founde ſo many, that had at any time vſed the expreſſe terme of Auriculare, oꝝ Secrete Confession. Otherwiſe it had benne the better, and plainer waie, to haue Confessed expreſſely, that the ſame expreſſe terme is neuer vſed in any one of al the Ancient Fathers. Wolve be it, if Auriculare, oꝝ Secrete Confession had then benne vſed, it coulde neuer ſo longe haue lackte a name.

The Apologie, Cap. 7. Diuiſion. 3.

Wee ſaie, that the *Prieſt* in deede is a Judge in this Caſe: but yet hathe no manner of Righte to chalenge an Authoritie, oꝝ Power, as ſaith the *Ambroſe*.

M. Hardinge.

VWhereas ye make preachinge of the Goſpel to be the Keies, howe cal ye the Prieſte Iudge in this caſe? Preache ye neuer ſo mutche, the conſcience of man beinge ſo ſecrete a thinge as it is, how can ye iudge, who inwardly and throughly repenteth, and who repenteth not? And though one repent, and be fory, and haue remorse of his former life, though he looke vnto the light of the Goſpel, as ye ſaie, and beleue in Chriſte, what then? howe can ye iudge of ſuche a Perſonne? * Doo ye knowe his harte by lookinge in his face?

The Prieſte dewly vſinge the Keie of knowledge and diſcretion, doothe the office of a Judge, and as he ſeeeth cauſe, either Loofeth or Bindeth. As touchinge the Prieſtes Authoritie, or Power, whiche to chalenge he hathe no right, ſoꝝ your Interpreter maketh you to ſpeake, and impute it to *S. Ambroſe*: we denie, that *S. Ambroſe* ſaith *euen very ſo. But as we may gather of his woordes, as he meaneth that a Prieſte exerciſeth not the right of any his owne proper power in remittinge ſinnes: ſo in the very place by you alleaged, he ſaith the contrarie to your Doctrin. For the Right of Loofinge and bindinge (ſaith he) is graunted to Prieſtes onely, and therefore the Church chalengeth it rightly, whiche hathe true Prieſtes. Lo he vſeth the woorde of chalenge. Againe in the ſame place he auoucheth, that he whiche receiueh the Holy Ghoſte, (whom Prieſtes receiue, when they be Conſecrated in the Sacrament of Order) receiue alſo Power to Loofe and Binde Sinnes. For proufe thereof he alleaged the Scripture: Take ye the Holy Ghoſte, whoſe ſinnes ye remitte, they are remitted: and whoſe ſinnes ye reſeigne, they are reſeigned. And if you, Defender, were accuſtomed to make your humble Confession, and ſo to be aſſoiled, you ſhoulde heare ſome Ghoſtly Fathers ſaie to you, after certaine other woordes, *Auctoritate mihi commiſſa ego te Abſoluo, &c.*

The Biſhop of Sarisburie.

In what ſenſe the Prieſte without hearinge Confessions maie be a Judge, wee haue ſufficiently ſaide befoze. Neither knowe I, what fantaſie *M. Hardinge* can haue in ſo often rehearsal of one thinge. With what woordes, oꝝ colour of Commiſſion, *M. Hardinge* can furniſhe out his Authoritie, it ſoꝝceth not greatly. Verily without ſomme ſhewe, oꝝ countenance, his credite woulde not holde. In deede, *Hugo*, and *Bernarde* ſaie, *The Iudgement of God ſolloweth the Iudgement of man.* And *Pope Iulius* ſaith, *Habet Sacroſancta Romana Eccleſia Poſteſtatem, ſingulari ſibi Priuilegio Conceſſam, Aperire, & Claudere ianuas Regni Coeleſtis, quibus voluerit: The Holy Church of Rome hathe Power graunted vnto her by Singular Priuilege, to Open, and to Shutte the gates of the Kingdome of Heauen, to whome ſhee liſted.* And *Cardinal Cuſanus* ſaith, *Hæc Ligandi, & Soluendi Poſteſtas, non minor eſt in Eccleſia, quam in Chriſto: This Power of Bindinge, and Loofinge is no leſſe in the Church, then it is in Chriſte.*

But it is no greate wiſedome to geue ouer mutche credite vnto them, that ſo often haue deceiued vs. If their Authoritie be ſo greate, as they make it, let

¶ ¶

them

* And doo ye knowe his hart by tootinge in his care?

* Vntruſte. For the woordes be theſe, *Nullius poteſtatis iura exercet.*

*Concil. Tom. 1.
De Primatu.
Rom. Eccleſie.*

*Nicol. Cuſanus,
Ad Bohemos
Epiſt. 2.*

De Pœnit. Dist. 1
Verbum Dei.

Ambros. De Noë
Arca, Ca. 13.
Esaie. 4.

August. De scas
lis Paradisi.

Ambros. De Pœ
nitent. Li. 2. Ca. 7

Ambros. Lib. 9.
Epist. 76.

2. Corinth. 5.
Tertullian. De
Baptismo.
August. in Io-
han. Tract. 5.
Luke. 10.
Εὐαγγ. καὶ
ἀποκ. 1.

Hosius in Cons
fessione Petricas
nien. Cap. 51.

Hieronym. in
Matthæ. Cap. 16.
August. De Fide
et Operibus.
Cap. 14.
Richard. De San-
cto Victore, De
Potestate. Ligan.
Solien. Par. 1
Cap. 24.

them thewe forthe the wordes of their Commission.

The lateinge of S. Ambrose is cleare, and plaine: Verbum Dei dimittit Pecca-
ta. Sacerdos est Iudex. Sacerdos quidem officium suum exhibet: Sed nullius potesta-
tis iura exercet: The Woordes of God foregeeneth Sinnes. The Priest is the Judge. The Priest
executeth his office: But he exerciseth the right of no Power. And to this ende in an
other place he allegeth the wordes of the Prophete Esaie, spoken in the person of
God, Ego sum, ego sum, qui deleo iniquitates tuas: I am he, I am he, that put awaie thine
iniquities.

And, to late moze weight to S. Ambroses wordes, S. Augustine saith in like
sense, Officium Baptizandi Dominus concessit multis: Potestatem verò, & Autho-
ritatem in Baptismo remittendi peccata, sibi Soli reservauit: Our Lorde hath graunted
the office of Baptizinge vnto many: but the Power, and Authoritie in Baptisme to foregeene
Sinnes, he hath reserved Onely to him selfe. So saith S. Ambrose, Nostrum est onera
remittere: Illius est resuscitare: Illius est educere de Sepulchro: It is our parte, to remoue
the stone from the graue (by Preachinge, by Counsel, and by Exhortation): But it is the
Lordes woorkes to raise up the dead: It is the Lordes woorkes, to bringe him from the Pitte.

Likewise againe he saith, Neq. Legatus, neq. Nuntius, sed ipse Dominus saluum
fecit populum suum. Solus remanet: quia non potest hoc cuiquam hominum cum
Christo esse commune, vt peccata condonet. Solius hoc munus est Christi, qui tulit
peccata mundi: It is not the Embassadoure: It is not the Messenger, but the Lorde him
selfe, that hath saued his people. The Lorde remaineth alone. For noman can be partne-
ner with God in foregeeuing of Sinnes. This is Christes Onely office, that hath taken
awaie the Sinnes of the Worlde.

And yet is not therefore the Priestes office boide of Power. He hath Power,
and Commission to open the Will of God, and, as S. Paule saith, To speake vnto the
people, euen as in the Person of Christe. So Tertullian saith, Dandi Baptismi ius ha-
bet Summus Sacerdos, id est, Episcopus: The Chiefe Priest, that is to saie, the Bishop hath
Right, and Power to geene Baptisme. But S. Augustine saith, Ministerium dedit ser-
uis: Potestatem sibi retinuit: God gaue the Ministerie (of Remission of Sinnes) vnto his
Seruauntes: But the Power thereof he retained to him selfe. So, when Christe sent
out his Disciples to Preache the Gospel, he gaue them Authoritie, and Power,
as it is writen in S. Luke.

If M. Hardinge wil saie, There is no Power, or Authoritie in the Reading,
or Publishinge of Goddes Wordes, his owne Doctor Hosius wil tel him, that,
when the Bishop Ordereth a Reader, euen after the manner of the Church of
Rome, He saith vnto him, Habe Potestatem legendi Epistolas in Ecclesia Sancta
Dei, tam pro viujs, quam pro defunctis: Haue thou Power to Reade the Epistles in the
Holy Church of God, as wel for the Quicke, as for the Deade.

In dede this is a very special Power, sutch as, I trowe, Christ and his Apo-
stles neuer taught vs. Neither woulde I haue noted it in this place, sauinge that
Hosius, the profoundest Doctour of that side, thought it a mater worthe the no-
tinge. Sutch Power therefore belongeth to Priestes, and Ministers in the
Church of God. But the Power of Geuinge Remission of Sinne, belongeth to
God alone, and to none other. If any man wil presume further, S. Hierome
saith, as it is alleged before, He hath put on the proude lookes of the Phariseis: And
saith further, that sutch Priestes, and Bishoppes vnderstande not the Wordes
of Christe. For, saith he, It is not the Judgemente, or Absolution of the Priest, but the
Life of the Penitente, that is regarded before God. And therefore S. Augustine saith,
Inde nata sunt Schismata, cum homines dicunt, Nos Sanctificamus immundos: Nos
Iustificamus impios: nos petimus: nos impetramus: Hereof growe Schismes, and Diui-
sions in the Church, when menne saie, wee Sanctifie the vncleane: wee Justifie the wicked: wee
praise: wee obtaine.

Howe be it, here commeth in Richardus de Sancto Victore, God wote, with a
ful colde distinction, bitwene these two wordes, Dimittere, and Remittere. For
thus

thus he saith, Christus potuit Dimittere Peccata: Nos vero non possumus Dimittere Peccata, sed tantum Remittere.

Peter Lombarde saith mutche better: Christus Sacerdotibus tribuit potestatem Ligandi, & Soluendi, id est, ostendendi hominibus Ligatos, vel Solutos: Christus hathe geuen Power vnto Priestes to Binde, and to Loose: that is to saie, to declare vnto menne, whoe be Bounde, whoe be Loosed.

4. Senten. Dist. 18
Nec idea

So saith Bonauentura of the Priestes vnder the Lawe of Moyse: Mundare dicebantur, quia mundatum ostendebant: They were saide to cleanse the Leprosie, because they shewed, who was cleansed. So saith S. Augustine, Nec voluntas Sacerdotis obesse vel prodesse potest, sed Meritum Benedictionem Poscentis: The wil of the Prieste can neither further, nor hinder: But the Merite of him, that desireth Absolution.

Bonauent. 4. Ser-
tent. Dist. 1.

In Proemio.
Liqu. 1. Dist. 1. 2.

Thus therefore is the meaning of S. Ambrose, The Priest is a Judge to discern betwene sinne, and sinne, as wel Priuate, as Publique. But Right, Power, or Authoritie to foregeue sinnes, he hathe none.

De Pœnit. dist. 1.
Verbum Det.

The Apologie, Cap. 7. Diuision. 4.

And therefore our Sauour I. Ius Christe, to reproue the Negligence of the Scribes, and Phariseis in teachinge, did with these woordes rebuke them, sairinge: Voe be vnto you Scribes, and Phariseis, vvhich haue taken awaie the Keies of knowlledge, and haue shutte vp the Kingdome of Heauen before menne. Seeinge then the Keie wherby the waie, and entrie to the Kingdome of God is opened vnto vs, is the woorde of the Gospel, and the Expoundinge of the Lawe, & Scriptures, we saie plainely, where the same woorde is not, there is not the Keie.

The Key wherby
the Kingdom is
opened.

M. Hardinge.

The know-
ledge of
the Scrip-
ture is a
key.

By this wee are induced to graunte, that the knowledge of the Scripture is a Keie, whereby the gate to the Truth is opened, the vse wherof consisteth in expounding of the Lawe, and Prophetes, as they shewe Christ. But we say, this not to be the special Keies, which Christ gaue to the Church, but one Keie alone. And so Christ calleth it, where he rebuked the Scribes and Phariseis. Though you haue put it otherwise then the Gospel hath, in the Plural number. And this Keie is common to the Lawe, and to the Gospel. But the Keies, which we speake of, are an other thing. By the name of these Keies, we vnderstande the whole Spiritual Power, whiche Christe firste promised to Peter, and afterwarde gaue to the Apostles, and from them is transferred to al Bishoppes and Priestes. By whiche Power, Priestes teache the Gospel, Consecrate the Body and Bloude of Christ, and Minister the Sacramentes, through Auctoritie of the VVoorde Absolue Penitentes, and excommunicate Publike ad hainous sinners. The Keie that you confusely speake of, naminge it to be the VVoorde of the Gospel, and Expoundinge of the Lawe, and Scriptures, is one parte perteing to this spiritual Power: it is not the whole Power. And where this VVoorde is not, that is to saie, where the Scriptures be not taught, and the Gospel preached, there is not the Keie saie ye: there is not the exercise of that Keie, saie we. Yet there is this Spiritual Power, that is to witte, there be the Keies. Ye we saie that a simple Priest * though he haue no great learninge, yet hath he the Keies, though he might doo better, and more worthely vse them, hauinge learninge and knowledge.

* Vnto the. The
Keie of knowe-
ledge, without
knowledge.

The Bishop of Sarisburie.

M. Hardinge mutche and often complaineth of the Confusion of the Keies: for that we appointe not distinctly, as he saith, eche Keie to his seuerall office. Marke therefore, I beseeche thee, Gentle Reader, how distinctly, and plainely M. Hardinge him selfe intercateth of the same.

First, of the two Keies, that Christe hath deliuered vs in the Gospel, he hath made a greate many of Keies: The Keie of knowledge: The Keie of Order: The Keie of Power: The Keie of Discretion: The Keie of Sacramentes: And, for as mutche, as Sacramentes by his Doctrine be Seuen in number, there must also be of this sorte Seuen other seuerall Keies. And yet ouer, and besides al these Keies, bringe so many, the Pope hathe also One special Maister Keie. Afterwarde by a sleighte, and by nimblinesse of his fingers, he conueigeth al this heape of Keies

into

Luke. 22.
4. Senten. Dist. 19
Postquam.
Alexand. De
Hales. Par. 4.
Quest. 79.

into two Onely Keies: whereof the One he calleth the Keie of knowledge, & the other the Keie of Power: Whiche two Keies notwithstandinge, in the ende, are suddainely consumed bothe into One onely Keie. For whereas the Keie of knowledge is lost, there, by M. Hardinges Judgement, Power onely remaineth without knowledge: And that Keie alone dischargeth al offices, and is utterly al in al.

This Keie of Power without knowledge, muste needs be the Keie of Ignorance: Or, as they them selues haue vsed to cal it, Clavis Errans, *The Keie of Errour*. Of whiche Keie vndoubtedly Christe saide sommetime, Hoc est tempus vestrum, & Potestas Tenebrarum: *This is your time, and the Power of Darkenesse*. Peter Lombarde him selfe saithe, *Many Priestes be Ignorant, and haue not the Keie of knowledge*: Alexander of Hales saithe, *Scientia non est Clavis: Knowledge is no Keie at al*.

Yet M. Hardinge answereth vs, that the simple Ignorant Priest, that knoweth nothinge, hath not onely One Keie, but bothe Keies (for so he calleth them in the Plural number) that is to saie, as wel the Keie of knowledge, as the Keie of Power. And thus haue they forged a Keie of knowledge without knowledge: and with the same Keie they expounde, & open the Scriptures: they Minister the Sacraments: they Binde: they Lose: and bzeake vp a bywaie into the Kingedome of Heauen. Yet muste wee beleue, that they speake simplic, and plainely of themselves, and without confusion.

The Apologie, Cap. 7. Division. 5.

And, seeinge one maner of Wooorde is geuen to al, and one onely Keie belongeth to al, we saie, there is but one onely Power of al Ministers, as concerninge Openinge, and Shuttinge. And, as touching the Bishop of Rome, for al that his flatteringe Parasites singe these wooordes in his eares, To thee vvil I geue the Keies of the Kingedome of Heauen, (as though these Keies were fitte for him alone, & for no body els) excepte he goe so to wooorde, as Mennes Consciences maie be made pliaunte, and be subdued to the wooorde of God, we denie, that he doothe either Open, or Shutte, or hath the Keies at al.

And although he taught, and instructed the People (as woulde God he might once truely doo, and perswade him selfe, it were at the leaste any peece of his deuotie) yet wee thinke his Keie to be neuer a whitte better, or of greater force, then other mennes. For who hath seuered him from the reste? Who hath taught him moze conningely to Open, or better to Absolue, then his bzetherne?

M. Hardinge.

Your grounde being false, what ye build thereon sone faileth. The whole Power of the Keies pardy (howe often times muste we tel you one thinge?) standeth not in preachinge onely, but in sundrie other excellent ministeries also, as we haue proued. If the Bishop of Rome preache not, he doothe neither Open, nor Shut by preachinge: we graunt. Yet mennes Consciences beinge made pliant and subdued by the VVoorde of God, by others that preache at his appointment, he maie by vertue of the Keies either Open or Shut, Loose or Binde, as by discretion he seeth cause. And whereas Christe saide to Peter, and therefore to the Bishop of Rome Peters Successour, To thee wil I geue the Keies of the Kingedome of Heauen: wil ye cal them flatteringe Parasites, that yeelde to him that, which Christ gaue to him? Sutche vomite sheweth what humour your stomake is charged withal. Denyinge the Bishop of Rome, whom for al the spite ye beare towards him, ye muste acknowledge to be a Bishop, to haue the Keies at al, onelesse he preache in his owne Personne, ye declare your greate ignorance, and fowle temeritie. Knowe ye not, that a Power annexed to an Order, and Vocation, is not taken awaie from one by not exercising the same in his owne Person?

The Bishop of Sarisburie.

The effect hereof, besides other ordinarie idle talke, standeth in two pointes. Firste, M. Hardinge saithe, The Pope, though he doo nothinge him selfe in his owne Personne, yet he maie sufficiently feede the Flocke of Christe, and Binde, and Loose, and discharge al dewties by his Deputies, and Vndericars, that is to saie, by his Cardinales, & Bishops, whiche

whiche are as careful, and zelous for their offices, and tender their charge, as matche, as he. This grounde, I trowe, is not false: and therefore, what so euer M. Hardinge shal builde thereon, it can neuer faile. Notwithstandinge, I doe not remember, that either Christe, or his Apostles euer vsed to doe the like. One saide sometime, Impudens est Imperator, qui, cum alienis oculis omnia ei agenda sint, postulet sibi aliorum Capita, & Fortunas committi: He is a shamelesse Captaine, that, whereas he muste needes guide al thinges by the eyes of others, wil require other mennes liues, and goodes to be committed to his handes.

Titus Linius
Decade. 3. Lib. 6.

Pope Damasus saithe, Illi Episcopi, qui talia sibi præsunt, videntur mihi similes esse Meretricibus: quæ statim, vt pariunt, infantes suos alijs nutricibus tradunt educandos: vt suam citius libidinem explere valeant. Sic & isti Infantes suos, id est, populos sibi Commissos, alijs educandos tradunt, vt ipsi suas libidines expleant, id est, vt pro suo libitu Sæcularibus curis inhient, & quod cuique visum fuerit, liberius agant: Sutch Bishoppes takinge sutch matters vpon them selues, seeme like vnto Harlots: Whiche as soone, as they be once deliuered, streightwaie deliuer out their Children vnto Nources, that they maie the rather folowe their pleasures. Euen so these Bishoppes deliuer ouer their Children, that is to saie, the people committed to their Charges, to be reared, and brought up by others, that they them selues maie the better accomplishe their pleasures, that is to saie, that they maie geue them selues ouer to worldly cares, and doo what so euer shal like them best.

Damasus Papa
Epistola. 4.

Further, saithe M. Hardinge, Christe saide vnto Peter, To thee wil I geue the Keyes: Feede my Sheepe: Confirme thy Brethren: Ergo, The Pope is a Keye Paragon, and hath a Power Piercelesse ouer al the worlde. Peter of Palus hercof writeth thus: Christus dixit Apostolis, Quæcunque ligaueritis in terra, erunt ligata & in Cælo: Non dixit, In Cælis, sicut Petrus dixerat: Sed in Cælo Vno. Vnde non sunt tantæ perfectionis, sicut Petrus: Christe saide vnto the Apostles, what so euer ye shal Binde in Earthe, it shalbe bounde in Heauen. He saide not, It shalbe bounde in Heauens, as he saide to Peter: But in One Heauen. Therefore the other Apostles were not of sutch perfection, as Peter was.

Petrus De Palu-
de, De Potestate
collata Aposto-
lis, Artic. 1.

Againe he saithe, Illa verba, Quæcunque ligaueris, intelliguntur de Vtroq; Foro, & de Vtroq; Potestate. Illa autem Verba, Quoruncunq; ligaueritis, intelliguntur tantum de Foro Conscientiæ: These wordes (spoken vnto Peter) VVhat so euer thou shalt Binde, are vnderstoode of bothe Courtes, as wel of the Court of Indgement, as of the Courte of Conscience. But these other wordes (spoken vnto the other Apostles) VVhat so euer you shal Binde, &c. are vnderstoode onely of the Courte of Conscience.

Petr. de Palude.

This fantasie, it seemeth, he learned out of these wordes of Origen: Non modica differentia est, quod Petro quidem data sunt Clauis, non Vnius Cæli, sed multorum Cælorum: vt quæcunque ligauerit super terram, sint ligata, non tantum Vno in Cælo, sed etiam in omnibus Cælis. Ad alios dicit, vt soluant, & ligent, non in Cælis, sicut Petrus, sed in Vno Cælo: quia non sunt in tanta perfectione, sicut Petrus, vt ligent, & soluant in omnibus Cælis: The difference is greate: For vnto Peter are geuen the Keyes, not of one Heauen, but of many Heauens: that, what so euer he bindeth in Earth, shalbe bounde, not onely in One Heauen, but also in al the Heauens. But vnto the reste he geueth Power to Binde, and Loose, not in the Heauens, as Peter doothe, but in One Heauen: for that they were not in sutch perfection, as Peter was, to Binde, or Loose in al the Heauens.

Origen, in Mar-
tha. Tracta. 6.

This multiplication of Heauens, as I haue saide, is but a fantasie: and yet to M. Hardinges purpose it maketh nothinge. For Origen by this worde, Peter, meante not Peter the Apostle, but any other Godly Learned Priest, or Bishop: whom he expresth here vnder the name of Peter. For it soloweth immediately, Ergo, quanto melior fuerit, qui soluit, tanto beator erit, qui soluitur: quoniam in omnibus solutus est Cælis: Therefore the better man he is, that Looseth, the more blessed is he, that is Loosed: for that he is Loosed in al the Heauens. Againe he saithe, Quod si nos idem loquimur, quod Petrus locutus est, effimur Petrus. Et nobis dicetur, Tu es Petrus. Petra enim est, quisquis est Discipulus Christi: If wee speake the same, that

Origen, in Mar-
tha. Tracta. 1.

In eodem Tra-
ctatu.

Augu. in Iohan.
Tracta. 32.
Basil. in Vita
Solitaria. Ca. 23.

Ambros. De Di-
gnita. Sacerdos
tali. Cap. 2.

Cyprian. De Sim-
plicitate Prae-
latorum.
Beda in Homil.
in Euag. Quon-
iam dicunt.

Iohan. De Pari-
tate De Potesta-
Regia. Ca. 12.
pali. Ca. 12.

Alphonsus Ad-
uersus Ares.
Lib. 2 De Absolu-
tione.

Origen. in Mat-
the. Tracta. 1.

Augustin. De A-
gone Christia-
no. Ca. 30.
Augustin. De A-
gone Christiano
Ca. 3.

Peter spake, wee are made Peter: And vnto vs it shalbe saide, Thou arte Peter. For he is the Rocke, that is the Disciple of Christe.

And againe he saithe, Hoc dictum, Tibi dabo Clauces Regni Caelorum, Ceteris quoque commune est. Et, quae sequuntur, velut ad Petrum dicta, sunt omnium Communia: This saicinge, To thee wil I geue the Keyes of the Kingdome of Heauen, is common to the reste of the Apostles. And the woordes, that folowe, as spoken vnto Peter, are common vnto al.

So saithe S. Augustine, Petrus, quando accepit Clauces, Ecclesiam Sanctam significauit: Peter, when he receined the Keyes, signified the Holy Church. So saithe S. Basile, Petre, inquit, amas me? Pasce Oues meas: Et consequenter Omnibus Pastoribus, & Doctoribus eandem potestatem tribuit. Cuius signum est, quod omnes ex Aequo & ligant, & Absoluunt, quemadmodum ille: Christe saide vnto Peter, Louest thou mee? Fee de my Sheepe. And in like sorte vnto Al Pastours, and Doctours he gaue the same Power. A token whereof is this, that al others Binde and Loose Equally, as wel as Peter.

Like wise saithe S. Ambrose, Dominus dixit Petro, Pasce Oues meas. Quas Oues, & quem Gregem non solum tunc Beatus Petrus suscepit, sed & nobiscum eas suscepit: & cum illo eas nos suscepimus omnes: Our Lorde saide vnto Peter, Fee de my Sheepe. Whiche Sheepe, and Flocke, not Onely Blessed Peter then receined, but he receined the same together with vs: And al we haue receined the same togeather with him. Like wise S. Cyprian, Christus eandem dedit Apostolis omnibus Potestatem: Christe gaue vnto al his Apostles like, and Equal Power.

So like wise saithe Beda, Potestas Ligandi, & Soluendi, quamuis Soli Petro à Domino data videatur, tamen absque ulla dubietate noscendum est, quod & Ceteris Apostolis data est: The Power of Bindinge, and Loosinge, notwithstandinge it seeme to be geuen Onely vnto Peter, yet without al doubte wee muste understande, that it was geuen also to the reste of the Apostles.

Explicit. W. Hardinges owne Scholastical Doctours Confesse, that the Power of the Apostles was Doe, and Equal. But they saie, that the whole multitude of the Church was committed onely vnto Peter, and not like wise to any other: and that therein onely standeth al the difference. Hererus saith, Quamuis Apostoli eandem habuerint à Christo, & aequalem potestatem Clauum, & Iurisdictionis tamen Iurisdictionem, suae Materiam subiectam, non habuit, nisi Petrus, & cui eam Petrus committere voluit: Norwithstandinge the Apostles receined of Christe equal Power of the Keyes, and Iurisdiction, yet the Iurisdiction, or mater wherein to vse their Power, none had, but Onely Peter, and to whome so euer Peter woulde commit the same. And thus he imagineth, that al the Apostles, sauinge Onely Peter, had Keyes geuen them, but no House to Open: and Iurisdiction of gouernmente, but no People to gouerne.

Clerico Alphonsus de Castro saithe, Quando absoluit Simplex Sacerdos, tantum absoluit de Culpa: sicut Papa: When a Simple Prieste Absolueth, he absolueh as muche, touchinge Sinne, as doothe the Pope.

But touchinge the Pope, howe greate so euer he sanke his Aile to be aboue al others, if he neuer vse the same, & if he either knowe not, or viter not the Word of God, wee saie, as befoze, wel mate he shut vp the Kingdome of God befoze menne: but open it he cannot. Origen saithe, Qui funibus Peccatorum suorum constringitur, frustra vel Ligat, vel Soluit: He that is bounde with the bandes of his owne Sinnes, Bindeth, and Looseth but in vaine.

To conclude, S. Augustine saithe, Cum Petro dicitur, Omnibus dicitur, Amas me? Pasce Oues meas: These woordes of Christe, Louest thou mee? Fee de my Sheepe: when they are spoken vnto Peter, they are spoken vnto Al Priestes, or Ministers. He addeth further, Itaque miseri, dum in Petro Petram non intelligunt, & nolunt credere, datas Ecclesiae Clauces Regni Caelorum, ipsi eas de manibus amiserunt: Therefore wretched menne, while in Peter they vnderstande not (Christe, that is) the Rocke, and while they

they wil not beleue, that the Keyes of the Kingedome of Heauen are geuen (not vnto Peter alone, but) vnto the Church, they haue quite loste the Keyes out of their handes.

The Apologie, Cap. 8. Division. 1.

wee saie, that Matrimonie is Holy, and Honorable in al sortes, & states of Persones: as in the Patriarches, in the Prophetes, in the Apostles, in the Holy Martyrs, in the Ministers of the Church, and in Bishoppes: and that it is an honest and lawfull thinge (as Chrysostome saith) for a man, liuinge in Matrimonie, to take vpon him therewith the Dignitie of a Bishop.

M. Hardinge.

Matrimonie is Holy and Honorable in al persons, and an vndefiled bedde, as saith the S. Paule. Yet is it not lausfull for them to marie * whiche either haue by deliberate Vowe dedicated al maner their chastitie vnto God, * or haue receiued Holy Order. For the vowed be forbidden Mariage by expresse VVoorde of God: Those that haue taken Holy Orders, by Tradition of the Apostles, and Auncient ordinance of the Church.

* Vntruther, two rogation, as better appeared by the Answer.

Touchinge the firste, the Scripture is plaine: because a Vowe is to be performed, *Vouere & reddite Domino Deo vestro*: Vowe ye and paye (or render that ye vowe) to your Lorde God. Christe also saith in the Gospel, there be some Eunuches that haue made them selues Eunuches for the Kingedome of Heauens sake. He that can take, let him take. Againe S. Paule speakinge of younge VVidowes, whiche haue vowed and promised Chastitie, saith, that when they waxe wanton againste Christe, they wil marie, hauinge damnation, because they haue broken their firste Faith. VVhether these Scriptures pertaine hereto, and be thus to be vnderstanded, we referre vs to the Primitiue Church, and to al the Holy Fathers.

Such Mariages, or rather slidings and falles from the holier Chastitie, that is Vowed to God, S. Augustine doubteth not but they be woorse then aduoutries. S. Cyprian calleth this case plaine Incest. S. Basile accompteth the mariages of vailed virgins to be voide, of no force, and Sacrilegious.

The firste Father, S. Hierome expoundeth. The Faith of Basilisme. See the Answer.

She that hath despoised her selfe to our Lorde (saith S. Basile) is not free. For her husbande is not deade, that she maie marie to whom she list. And whiles her immortal husbande liueth, shee shal be called an Aduoutresse, whiche for lustes of the Fleashe hath brought a mortal man into our Lordes Chamber.

Touchinge the seconde, the Apostles forbidde those, that come single to the Clerergie, to Marie, excepte suche as remaine in the inferiour Orders, and proceede not to the greater, as we finde in their Canons: *Can. 25. Paphnutius*, as Socrates, and Sozomenus recorde in their Ecclesiastical storie, saide at the Nicene Councel, that it was an Olde Tradition of the Church, that suche as come to the Degree or Order of Priesthood single, should not Marie wiues. And this is that Holy Bishop Paphnutius, whom these Euangelical Vowebreakers pretende to be their protectour for their vnlawfull Mariages.

Reade who list the Epistle of *Siricius ad Himerium Tarraconensem*, Cap. 7. the seconde Epistle of Innocentius to Victricius Bishop of Roen, Cap. 9. and his thirde Epistle to Exuperius Bishop of Tolouse, Cap. 1. And weighinge wel these places, he shal perceiue, that these Holy Popes forbad the Ministers of the Church the vse of VVedlocke by the same Reason, by which the Priests of Moses Lawe were forbidden to come within their owne houses in the time, when their course came to serue in the Holy Ministeries. By the same reason also by whiche S. Paule requireth Married folke for a time to forbear the vse of their wiues, that they might attende Prayinge.

This Pope Siricius shamefully abused the woordes of S. Paule, and condemneth of Marriage.

The place of Chrysostome, alleaged by this Defender, wel considered, disproueth no parte of the Catholike Doctrine in this behalfe, but condemneth bothe the Doctrine, and common Practise of his companions these newe fleshly Gospellers. His woordes be these vpon the saieinge of S. Paule, that a Bishop ought to be without crime, the Husbande of one wife. The Apostle (saith he) stoppeth the mouthes of Heretikes, whiche condemne Mariage, shewing, that it is not an vncleane thinge, but so reuerende that with the same a man maie Ascende to the Holy throne or seate (homeaneth the state of a Bishop) and herewith he Chastiseth and restraineth the Vnchaste persons, not permitting them, who haue twise Married, to attaine suche a roume. For whereas he keepeth no beneuolence towards his wife * deceased, howe can he be a good gouernour? yea what greuous accusations shal not he be subiecte vnto dailey? For ye al knowe righte wel, that albeit by the lawe the seconde Mariages be permitted, yet that mater lieth open to many accusations. And therefore he woulde a Bishop to geue no occasion (of euil) to those that be vnder him. He putteth bigamie, * that is to witte, mariyinge an other after the firste or a VVidowe, to be lausfull rather then commendable.

* Vntruther. For M. Hardinge, fowly misleth S. Chrysostomes meaninge.

So wee see the impure Bigamie of our Holy Gospellers condemned bothe by Chrysostome, and S. Paule, of whome many beeing Priesters, and (as they saye) Bishoppes, at least presuminge to occupie that Holy seate, for custodie of their Chastitie, after their former olde yokefellows decease, solace them selues with newe Strompetes. By a better name I woulde cal them, If I wiste I should

* Vntruther, standinge in false exposition.

not offende. For what woman so euer coupleth her selfe in suche damnable yokinge, howe can shee appeare either to be honest, or to haue care of her soule Healthe? As for the simple that be decciued by the importunitie and crafte of those Lurdens, as they are not to be borne withal, so yet I thinke them to be pitied.

But if this Defender presse vs with Chrysostome, wee answere, that though Chrysostome graunte, that a Married man maie ascende to the holy seate, yet he saith not, that a man maye descende from that Holy seate to the Bride Bedde. For wee denie vterly, that any man after that he hath receiued holy Orders, maie Marie. * Neither can it be shewed, that the Mariage of suche was euer accompted lawfull in the Catholike Church. In deede wee knowe, that in Germanie, and in Englande, and certaine other Prouinces at dissolute times, when the Discipline of the Church was shaken of, Priestes haue benne Married, as wee reade of the time in which Anselmus was Bishop of Cantorbury. But that disorder was alwaies by * due correction of Bishoppes punished, and redressed.

The Bishop of Sarisburie.

Here, I graunte, M. Harding is like to finde some good aduantage, as ha-
vinge vndoubtedly a greate number of the Holy Fathers of his side. For Single
life in the eyes of Politique wise menne, for many causes seemeth worthy of fa-
uoure. But, god Christian Reader, that thou maist be the better hable to see,
and iudge, how brightely, & indifferently the Fathers haue dealte herein, either
in the auancinge of Virginitie, or els in the disgracinge of Lawfull Patrimoine, it
maie please thee to consider the forme, and manner of their saicingses.

In deede Origen saith, Potest aliquis de Castitate plus sapere, quam oporteat
sapere: *A man maie thinke more of Chastitie, then is conuenient.* Likewise saith, S.
Hierome: Declinare ad Dextram, est abstinere a Cibis, quos Deus creauit, & Con-
demnare Matrimonium: & incurrere in illud, quod dictum est, Noli iustus esse ni-
mium: *To turne to the righte hande, is to abstaine from meates, which God hath made, and
to condemne Matrimoine: and to falle into the daunger of the Woordes written by the
Wiseman, Neuer be ouer iuste.*

Firste therefore Tertullian in the disproufe of Patrimoine saith thus: Ec-
quid tibi videtur Stupri affine esse Matrimonium? Quoniam in illo deprehendo, quae
stupro competunt: *Doest not thou thinke, that Matrimoine is like vnto Fornication?*
Certainly I finde the same thinges in the One, that I finde in the Other. Farther he saith:
Ergo, inquit, iam & Primas, id est, vna Nuptias destruis. Nec immerito: Quo-
niam & ipsa ex eo constant, quod est stuprum: *Then, thou wilt saie to mee, thou con-
demnest also the firste Marriage. Yea verily, and not without cause: For bothe Matri-
monie, and Fornication consist bothe of one thinge. Chrysostome saith, Hae
ipsa Coniunctio Maritalis malum est ante Deum. Non dico, Peccatum, sed ma-
lum: The very Copulation of Matrimoine is an euil thinge before God. I saie not, it
is Sinne: but I saie it is an euil thinge. And yet immediately after he saith, Si in
Maritis, & Adulteris vna est libido, quomodo potest fieri, vt vna, eademque res pro di-
midia parte sit Iustitia, pro dimidia autem sit Peccatum? Aut enim tota est Iustitia,
aut tota est Peccatum: Quia res Vna est: If the Married man, and the Adnouterer haue
one kinde of pleasure, howe can it be, that one and the selfe same thinge for the one halfe should
be Righteousnesse, and for the other halfe shoulde be Sinne? Either it is al Sinne, or al
Righteousnesse: For the thinge it selfe is One.*

Addition. Here, M. Harding saith, I doo falsely demaine mee selfe,
and beguile my Vnlearned Reader. For the Authour by these woordes, *Coniunctio Maritalis*,
meante not the Copulation of Matrimoine, as you translate it, as though he saide, Matrimoine it
selfe were an euil thinge: God forbid, any should so Speake of Goddes Holy Ordinance. But he
meaneth the Coniunction of the Husbände with his VVife in the acte of Generation. Besides al
this he telleth vs of *Fides, Proles, and Sacramentum*: of *Malum Culpa*, and *Malum poena*:
Of Immoderate Concupiscence, Inordination, and Rebellion of the flesh &c. And al to ex-
cuse these woordes written in Opere Imperfecto, vnder the name of Chrysostome,
*The Copulation of Matrimoine, or the Coniunction of Man, and Wife, is an euil thinge be-
fore God.*

The Answer. First, M. Harding, where you charge mee with false transla-
tion, and Corruption of mine Authour, besides that my woordes of them selfe be
plaine

* Vatruthe: For
it was vndoubt-
edly coumpted
lawful.

* That is by al-
lowinge of
Concubines.

Origen, in Epist.
ad Roman. Cap.
11. Lib 9.

Hierony. in Ma-
lach. Cap. 2. Ves
autem recesti-
stis.

Eccl. 7.

Terrul. in Ex-
horta. ad Casti-
tatem.

Eodem loco.

Chr. soz. in O-
pere Imperfe-
cto Homil. 1.

M. Har. fo. 283. b

M. Har. fo. 284. a

plaine penough; I meante also the very same thinge, that you meane. Onely I sought to expresse my meaninge modestly, and in comely termes without offense. Neither ever was there any Heretique, that I haue hearde of, that condemned the very state of Matrimonie of it selfe, otherwise then in respecte of the Contumacion, that foloweth afterwarde. Therefore it was needefulle for you so pitifully to crie out, God forbid, any man should so speake of Goddes Holy Ordinance, to saie, that Matrimonie it selfe were an euil thinge. And yet God ordeined, not onely the state of Matrimonie it selfe, but also the very aete it selfe of Generation. And therefore you haue brought vs a vaine distinction, M. Hardinge, without sense, or sanoure. You might better haue saide, God forbid, that any man should saie, The aete of Generation it selfe were an euil thinge, or shoulde so speake of Goddes Holy Ordinance.

M. Har. fo. 253, b

But you telle vs a tale of *Malum Poena*, and *Malum Culpa*. *Malum Poena*, is that necessitie, infirmitie, and miserie, that is fired, and mortified vnto our bodies, as Care, Trouble, Hunger, Thirste, Sickenesse, Deathe and such other. But are theise il thinges before God? Are theise the thinges whereof S. Paule complaineth of him selfe, saieinge, *I doo not that good thinge, that I woulde doo: but I doo that euil thinge, that I woulde not doo?*

Rom. 7.

You wil saie, The Authoure of the woorke, called *Opus Imperfectum*, speaketh not of theise natural infirmitie of the bodie: but of that Concupiscence, whiche you calle a Rebellion of the Fleashe. If the Authour meante thus, then, I praise you, against what thinge doth Concupiscence worke this Rebellion? you must needs saie, Against the VVil, and Sprite of God. For so saith S. Paule. And wil you saie, This is onely an il thinge: It is no sinne? Is it no sinne, to Rebel against Gods Holy Sprite, and to withstande his Will? Verily S. Augustine saith plainely; *Concupiscentia Carnis, aduersus quam bonus concupiscit Spiritus, & Peccatum est, & poena peccati, & causa peccati: The Concupiscence of the Fleashe, againste whiche the good Sprite desireth, or labourerth, is bothe Sinne it selfe, and also the paine of Sinne, and the cause of Sinne.* Here S. Augustine saith, that the same Concupiscence, and Rebellion, whereof you speake, is not onely an euil thing, but also very Sinne in dede. Therefore leaue this nicenesse, M. Hardinge, and telle vs plainely, that the Coniunction of Man, and Wife is not onely an euil thing, but also Sinne before God.

August. Contra Iulian. li. 5. ca. 3.

But S. Augustine saith the same otherwise, *Paulus modeste deterret a nuptiis, non tanquam a re mala, & illicita: Sed tanquam ob onerosa, & molesta. Aliud est enim admittere Carnis turpitudinem, aliud habere Carnis tribulationem. Illud est Criminis facere: Hoc laboris est pati: S. Paule in modeste mannier Withdraweth menne from Marriage: not, as from a thinge euil, and unlawful: but, as from a thinge greivous, and bouthenous. For, to committe the filthinesse of the Fleashe, it is one thinge: To haue the trouble of the Fleashe, it is an other thinge. The one is to committe a faulte: the other is to suffer a paine. Thus, by S. Augustines iudgement, Marriage is not an euil, or unlawful thinge, but onely a bouthenous, and a greivous thinge.*

August. De sancta Virginitate. ca. 16.

But why should you thus Defende an open erreure? This Authour bearinge the name of Chrysostome, saith, that the Copulation, whiche is in Marriage, notwithstanding it be no sinne, yet is an euil thinge before God. Where did God him selfe ever so saie in al the Scriptures? Where did the Holy Ghoste ever saie, that VVedlocke is an euil thinge? Neither do I here meane the degre, or state of wedlocke, but the very felowship, and vse of Wedlocke. Where did the Holy Ghoste ever saie hereof, It is an euil thinge before God?

Verily S. Paule saith, *Marriage is Honourable in al Degrees, and a bedde undefiled.* The Marriage bedde, saith S. Paule, is no euil thinge before God: it is pure, and Holy, and undefiled. God him selfe ordeined Matrimonie: He ordeineth no il. God him selfe commaunded the Coniunction it selfe, and vse of Matrimonie: He commaundeth no il. Vnto the cleane al thinges are cleane. He that bestoweth his Virginitie in Marriage, saith S. Paule, Dooth he wel. S. Paule saith not, He doothe euil before God: But contrariwise, He doothe wel. But, how coulde he do wel, in geauinge

Hebra. 13.

Tit. 1.

1. Corin. 7.

Socr. Li. I. Ca. II

Auguſt. De Gen.
ad Literam. Li.
9. Cap. 7.

Iſai. 5.
Hieronym. ad-
uer. Iovinian.
Lib. I.
Ibidem.

Hieronym. Con-
tra Heluidium.

Athenagoras in
Apologia pro
Chriſtians.
Hieronym. ad
Gerontium.
Hieronym. con-
tra Iovinian.
Lib. I.
In eod. Libro.

Nazian. In di-
ſtinctum Euang. Cū
perfectiſſet Ie-
ſus.
Origen. in Lu-
cam. Homil. 17.

her occaſion to do ill: The Holy Father Paphnutius in the great Councel of Nice ſaide thus, *Congreſſus cum legitima vxore eſt Caſtitas: The Companie of a man with his lawful Wiſe, is Chaſtitie.* Touchinge the diſordered affections, that maie happen in the uſe of Marriage, I wil ſaie nothinge. If ye reaſon thus, Suche affections be ill: Ergo, the uſe of Marriage it ſelfe is ill, Ye ſal into a ſotyle erreure in argu- inge, called, as you knowe, Paralogiſmus Accidentis. S. Auguſtine ſaith, Non, quia incontinentia malum eſt, ideo Connubium, vel id, quo incontinentes Copulan- tur, non eſt bonum: Wee maie not ſaie, Bicauſe Incontinentie is an euil thinge, therefore Wedlocke, or, that Copulation, that is betwene (Man and Wiſe) that containe not, is no good thinge. S. Auguſtine calleth the very Copulation of Man, and Wiſe, and the uſe of Matrimonie, a good thinge, & that ſoure times together in that ſame one place. How then can you ſaie, that the ſame Copulation, and uſe of Matrimonie, is an euil thinge before God? Beware, M. Hardinge, ye be not founde in the Compa- nie of them, that ſaie, Good is Euil, and Euil is Good.

S. Hierome ſaith, Si bonum eſt, Mulierem non tangere, malum eſt ergo tan- gere. Nihil enim Bono contrarium eſt, niſi Malum: If it be good for a man not to touche his wiſe, then is it euil to touche his wiſe. For there is nothinge contrarie to Good, but Euil. Againe he ſaith, Quam diu impleo Mariti officium, non impleo Chriſtiani: As longe, as I doo the duetie of a Huſbande, I doo not the duetie of a Chriſtian man. Againe, Non negamus Viduas, non negamus Maritatas Sanctas Mulieres inueniri. Sed quæ vxores eſſe deſierint: quæ in ipſa neceſſitate Coniugij Virginum imiten- tur caſtitem: Wee denie not, but Widowes, and Married women maie be Holy. But ſuche, at haue leaſte, and foreſaken wiues dueties, and in the very neceſſitie of Matrimonie doo countreſeite the Chaſtitie, that is in Maidens.

The like accompte wee maie make of ſundrie others: Theſe ſewe maie ſuf- fice for this preſente.

Nowe, touchinge the Marriage of Widowers, and Widowes, a great many of the Ancient Fathers ſaie expreſſely, and utterly to condemne it.

Athenagoras ſaith, Secundæ Nuptiæ decorum quoddam ſunt Adulterium: The Seconde Marriage (of Widowers, or Widowes) is a faire kinde of Adulterie. And S. Hierome calleth Widowes ſo married, Harlottes, and Naughty VVemen, Malas, & Proſtitutas: And ſaith, Digamia non naſcitur in terra bona: Seconde Marriage groweth not in good ſoile. Againe he ſaith, Tolerabilis eſt, vni proſtitu- tam eſſe, quam multis: More tolerable it is, to be Concubine vnto one, then vnto many. Againe, Vbi numerus maritorum eſt, ibi vir, qui propriè vnus eſt, eſſe deſiit: Where as there is a number of Huſbandes, there the Huſbande, that in proper ſpeache is but one, is no Huſbande. Likewiſe againe, Non damno Digamos. Etiam Scortato- rem recipio Poenitentem. Quicquid æqualiter licet, æqualance penſandum eſt: I condemne not Widowers, or Widowes, that haue Married againe. No, I reſuſe not the Fornicatoure vpon his repentance. VVhat ſo euer is equally lawful, muſt be weighed in One ballance.

Nazianzenus ſaith, Hic ſermo videtur mihi reiicere Secundas nuptias. Si enim Duo ſunt Chriſti, Duo item ſunt mariti, & Dux vxores: This ſaieinge ſeemeth to condemne Seconde Marriage. For, if there be Two Chriſtes, then are there Two Huſbandes, and Two Wiues. Origen ſaith, Nunc & Secundæ, & Tertiz, & Quartæ nuptiæ repetuntur: & non ignoramus, quod tale coniugium eijciat nos de Regno Dei: Nowe the Seconde, and Thirde, and Fourthe Marriage is receiued. And wee knowe, that ſuche Marriage ſhal caſte vs out of the kingdome of God.

By theſe ſewe examples wee maie ſee, It was harde for theſe Holy Learned Fathers, in ſo large Amplifications of Praiſinge, or Diſpraiſinge, to holde mea- ſure. Yet, al theſe vehemente wordes, and Amplifications notwithſtandinge, partly the ſame, partly other the like Holy, and Learned Fathers, bothe vſed Marriage them ſelues in theire owne Perſones, and alſo otherwiſe wrote, and ſpake thereof with greate reuerence.

Tertullian

Tertullian, as S. Hierome witnesseth, was a Married Priest. Spiridion the Bishop of Cyprus, sometime famous in the Council of Nice, was married, and had Children. So was S. Hilarie the Bishop of Poitiers, as appeareth by his Epistle to his Daughter Abra.

Addition. This Authoritie of Hilarie, saith the M. Hardinge, is a simple ragge, and a peeuish Apocryphal forged write &c.

The Answer. It is even so in deede. I neuer take it, to be otherwise. Yetther doe I allege it in such great sothe, as you imagine, but onely as a Panict of your owne. For, how so ever you weighe it now, they were your owne friends, that first forged this forgery: they were not of vs. If you would shake of al such the like ragges, that you, & your Fathers haue patched vp vnder the names of Anacletus, Athanasius, Amphilochius, and others, a great part of your booke muste needs goe naked. But notwithstandinge these Writtes be forged, and full of fables, yet the Fathers them selues, whose names they beare, in thire owne persons, were not forged. For Anacletus in deede was Bishop of Rome: Athanasius in deede was Bishop of Alexandria: Amphilochius in deede was Bishop of Iconium. Euen so, although this Epistle, whiche somme of you haue forged, vnder the name of S. Hilarie, be a fable, yet S. Hilarie in deede in his owne persone was a Learned Father, and Bishop of Poitiers in Fraunce aboue 15. hundred yeres agoe: And mighte in deede haue a wife: And Abra in deede might be his daughter. And what maruelle? For the Priestes in Fraunce liued still in wedlocke vntill the time of Pope Hildebrande, whiche was aboue seven hundred yeres after the death of S. Hilarie. Terily, Baptista Mantuanus witnesseth, that Hilarius in the time of his Bishopricke had a Wife, and liued with her.

So was Gregorie S. Basiles brother, the Bishop of Nyssa. So was Gregorie, the Bishop of Nazianzum, Father vnto Gregorie Nazianzene, as appeareth by Rufinus. Yet was he neuertheless A Faithful Seruante, and a Stewarde of the Mysteries of God: A man of Spiritual desires: The God of Pharaos: the Pillar, and Buttresse of the Church: and the Starre of the world. For in such wise his owne Sonne Gregorie Nazianzene reporteth of him. Dutche a one was his Wife, and familie notwithstanding. So was Prosper of Aquitania the Bishop of Rhegium, as it appeareth by his Epigramme written vnto his wife: Mearum Comes irremota rerum.

So was the Holy Father Cheremon the Bishop of Nilus: Who, as Eusebius writeth, was sente into bannishment with his Wife. So Polycrates beinge like wise a Bishop, sometime saide, that seven of his Fathers, or Ancesters had benne Bishops. The Greeke worde is *συγγενεις*. Rufinus translateth it, Parentes.

Addition. M. Hardinge. The Greeke worde (you saie) is *συγγενεις*: and Rufinus translateth it Parentes &c. You meane not, I trowe, that Polycrates had seven Fathers. For that were to many by sixe, you knowe. One Father is yeenough pardy for one man. VVhat geather you hereof, that Polycrates was Married, because he had seven Ancesters?

The Answer. We are a pleasant man, M. Hardinge: I see, a litle thinge maye make you merry. But, you saie further, I haue belied Rufinus. For he translateth not *συγγενεις*, Patres, but Parentes: whiche (you saie) goeth further of in signification, then the worde, Patres, doothe: as the learned in the Ciuile Lawes doo knowe. In deede herein, I I confesse, there was an oversight. It is true, Rufinus hath not Patres, but Parentes. And yet, where you saie, I belie Rufinus, ye are ouer bitter. You know, the difference betwene, Patres, & Parentes is not so greate. For oftentimes in good signification bothe Patres be Parentes, and Parentes be Patres. Cicero ioineth them in one, and saith Pater, Parensp, bothe together. You saie, This worde, Parentes, goeth further in signification, then this worde, Patres, as the Learned in the Ciuile Lawe, doo knowe. I denie it not, M. Harding. But wil you also saie, that Rufinus was so curious in choise of wordes, or, that he went to the Ciuilians, to learne Latine? Terily, S. Hierome speaketh scornfully of him in that behalfe, & thinketh him not able to speake good Latine. How be it, let vs see, what signification this worde Parentes beareth among the Ciuilians. Thus therfore saith Caius one of the Fathers of the Latine:

Hieronym. De
Scriptor. Eccl.
Socomen. Lib. 1.
Cap. 11.
Hilarius.

Baptist. Man-
anus. in Factis.
Niceph. Lib. 11.
Cap. 19.
Nazianzen. In
Laude n. Patris.
Εδου Παπαδω,
ΣΥΝΟΝ ΚΑΙ
ΕΠΕΛΕΥΜΑ
ΤΗΣ ΕΚΚΛΗΣΙΑΣ.
ΚΑΙ ΠΑΡΟΝ
ΣΥΝΑΙΣΘΗΜΑ.
Prosper.
Euseb. li. 6. c. 42.
ΧΕΡΙΜΑΡ.
Euseb. li. 5. ca. 25.
Novell. Consti-
tu. 3. § finali. E.
Graco.

Hieronym In A-
pologia aduers
sus Rufinum.
ΣΥΓΓΕΝΕΙΣ
ΑΓΓΕΛΟΜΑΤΟΣ,

Appellatione Parentis, non tantum Pater, sed etiam Avus, & Proavus, & deinceps omnes superiores continentur: Sed & Mater, & Avia: *Under this name, Parens, is contained, not onely Father, Grandfather, and Greatgrandfather, and A others orderly goinge upwarde, but also Mother, and Grandmother.* Al these, saithe Caius, are contained under this worde, Parens. Nowe, M. Hardinge, for that it liketh you to make needlesse quarrelles, & to plaie with wordes, I reckon, y^e will not saie, that Polycrates Mother, or Grandmother, or Greatgrandmother were Bishoppes before him. For so, I trowe, your Learned Cuihians will not saie. Then it resteth, that Polycrates saide, his Father, his Grandfather, and his Greatgrandfather &c. were Bishoppes, and that one of them had benne Father unto an other. And this is al that I saide. Therefore your mirth is at an ende.

Justinianus the Emperour semeth the more to exteme Epiphanius the Bishop of Constantinople, for that his Father, & other his Ancesters had benne Priestes, and Bishoppes.

Ignatius, S. Iohn the Euangelistes Scholar, saithe, Peter, and other the Apostles of Christe were Married menne. So writeth Clemens Alexandrinus: So writeth Eusebius. Origen saithe, by the reporte of others his Ancestours, That S. Paule, and his VVife were called to the faith, bothe at one time.

Addition. Of whiche Wiffr, as he saith, he writeth thus in his Epistle to the Philippiens: Rogo te Germana Compar &c. I beseeche thee, faithful yoke-felowe, healep those weemen, that haue laboured with me in the Gospel.

S. Ambrose saithe, Omnes Apostoli, excepto Iohanne, & Paulo, vxores habuerunt: Al the Apostles had Wiues, onely Iohn, and Paule excepted.

Addition. Here, saithe M. Hardinge: VWhether is truer man, M. Iewel, that wrote the Replie, or M. Iewel, that wrote this pretended Defense. There he saithe thus. The twelve Apostles, saithe S. Ambrose, onely S. Iohn excepted, were al Married: Here he saithe otherwise, S. Ambrose saithe, Al the Apostles had Wiues, onely S. Iohn, and S. Paule excepted. Here S. Paule hath no VVife: There S. Paule hath a VVife. If you were a true man there, then are you false here. If you be true here, then were you false there. Or he had a wife, or he had not. Saie whiche yee wil: M. Iewel is contrarie to M. Iewel. Faine would I know, whiche of these M. Iewelles were to be trusted.

The Answer. Here we haue M. Iewel in his Replie: and M. Iewel in his Defense: M. Iewel contrarie, to M. Iewel: True here, and False there: False here, and True there. What a mery pauge was this M. Hardinge: y^e lackte but somewhat to make your selfe spozte. S. Ambrose saith, The twelve Apostles, onely S. Iohn excepted, were al Married. Againe, S. Ambrose saithe, Al the Apostles had Wiues, onely S. Iohn, and S. Paule excepted. I praise you, good M. Hardinge, what contrarietie finde you in these wordes? Do I make S. Ambrose firste to saie, S. Paule had a VVife: And do I make him afterwarde to saie, S. Paule had no VVife? I trowe y^e were not wel awakke. We laughte at somewhat in your dreame. You know, though S. Paule were an Apostle of Christe, yet was he none of the twelve Apostles. What shoulde you be tolde those thinges, that Childzen knowe: y^e mutche misreken your selfe. These sayings mate wel stande together. Al the twelve Apostles, Iohn onely excepted, had wiues. And yet S. Paule, beinge none of the twelve, had no wife. What meane you then with this M. Iewel, and that M. Iewel: M. Iewel here, and M. Iewel there? Bothe here, and there M. Iewel saithe truths. But bothe here, and there, you are one man stil. Why should you so vainely bestowe your wittes?

As touchinge S. Paule, Clemens Alexandrinus, Eusebius, & Ignatius, that sawe Christe after his Resurrection, and was in companie with the Apostles, saie in plaine wordes, He had a Wife. Of the other side S. Ambrose, S. Chrysostome, S. Hierome, and others, that liued welneare foure hundred yeres after Christes Ascension, saie plainly, He had no wife. Here haue you Doctours against Doctours: Three against three: and that namely touching the Marriage of S. Paule. Will you therefore come in with these guegawes, & tel vs, Faine would I know, which of these Doctoures were to be trusted? Leau, leau, this vnseemly spozing, M. Hardinge. We will

Ignat. ad Philadelphien.

Clemens Stromat. 3.

Euseb. li. 3. ca. 30

Origen, in Epist. ad Rom. Cap. 1.

Lib. 1.

Ambros. in 2.

Corinth. 11.

M. Hard. fol.

286. a. 4.

Ambros. in 2.

Corin. Cap. 11.

Ignatius ad

Philadelphien.

Perwisse it becommeth you not. There is nothinge here wozthy the laughinge at, but onely poure folie.

Clemens Alexandrinus saith, Perfecti Christiani Edunt, Bibunt, contrahunt Matrimonium: They, that be perfite Christian menne, doo Eate, and Drinke, and contracte Matrimonie. S. Hierome writtinge againste Iouinian, saith thus, Quasi non hodie quoque plurimi Sacerdotes habeant Matrimonia: As though nowe a daies verie many Priestes were not Married. And therefore he saith, as he is alleged by Gratian, Legant Episcopi, & Presbyteri, qui Filios suos secularibus literis erudiunt: Let Bishoppes, and Priestes reade these thinges, that bringe vp their Children in worldly learninge, (and not in the Scriptures of God.)

Pope Damasus, and others haue shewed vs, that a great number of Bishoppes of Rome were Priestes Sonnes: As Pope Syluerius: Pope Deusdedit: Pope Adrianus. 2: Pope Iohn. 15: Pope Foelix 3: Pope Hosius: Pope Agapetus: Pope Gelasius: Pope Bonifacius: Pope Iohn. 10: Pope Theodorus. And concludeth thus, Complures etiam alij inueniuntur, qui de Sacerdotibus nati Apostolicæ Sedi Præfuerunt: Many others beside there are founde, that beinge Priestes Sonnes ruled the Apostolique See of Rome.

Clemens 870.
ma. Lib. 7.
Hieronym. Ad-
uers. Iouinian.
Lib. I.

Distin. 37. Le-
gant.
Dist. 56. Ofius.

Additio.

Addition. M. Hardinge. VVhat shal I saie vnto this felowe? VVho euer sawe so impudent a man? Doothe Pope Damasus shewe you al this, M. Iewel? Phy for shame man. You a Minister of Goddes VVoorde? Naie a Minister of vaine Fables, and a Minister of open Lies. VVhat maye wee call this in you? foolish ignorance, or shamelesse malice? How coulde you be so ignorant, or so witlesse, as once to dreame, that Damasus, that learned Pope, shoulde thus write? that you might seeme a ioyly proctoure for your brothers, the married Apostates, Sacrilegious, Incestuous, and abominable yokinge, muste Damasus needes be made a Prophete? Consider, Reader, I praye thee (for it booteth not to tell it M. Iewel) how this tale hangeth together. Damasus was the. 39. Pope: Syluerius was the. 60. Pope. Deusdedit was the. 70. Pope: Adrianus the. 2. was the. 109. Pope. &c. VVhat a marueilous Prophete then was M. Iewelles Damasus, that coulde thus Propheticke of so many Popes so longe to come after his deathe? As for Pope Hosius, he is a Pope of M. Iewelles owne makinge. In the Registers of the Popes I finde none so named. Gratian hath not so many Popes by three. For he nameth not Iohn. 10. nor Iohn. 15. nor Adrian. 2. &c.

M. Har. fo. 187. d

The Answer. What meane these terrible exclamations, M. Hardinge? you crye out, Vaine, Foolishe, Ignorant, witlesse, Impudent, Shamelesse: Sacrilegious, Incestuous, Abominable yokinge. Who hath thus offended you? what wise man woulde be so vehemente without somme cause? It were mutche better for you, to come againe to your selfe, and to learne to be sober. Pope Damasus (you saie) coulde not write of Syluerius, and Deusdedit, and Adrianus, and Foelix, and others, that were borne so many yeeres after his deathe. What then? wil you therefore thus fondely falle out, and rage with me? It is your owne friende Doctoure Gratian, M. Hardinge, that thus hath written. I am the repozter onely: I write it not. Calle him, Vaine, Foolishe, Ignorant, VVitlesse, Impudent, Shamelesse, and what you liste. Falle out rather with them, that haue called his Bookes, The Foundation of the Canon Lawe: Falle out with Pope Eugenius, that commended his Bookes vnto the woꝛlde. As for me, I knowe, what he is. I allege him, as I finde him. Compare my woꝛdes with Gratian: you shal see, I do righte. Onely I leaste out certayne Popes names for shoztenesse sake: whiche faulte here for your pleasure I haue resourmed.

Dist. 56. Hosius.

Fundamentum
Iuris Canonici.

But (you saie) Hosius is a Pope of M. Iewelles owne makinge. For in the Register of Popes yee finde none so named. Yet, if you had better conferred with Gratian, you shoulde haue founde, that Pope Hosius is the firste in al the ranke. Howe truely he is either so named, or so placed. I make none accompte. It is your owne Gratian, that so repozteth: And, as I haue saide before, it is the grounde, and Foundation of al your Lawes. Pope Damasus, you saie, coulde not write of those Popes, that so many hundred yeeres folowed after him. That, I graunte you, is also an erreure. Bidde your Gratian resourme it. For his onely erreure it is: It is none of oures. How be it, as for the truth of the mater it selfe, reade the liues of al these Popes: And ye shal finde it true, that Gratian saith, that euery of them had a Prieste to his

Platina. in Syl-
ueticis & in Bo-
nifacio. 1.

Father. For example, Platina saith, Pope Syluerius was the sonne of Bishop Hormisdas: Pope Bonifacius 1. was the sonne of Lucundus a Priest. And so the rest. Therefore, somwhat to relieue your Gratiens credite, notwithstandinge he erred in the name of Damasus, yet in the true storie of these Popes, and of their fathers, he erred nothinge. For in deede al they, whose names he rehearseth, were Priestes Sonnes.

Further, you saie, Gratian hath not so many Popes names by three, as I haue reckened. For he nameth not Pope Iohn 10. nor Pope Iohn 15. nor Pope Adrian. 2. This, I confesse, was mine owne oversight, in that I mingled these names with the rest, neither alleging, nor noting mine Authoure. Notwithstandinge, this erreure proceeded onely of negligence, and not of malice, as to any Indifferent man it maie soone appeare. For touching the truthe of the mater it selfe, Platina saith, Every of these three Popes had a Priest to his Father, as had the others, whome we haue named. These be his wordes: Pope Iohn the eleuenth (whiche in other computations is reckened the tenth) was Sonne vnto Pope Sergius: Pope Iohn the sixteenth, (who of somme others is counted the fiftenth) was Sonne to a Priest, called Leo: Pope Adrian the seconde, was the Sonne of a Bishop, named Taralus. Here you haue your whole reckeninge, M. Hardinge, And no cause, why ye should be further offended.

Platina in Io-
hanne. 11.
In Iohan. 16.
In Adrian. 2.

M. Har. fo. 287. b

But you telle your Reader, That this Authoritie is brought in by Gratian vnder the name of Palea: And that Palea is as mutche to saie, as Chaffe, and signifieth, that al that followeth, is litle woorth. Sutch Chaffe, (saie you) is M. Jewel driuen to take holde at, to maintaine his brothers filthinesse, for lacke of better stuffe. And is it true, M. Hardinge, that al, that Gratian laieth out vnder the name of Palea, is nothinge els, but Chaffe, and vaine stuffe, of litle woorth? What will you then do with your greate Donation of Constantine, whereby the Pope claimeth his Jurisdiction ouer the other three Patriarkes, his whole Triple Crowne, and the whole Emperie of the West? Shall this also goe for Chaffe, and Forgerie, and Vaine stuffe? Do you not knowe, that the saide Donation is intituled, Palea, as wel, as this? Will you for the sauegarde of your Priestes Children, leaue the Pope with al his vniuersal Power, and Authoritie in the Chaffe? Thus you vse your Authours, and Decours, M. Hardinge: Sommetimes they are Chaffe, Sommetimes they are Corne: Sommetimes they are Drosse, Sommetimes they are Goulde.

Distinct. 96.
Constantinus.

Here you haue the whole mater truly proued: Al these Popes, by your Gratian alleaged, founde Priestes Sonnes: The other three Popes with the Priestes their fathers fully auouched: your vaine Chaffe blown into the winde: And your Gratiens errors, touching the names of Damasus, and Hosius sufficiently answered. Leaueth therefore your ordinarie talke of Foolishe, VVitleffe, Impudente, and Shamelesse menne, M. Hardinge, leaue your Reader happen to open his eyes, and espie whose dealinge is Impudente.

Aeneas Syluius
De gestis Cons-
tit. Basil. Lib. 2.

Polydorus in
Historia An-
glos. Lib. 6.
An. Dom. 970.
Polydorus De
Inuentaribus
rer. Lib. 5.
An. Dom. 1100.
Fabian. Pag. 193

Pope Pius saith, A Married man, hauinge his wife alieue maie be choosen Pope. His wordes be these: Cur enim disputant Doctores, an Electus in Pam vxori suae debitum soluere teneatur, &c. For, wherefore doo the Canonistes mooue this doubt, VVhether a manne beinge chosen Pope, be bounde to yeelde Marriage duetie to his wife, onlesse a Married manne maie be chosen to that rounne? Polydorus Vergilius saith, that the restraint of Priestes Marriage was first attempted in Englands aboute the yere of Our Lorde Neene hundred three score and tenne: and that the same was afterwarde concluded in the West Church, aboute the yere of Our Lorde a thousande and a hundred, and neuer before.

Fabian saith, that Bishoppes, and Priestes liued a thousande yeeres together with their VVives, no Lawe beinge to the contrarie.

These two Principles bringe thus laide, the one of immoderate, and extraordinary speeches of the Holy Fathers, the other of the continual, and ordinarie practise

possession of the Church, we maie nowe be the better hable to consider the substance of M. Hardinges reasons.

Additio. ¶ M. Hardinge. VVhat wil M. Iewel make this fonde, and Childish Argumente, Certaine Fathers spake ouer vehemently concerninge Matrimonie: Item, Some of them were called to dignitie of Bishoppes from the state of Married menne: Ergo, Priestes, Monkes, Freeres, Nonnes, who haue vowed Chastitie, maie lawfully marrie VViues, and take Husbandes? Of what smal substance this reason is, the veriest Coblers of al theire Ministers, if they canne reade any Englishe, besides theire Communion Booke, maie easily perceiue.

The Answer. Coblers we haue none in the Holy Ministerie, M. Hardinge. And yet if we had any sutch, I see no cause, but they mighte do God better seruice in his Church, then many that haue benne, and yet are Priestes, and Cardinall in the Church of Rome. And what greate wonder were it, if a good simple godly man were made a Priest? You maie remember, that Iulius the 2. a man utterly void bothe of learning, and vertue, from a whearydaine, not longe sithence became a Pope. Tiersly S. Chrysostome is not ashamed oftentimes to calle S. Paule, Sutorum pellium, whiche wordes you maie Englishe, A Clowter of skynnes, or a Cobar. But, to leaue theise your vaine, and needelesse quarrelles, there is no Cobar so simple, but it pitteth him, to see you, in so weighty maters to thewe sutch folie.

The Childish Argumentes, that you haue imagined, are your owne, M. Hardinge: you know ful wel, they are none of mine. Thus onely I saie: Diuers the Holy Fathers haue written ouer basely, I wil not saie, vilely, and sclaunderously of the state of Matrimonie in general, Callinge it in al kinde of menne, Fornication, an il thinge, and like to Aduouerie: Therefore, I saie, they maie mutche lesse be taken, as indifferent Iudges in Priestes Marriage. Againe, Diuers the Holy Fathers, bringe them selues Priestes, and Bishoppes, had Wives, and liued in Matrimonie. Therefore, I saie, they condemned not Priestes Marriage.

Firste of al, his Obiection of Vowes nothinge toucheth the Clergie of Englande. For it is knowen, and Confessed, that the Priestes of Englande were neuer Votaries.

Additio. ¶ Further, where I saie, The Clergie of Englande was neuer bounde to sutch vowe of Chastitie, you saie, VVhat mouth you to saie, the Priestes of Englande are no Votaries? VVhat priuiledge haue they aboue al other Priestes of Christendome, at leaste, of the Latine, and VVeaste Church? &c.

The Answer. You know, M. Harding, neither the Priestes of Englande euer offered any sutch Vowe, nor the Bishop euer required it. And how can he be a Votarie, that maketh no vowe: or how can there be a vowe, where nothing is vowed?

You saie, This Vowe is annexed to Holy Orders by statute of Holy Church: And Bishops, Priestes, and Deacons be tied to Chastitie. To Chastitie, saie you, M. Hardinge? Would God it were so. Would God the worlde sawe not the contrarie. How be it, here you allege Pope Gregorie, The Emperoure Iustinian, The Councel of Carthage, Pope Leo, and others. Yea, although the Bishop require nothinge, and although the Priest promise nothing, Yet (you saie) Othes, and promisses maie lawfully passe without wordes. And here you bringe in many proper thinges, of laicinge handes on a Booke, of Holdinge vp two fingers: of Souldiers badges, and I wote not, what. In the ende you conclude, A becke is as good, as a Dieu garde. Al thesse wordes, M. Hardinge, are not worthe the one worde of Answer.

If the Priestes of Englande were alwaies Votaries, and haue so continued from the beginninge, howe is it then, that the same Priestes neuerthelesse continued still in Lawful Matrimonie, for the space of moze then a thousande yeres togeth after Christe, and that without reprobation, and without offense of the Church of God? Were they al bounde by vowe to lue single: and yet did they altogether, al that while, contrarie to their solemne vowe, lue lawfully in open wedlocke? Who would thus saie, but M. Hardinge? Where then was the Pope, that should haue depriued them? Where was then M. Hardinge, that should haue

cried out vpon them, Fleashly, Incestuous, Sacrilegious, Vowbreakers? Was In-
cest, & Sacrilege so lightly weighed amonge our Fathers so longe a time? Was
there neither Bishop, no Priest, no other Holy man within this Realme, du-
ringe the space of so many hundred yeres, that would reprove it? Did al the God-
ly Priestes of this Realme make solemne Vowes, for no other cause, but onely to
breake them? Let vs thinke better of our Fathers, M. Hardinge. Certainly they
made no sutch Vowe, neither by becke, as you saie, nor by dieu garde.

Againe, If the Vowe of Chastitie be of it selfe annexed to Orders, as you saie, What
shal we then thinke of the Priestes of Græcia, and Asia, and of al other Christened
Countries through the Worlde? Are they al bounde to Chastitie by solemne
Vowe, and yet liue they al in open Matrimonie againste their Vowe? Are they al
Fleashly, Incestuous, Sacrilegious Vowbreakers without exception? Wherefoze then
dothe Pope Stephanus saie, Aliter se Orientalium traditio habet Ecclesiarum, aliter
huius Sanctæ Romanæ Ecclesiæ. Nam illarum Sacerdotes, Diaconi, & Subdiaconi
Matrimonio copulantur: The Tradition of the East Church is one, and the Tradition of
this Holy Church of Rome is an other: For the Priestes, Deacons, and Subdeacons of the East
Church, are ioined in Matrimonie? Wherefoze is it noted there in the Rubrike, Ori-
entalis Ecclesia Votum Castitatis non obtulit: The East Church hath not offered the
Vowe of Chastitie? Wherefoze do you your selfe, M. Hardinge, secretly confesse,
That the Priestes of the East Church are no Votaries? Remember your wordes:
Thus you saie, VVhat Priuilege haue the Priestes of Englande aboue al other Priestes of Chri-
stendome, at leaste of the Latine, and VVeste Church, you saie: you dare not saie, The
East Church was euer subiecte to any sutch Vowe. Wherefoze doth Cardinal
Caietane saie, Nec ordo, in quantum Ordo, Nec ordo, in quantum Sacer, est impedi-
tius Matrimonij? Neither the Order of Priesthoode, in that it is an Order, nor the same
Order, in that it is Holy, is any hinderance to Matrimonie? Neither Pope Stephanus,
no Gratian, no Cardinal Caietane, no you your selfe mought thus haue writ-
ten, if the Vowe of Chastitie were necessarily annexed to Holy Orders.

You allege, A Canon of the Councel of Ancyra, where (you saie) it is thus Decreed,
touchinge Deacons: If a Deacon receiue Orders of the Bishop, and holde his peace, it shal not be
lawful afterwarde for him to Marrie. By this Canon you teache vs, that the Vowe of
Chastitie is euermore ioined with Holy Orders. But in the same Canon it is al-
so Decreed, That, if the Deacon make protestation, and telle the Bishop, that he wil Marrie,
for that he is not hable to liue Single, then if he afterwarde Marrie, he shal stil continue in
the Ministerie. Al this, I saie, is written in the same Canon: I saie not, in any o-
ther, but in the same. Ye woulde not thus haue beguiled your Reader, if ye had
meante plainely. Notwithstandinge, I wil not here touche your credite, M.
Hardinge, no vse your ordinarie exclamations of Falsched, and Forgerie. Yet
here you see, in this case, the Councel thought it lawful for a Deacon to Marrie, notwith-
standinge he were in Holy Orders. And thus it is plaine by the same Canon, ye haue
here alleged, That then your Vowe was not annexed to Holy Orders.

Further you saie: Origene, VVhome I maye wel allege for witness of the Church
of his time, saithe, that none maie offer the Continual Sacrifice, but sutch onely, as haue Vowed
continual Chastitie.

The Answer. By the Continual Sacrifice you would beare vs in hande, that
Origene meante onely that Sacrifice, that you haue imagined in your Masse. But
in dede, M. Hardinge, Origene in that place speaketh not one worde, neither of
your Masse, (for he neuer knewe it: he would haue abhorred it) no of your imagi-
ned Sacrifice, no of Priest, no of Deacon, no of any outwarde Ministerie of the
Church. If it be otherwise, for your credites sake, let the wordes appeare. If
there be in Origene not one sutch worde, no not one, what opinion maie your
friendes haue in your dealinge, whome they see so slyly to fuggle before the
eyes? Verily Origene by the Continual Sacrifice, meante none other, but onely the
Sacrifice of Faithful Prayer: Whiche Sacrifice also thus many waies he expreth:

Distinct. 31. A/1-
cer.

M. Har. fo. 190. b

Cardinal Cale-
tan. in Quodis
betis.

M. Hard. 191. a.
Concl. Ancyran.
Cap. 12.

M. Hard. 191. a.
Origene. in Nu-
mer. Homi. 13.

Si sine intermissione, &c. If wee Praie without ceasing: If our Praier early in the morning, rise up as a pleasant perfume in the sight of God: If the lifting up of our hands be vnto him an euening Sacrifice. This is the Sacrifice, that Origene there speaketh of, M. Hardinge. Of any other your Sacrifice he speaketh nothing. Of this Sacrifice he saith, No man can offer it, that liueth in Wedlocke. And thus he saith, not onely of Priestes, and Deacons, as you saie to telle vs, but Generally of euery of Goddes Faithful people. No man (saith he) can offer up this continual Sacrifice of Praier, onelesse he continew in Chastitie, and liue a Virgine. And this, M. Hardinge, was not the General Order of the Church in that time, as you report it, but one of Origenes particulare, and knowne Errours.

Thus you haue proued, That your Vowe was annexed to Holy Orders, By the Authoritie of him, that speaketh not one worde, neither of Priest, nor of Deacon, nor of any other Ecclesiastical Order: but Generally of al Faithful Christian people: and of the particulare erreure of one man, ye haue framed a General Order of the Church.

Yet so; further answere, we graunt, it is reason, and conuenient, that who so hath made a Vowe vnto God, shoulde keepe his promise. Cyrillus saith, Si Castitatem Promiserit, & seruare non poterit, pronuntiet Peccatum suum: If he haue promised, or Vowed Chastitie, and cannot keepe it, let him pronounce, and confesse his Sinne.

Cyrrill. in Leuiticum. Lib. 3.

Addition. M. Hardinge. As for the saieing, you alleage out of the thirde booke of Cyrillus in Leuiticum, it can serue you to no purpose, but to witnesse your forgerie, and falsed. For there is no such saieing in that Booke.

M. Har. fo. 290. d

The Answere. M. Hardinge, Why shoulde you take so baine pleasure in euill speache? Is there no such saieing in al that Booke? What Booke had you to take it in? What Spectacles had you to behold it? Your manner is, to pronounce ouer boldly, before you knowe. I graunte, I haue not alleged al the wordes, that S. Cyril vseth. Otherwise I shoulde haue taken out of him moze, then thirtie lines altogether. Notwithstandinge I haue neither forged, nor altered, nor bluffed any manner thinge of mee selfe, as it shal appeare. Firste S. Cyril saith thus: Nos, cum venimus ad Dominum, & Vouemus, nos ei in Castitate (velle) seruire, pronuntiamus labijs nostris, & iuramus, nos (velle) castigare carnem nostram &c. When wee come to our Lorde, and make a Vowe, that wee wil serue him, in Chastitie, wee pronounce with our lippes, and make an othe, that wee wil chasten our Fleashe &c. Here haue we by expresse wordes a Vowe, and a Vowe of Chastitie. After certaine lines it foloweth thus, Si istum ordinem promiseris, & seruare non quueris, audi, quid Legis ordo precipiat. Si peccauerit, inquit, vnum aliquod de istis, pronuntiet peccatum suum, quod peccauit: If thou haue promised to keepe this Order, and canste not keepe it, Heare, what the order of the Lawe commandeth thee. Thus saith the Lawe, If a man shal offende in any of these thinges, let him pronounce the sinne, that he hath sinned. Here you maie not saie, M. Hardinge, that these later wordes were vttered vpon occasion of somme other mater, that went betwene. For S. Cyril spake these selfe same wordes namely, and onely of him, that hath Vowed, and sworne Chastitie. Wee make a Vowe (saith Cyril) to serue God in Chaste life: Wee pronounce it, and geue it out from our Lippes: Wee sweare, that wee wil chasten our Fleashe. Yet, saith he, If thou haue promised to keepe this Order, and canste not keepe it, pronounce thy sinne, that thou hast sinned. These, M. Hardinge, be the wordes, that, you say, cannot be founde in S. Cyril. This is my falsed: This is my forgettie. You see, your ouer hasty iudgemente maie soon deceiue you.

Cyrrill. in Leuiticum. Lib. 3.

Howe be it, touchinge Virginitie, or Chastitie, we saie, It standeth not in our Choise, or Vowe, but in the singulare gifte of God. Christe him selfe saith, Al menne take not this Worde: but they, vnto whom it is geuen. Iustinus Martyr saith, Multi castrauerunt se propter Regnum Caelorum. Verum hoc non cuius datum est: Many haue ghelded themselves for the Kingdome of Heauen. But this thinge is not

Matthe. 19.
Iustinus Apolo-
gia. 2.

32. *Quest. 1.*
Integritas.
Hieronym. in
Marth. Cap. 19.

geuen to al menne S. Ambrose saith, Sola Virginitas est, quæ suaderi potest: imperari non potest: Onely Virginitie is a thinge, that maie be Counsell'd: but commaunded it maie not be. So S. Hierome, Vnde infert Dominus, Qui potest capere, capiat, vt vnusquisque consideret vires suas: vtrum possit Virginalia, pudicitie præcepta implere. Per se enim Castitas blanda est, & quemlibet ad se alliciens. Sed considerandæ sunt vires: vt, qui potest capere, capiat. Our Lorde addeth, He, that can take, let him take: That euery man maie consider his owne strength, whether he be hable to accomplishe the Lawes of Virginitie, and Chastitie, or no. For Chastitie of it selfe is faire, and pleasant, and hable to alluere any man vnto it selfe. But wee muste weighe our habilitie: That he maie take it, that can take it.

Origen. in Marth.
lib. Tracta. 24.

Hereof the Anciente Father Origen began to complaine so longe agoe in his time: Non solum, quæ docent, non faciunt. sed etiam crudeliter, & sine misericordia iniungunt alijs maiora virtute ipsorum, non habentes rationem Virium vnus cuiusque: vt, qui prohibent nubere, & ab eo, quod expedit, ad immoderatam munditiem compellunt: Not onely they doo not, that they teache, but also cruelly, and without mercie they commaunde others, to doo, that thy be not hable, not consideringe, or weighing eche mannes strength. Suche be they, that forbidde menne to Marrie: and from that thinge, that is lawful, driue, and force menne to an immoderate kinde of Cleanenesse.

Hieronym. Ad-
uersus Iovinian.
Lib. 1.

S. Hierome saith, Si quis consideret Virginem suam, id est, Carnem suam lasciuire, & ebullire in libidinem, nec refrænare se potest, duplex illi incumbit necessitas, aut capiendæ Coniugis, aut tuendi: If any man consider, that his owne Virgine, that is to saie, his owne Fleashe, groweth proude, and boileth vnto luste, and cannot staie it, there is laide vpon him a double necessitie, either to take a wife, or els to falle.

Cyrrill. in Leuiticum.
Lib. 16.

In this case S. Cyril saith, Oportet compati, & commetiri Doctrinam pro virium qualitate: & huiusmodi, qui non possunt capere Sermonem de Castitate, concedere nuptias: Wee muste haue consideration of menne, and measure our Doctrine accordinge to euery mannes habilitie: and vnto suche menne, as cannot take the woordes of Chastitie, wee ought to graunte Marriage.

21. *Quest. 4.*
in malis.

If M. Harding wil Replie, that this Counsel maie take place in al others, but not in them, that haue Clowed, or promised the contrarie, let him vnderstande his owne rule written in the Popes owne Decrees: In malis promissis rescinde fidem: In turpi Voto muta decretum. Quod incautè vouisti, ne facias. Impia est Promissio, quæ seclere impletur: In an euil promise breake thy Faith: In an vnhonest Vowe change thy pourpose. That thou haste vnadvisedly Vowed, see thou doo it not. It is an euil promise, that is keapte with wickednesse.

M. Har. fa. 296 a

Addition. ¶ M. Hardinge. VVhat reliefe bringeth al this vnto his cause, onlesse he be hable to proue, that Chastitie is an il, and a wicked thinge?

The Answer. No, M. Hardinge, Chastitie is no ill thinge: It is the special giste of God. But an vncleane, and a filthy life vnder coloure of a Vowe, or the name of Chastitie, is a wicked thing before God. You know, it is commonly saide vnder the name of S. Hierome, Simulata sanctitas duplex est iniquitas: Counterfeite holinesse is double wickednesse.

Cyprian. Lib. 1.
Epist. 11.

S. Cyprian hauinge occasion to write of certaine Maides, that had Clowed Virginitie, and liued in disorder, saith thus: Quod si perseverare nolunt, vel non possunt, melius est, vt nubant, quàm vt in ignem delicijs suis cadant. Certè nullum Fratribus, aut Sororibus scandalum faciant: If they either cannot, or wil not continewe in Chastitie, better it is for them to Marrie, then to falle into the fiere (of Helle) with their pleasures. As the lease, let them breede no sleaunder to their Brothers, or Sisters.

August. De Bono
Coniugali, Dist.
27. Quidam.

S. Augustine saith, Quidam, nubentes post votum, asserunt Adulteros esse. Ego autem dico vobis, quod grauiter peccant, qui tales diuidunt: Somme menne there be, that saie, They be Aduouterers, that Marrie after that thei haue made a Vowe. But I tel you, that they Sinne greuously, that put futch a funder.

Epiphanius

Epiphanius likewise saith, Melius est, Vnum habere Peccatum, quam multa. Melius est cadentem a studio, aperte sibi vxorem asciscere secundum Leges, &c. Et a Virginitate longo tempore agere Poenitentiam, &c. Et non quotidie occultis iaculis vulnerari: *Better it is, to haue one Sinne, then many Sinnes. Better it is for a man fallinge from his course, openly to take vnto him a wife accordinge to the Lawe, &c. And a longe time to repente him selfe of the breache of his Virginitie, &c. And not to be wounded with priuie darts every daie.*

S. Hierome saith, Sanctum Virginum Propositum, & Coelestis, Angelorumque familie Gloriam quarundam non bene se agentium nomen infamat. Quibus aperte dicendum est, vt aut nubant, si se non possunt continere: aut contineant, si nolunt nubere: *The name of certaine Virgins not wel behauinge them selues, defameth, and shameth the Holy pourpose of Virgins, and the Glorie of the Heauenly, and Angelical Familie. Whom wee muste plainly charge, that either they Marrie, if they cannot Containe: or that they Consue, if they wil not Marrie.*

To like pourpose S. Augustine saith: Multas earum reuocat a nubendo, non amor praelari propositi, sed aperti dedecoris timor, veniens & ipse a Superbia: qua formidatur, hominibus magis displicere, quam Deo. Nubere nolunt: & ideo non nubunt, quia impune non possunt: quae melius nuberent, quam vrerentur, id est, quam occulta flamma concupiscentiae in ipsa conscientia vastarentur: quas poenitet Professionis, & piget Confessionis: *Many of them are keapte from Marriage, not for loue of their goodly pourpose of Virginitie, but for feare of open shame, whiche shame also proceedeth of Pride: for that they are more afraide to displease Man, then God. They wil not marrie: and therefore they marrie not, bicause they cannot without rebuke. Yet better were it for them to marrie, then to burne, that is to saie, then with the flame of their Concupiscence in their owne Conscience to be wasted. They are soary of their Profession: And yet it greueneth them to Confesse, &c.*

It is not sufficiente to saie, I haue Vowed. Herode Vowed Iohn Baptistes heade: *The Iewes Vowed S. Paules deathe: Hubaldus, as it is noted by Gratian in the Decrees, made a Vowe, that he would neuer healpe his owne Mother, or Brethren, were these naue neuer so greate.*

Alphonfus Viruesius, one of M. Hardinges greatest Doctours, saith thus: Si quis Vouerit, & continere non possit, & omnia expertus, nihil promouerit, ego illi author essem, non vt proprio Consilio, sed vt autoritate Pontificis salutis tuae consulat per Matrimonium: *If any man haue Vowed, and Cannot containe, and hauinge assaied al meanes, yet be neuer the neare, I woulde aduise him, that he shoulde provide for the safetie of his Soule by Marriage: And yet not of his owne Counsel, but by licence, and Authoritie of the Pope.*

Likewise Thomas of Aquine saith, Potest contingere, quod in aliquo casu sit, vel simpliciter malum, vel inutile, vel Maioris boni impeditium. Et ideo necesse est, quod determinetur, in tali casu, Votum non esse seruandum: *It maie happen, that in somme case a Vowe maie be, either vnto ly il, or vnprofitable, or an hinderance vnto somme other good thinge of more weight. And therefore it muste of necessitie be determined, that in sutch a case, a Vowe ought not to be keapte. Therefore it was thus Decreed in the Council of Toledo: Non est seruandum Sacramentum, quod male, & incaute promittitur: A Vowe il, and vnaduisedly promised, ought not to be kept.*

Additio. M. Hardinge. Here M. Iewel allegeth the saicings of sundrie Holy Fathers, Counsellinge those, that either cannot, or wil not keepe Chastitie, to take the remedie, that God hath ordeined, that is to saie, to Marrie. VVhiche Counsel is vnderstanded to be geuen vnto them, that haue made no Vowe at al to the contrarie.

The Answer. Howe then, M. Hardinge, if you be not hable to keepe Chastitie: Is your Vowe sufficiente to make you hable? Or wil you keepe your Vowe, and liue in filthinesse? Or, if you so liue, that you be excused by your Vowe? S. Paule saith, Fornicators, and Adulterers the Lorde wil iudge: They shal haue no parte in the Kingedome of Christe, and God. Woe be to that Vowe, that worketh the destruction of the Soule.

Epiphani. contra Apostolos. Lib. 2. *Φανεράς ἐκὺν τῷ λαῷ τὴν γυναῖκα καὶ τὸ νόμον.*

Hieronym. ad Virginem De me: iadem.

August. De Sancta Virginitate, Cap. 34

Mark. 6. Acton. 23. 21. Quae. 4 Inter cetera. Alphonfus Philippica. 19.

Thomas. 2. 2 qu. 88. Artic. 10.

Concil. Toletan. 8 Can. 2. M. Hard. 294 &

M. Hard. 294. a.

Cyprian. Lib. 1.

Epist. 11.

But (you saie) this Counsel is geueen to them, that haue made no Vowe. Thus you saie, and yet you knowe, you saie vntreuely. Beholde the Authozities: The wordes be plaine: The Holy Father spake expressely of them, that haue Vowed. Let S. Cyprian be an example for the reste. Thus he saith, Quod si se ex Fide Christo dicauerunt, pudicē, & castē sine vlla fabula perseverent &c. Sin autem perseverare nolunt, vel non possunt, melius est, vt nubant &c. If they haue in Faith Vowed them selues to Christe, let them continue Chastely, and honestly without guile &c. But, if they wil not, or cannot continue, better it is for them to Marrie, then with their pleasures to falle into the fiere of Helle. Beholde, M. Hardinge, S. Cyprian speaketh namely of them, that haue Vowed them selues to Christe. Unto them he directeth his Counsel: Of such he saith, Is is better for them to Marrie.

You saie, S. Cyprian speaketh of them, that haue made no Vowe. S. Cyprian him selfe saith, He speaketh of them, that haue made a Vowe. And muste we belue you before S. Cyprian? Why shoulde you with such vntreuthes, and vanities deceiue the world?

Yet notwithstandinge you telle vs, contrarie to al that S. Cyprian hath taught you, If a man haue once made a Vowe, though he be not hable to liue Chaste, yet he maie in no wise Marrie: What is to saie, he muste liue in Fornication, or other filthynesse. S. Paule saith, If they liue not Chastely, let them Marrie: Better it is to Marrie, then to burne. But by your aduise, we muste take S. Pauls wordes, and turne them backe warde, and saie thus, Marrie not, though you liue vncastely: Better it is to burne in Concupiscence, then to Marrie.

Here, M. Hardinge, ye crye out in your inordinate hate, Fleashe Gossellers: Euangelical Vowebreakers: Impure Bigamie: Filthy railing rabble: Lordaines: Strumpettes: And I wote not, what: as if this were the onely waie, to winne the Victorie. Unto this kinde of eloquence I wil make you none other answer, then that Demetrius sometime made vnto Lyfimachus: Scortum apud nos modestius viuunt, quam apud vos Penelope: One of these, whome it liketh you, to calle Strumpettes, liueth more soberly amongest vs, then dooth amongest you your Chaste Penelope.

It appeareth by S. Augustine, M. Hardinge, that your error is Ancient, and beganne longe ago. For he saith, that euen then in his time there were somme, that mainteined the same. But he answered them then, as we do you now. They spake fondly, and vnaduisedly: and vnderstoode not, what they saide. His wordes be these, Qui dicunt, talium Nuptias non esse Nuptias, sed potius Adulteria, mihi non videntur satis acute, ac diligenter considerare, quid dicant: Thei that saie, The Marriage of such menne, or weemen, (as haue Vowed Chastitie) is no Marriage, but rather Adulterie, seeme vnto me not to consider discretely, and wisely, what they saie. And againe, Fit per hanc minus consideratam opinionem, vt cum volunt eas separatas reddere Continentia, faciant Maritos earum Adulteros Veros, cum suis Vxoribus viuus, alteras duxerint: It cometh to passe by this Vnadvised Opinion, that whereas they wil remooue these weemen, that so haue Vowed from their Husbendes, and force them to continue in their Single Life, they make the Husbendes of them Adulterers in deede, in case they Marrie againe, their owne Wives beinge stil aliue.

Thus therefore, M. Hardinge, you maie imagine, S. Augustine saith vnto you, as he did vnto them: Ye speake fondly, and vnaduisedly, and vnderstande not, what ye speake.

Dorman. fol. 16.

And yet one of your Companions there telleth vs, That he is vndoubtedly the Diuelles Minister, that wil saie, (as S. Augustine saith) that the Marriage of such persons is true, and very Marriage. Thus by the Iudgement of your late Louanian Clergie, S. Augustine is become the Minister of the Diuel.

But M. Hardinge hath further to saie, that S. Augustine called this kinde of Marriage VVoorse then Adulterie: An other calleth it Inceste: and an other Sacrilege. That the Anciente Fathers haue thus written, it is true, and not denied. Howe be it, god Reade, as I haue partely shewed before, these, and other like wordes

woordes haue proceeded, moze of a zeale, and heate of minde, then of profounde con- sideration, and Iudgement of the cause. Neither maie we alwaies straine sutebe sairinges to the vttermoſte. For, whereas S. Augustine saithe, *Sutche Marriage is woorse, then Aduouterie*, he saithe neuertheleſſe immediately after in the same place, *It is true, and very Marriage in deede before God, and Man, and no Aduouterie.* His

woordes be theſe: *Non quod ipſe Nuptiz vel talium damnanda iudicentur. Dam- natur Propoſiti fraus: Damnatur fracta Voti Fides: &c. Damnantur tales, non quia Coniugalem Fidem Poſterius inierunt, ſed quia Continentiz Primam Fidem irri- tam fecerunt:* Not that the Marriage of ſutche perſonnes is to be blamed, *The de- fraudinge of their pourpoſe, and the breache of their Vowe is blamed. Sutche are blamed,* not for that they haue entred into the Faith of Matrimonie: but for that they haue broken their Firſte Faith, or promiſſe of continence Liſe.

So likewiſe S. Augustine saithe of a Whoman, that vſed to painte her face: *Etſi impudica circa homines non ſis, tamen corruptis, violatiſque, quæ Dei ſunt Peior Adultera detineris:* *Althoughe thou be no euil Woman, as touchinge menne, or the miſuſinge of thy body, yet thus colouringe, and corrupting thy face, which thou haſte of God, thou arte woorse then an Aduoutreſſe.*

Here, by waie of compariſon, and in heate of ſpeeche, S. Augustine saithe, *That paintinge of the face is woorse then Aduouterie.* In like ſenſe S. Cyprian saithe, *Diabolo peior eſt, qui ſoeminarum aſpectibus ſeritur:* *He that is ſtricken, or moued with the ſight of Women, is woorse then the Diuel.* Likewiſe againe he saithe, *Multo grauior, & Peior eſt Mœchi cauſa, quàm Libellatici:* An Aduouterers caſe is woorse, then is the caſe of him, that hathe betrayed the Faith.

Sutche compariſons, as I haue ſaide, maie not wel be rackte to al pourpoſes: but muſte be taken ſo far forthe onely, as they were meante. Otherwiſe the ſame S. Cyprian saithe, *Peius eſt, quàm mœchari, Continentiam ducere criminoſam:* *To liue Vnchaſte vnder the coloure of Chaſte liſe (as your Clerergie dothe) is woorse then Aduouterie.* Here, M. Hardinge, S. Cyprian ſaith, that your vnchaſte Chaſtitie, and coloured Blaunte of Virginitie, is woorse then Aduouterie.

So S. Ambroſe, when he had ſaide, *If ſhee haue a minde to Marrie, ſhee commit- teth Aduouterie, ſhee is made the Handmaide of Deathe.* He addeth further, as of a greater euil, *Si hoc ita eſt, quid de illa dicendum eſt, quæ occulta, & furtiua turpitu- dine conſupratur, & fingit, ſe eſſe, quod non eſt?* *Bis Adultera eſt: This beinge ſo,* what then ſhal wee ſaie of her, that is defiled with ſecrete, and priuie filthineſſe: and ſai- neth her ſelfe to be, that in deede ſhee is not? Shee is twiſe an Aduoutreſſe.

Here S. Ambroſe called your painted Virginitie Double Aduouterie. So S. Chryſoſtome, *Virginitas iſta cum Viris plus ab omnibus arguitur, quàm ſtuprum ipſum:* *This Virginitie of Women emongeſt menne, is more reprooued of al menne, then Fornication it ſelfe.*

By theſe ſewe we maie the better vnderſtande the place, that M. Hardinge bath here alleged, of S. Paule vnto Timothee, *When thei waxe wanton againſt Chriſt, they wil Marrie, hauing damnation, becauſe thei haue broken their Firſt Faith.* Not with- ſtandinge in deede S. Paule ſpake theſe woordes, neither of Woues nor of Woue- breakers: but of the Widowes, that were appointed to attende vpon the Olde, and ſicke perſonnes, and therefore were reſined, and ſounde by the Church.

But let vs imagine, as M. Hardinge would haue vs, that S. Paule ſpake al this of the breache of Woues. And let Prima Fides: The Firſte Faith, be the Wowe of Chaſtitie. Wowe be it, in deede our Firſte Faith, is the Faith, that we promiſſe in Baptiſme, and none other. And ſo S. Hierome ſaith to take it. For thus he wriſteth, *Non ſunt digni Fide, qui Primam Fidem irritam fecerunt: Marcionem lo- quor, & Baſilidem:* *They be not worthy to be beleued, that haue foreſaken their Firſte Faith: I meane Marcion, and Baſilides.* Theſe two ſamouſe Heretiques Marcion, and Baſilides, were not condemned for breakinge any Wowe of Chaſtitie, but for reſuſinge the Faith of Chriſte: whiche S. Hierome calleth, Firſte Faith.

S. Paule maketh no mention of any Wowe, but onely rebuketh ſutche light, and waueringe

Auguſt. De Bono
Viduitatis, Ca. 9

Auguſt. De Do-
ctrina Chriſtia-
na, Lib. 4. Ca. 21.

Cyprian. De Sin-
gularitate Cle-
ricorum.

Cyprian. Lib. 4
Epiſt. 2

Cyprian. De
Singularitye
Clericorum.

Ambroſ. ad Vir-
ginem Lapſam,
Cap. 5.

Chryſoſt. Tom. 5.
Quæ Regulas
res Fœmina cū
Viris cohabit.

1. Timoth. 5.

Hierony. In Prop-
terio in piſt.
ad Titum.

1 Timoth. 5.

waivering Wemen, as bringe of longe time founde by the Charges of the Congregation, pourposely to reluse the sicke, and the sicke, afterwarde forsooke both the Congregation, and Christe too, and became Whorens, and folowed the Diuel. For S. Paule saith, Nonnulli iam deflexerunt post Satanam: *Many such Wemen are already gone after Satan.* But if S. Paule spake this of the breach of Wives, with what else then, P. Harding, do you reade his wordes? What advantage can you hope to finde in such Authorities, as do so expressly crye againste your selfe? S. Paule saith euen there, in the same place, Vidua eligatur non minor annis sexaginta. Iuniores Viduas rejice. Volo iuniores Viduas nubere: liberos gignere: domum administrare: nullam occasionem dare Aduersario, vt habeat maledicendi causam: *Let no Widowe be chosen under threescore yeeres of age. Refuse yonge VVidowes. I wil, that yonge VVidowes be Married: bringe up their Children: ouersee their house: and geue no occasion to the aduersarie to speake ill.*

If these wordes of S. Paule muste needs be taken of Wives, and none otherwise, why do you so violently, contrarie to S. Pauls commaundement, either force, or suffer yonge Maides, and girles to receiue these Wives? Why do ye not staie them vntil they be stricken in age, as S. Paule willeth you, that they maie be threescore yeeres olde, before they Wome? It is no reason, ye shoulde in one place claime by one Worde, and breake so many.

Pol. 79. h.

You saie, The Vowe of Chastitie is annexed vnto Holy Orders by the Ancient Constitution of the Church, and by the Apostles of Christe. For trial of your truthe herein, I beseeche you, to consider these fewe in steede of many.

26. qu. 2. Sors.

your owne alloweb, and principal Doctor Gratian saith thus, Copula Sacerdotalis, vel consanguineorum, nec Legali, nec Euangelica, nec Apostolica auctoritate prohibetur: *Priests Marriage is not forbidden by any Authoritie, either of the Lawe of Moyses, or of the Gospel, or of the Apostles*

Clemens Strom. Lib. 3.

Clemens Alexandrinus saith, Omnes Apostoli Epistolæ, quæ moderationem docent, & continentiam, cum & de Matrimonio, & de Liberos procreatione, & de domus administratione innumerabilia præcepta contineant, nunquam tamen honestum: moderatumque Matrimonium prohibuerunt: *All the Epistles of the Apostle, whiche teache sobrietie, and continent life, whereas they containe innumerable Preceptes, touching Matrimonie, bringinge up of Children, and gouernement of House, yet they neuer forbade Honestie, and sober Marriage.*

Cardi Caietan. in Quodlibetis. Contra Lutheru.

Cardinal Caietan saith, Nec ratione, nec Auctoritate probari potest, quod, absolute loquendo, Sacerdos peccet contrahendo Matrimonium. Nam nec Ordo, in quantum Ordo, nec Ordo, in quantum Sacer, est impeditiuus Matrimonij. Siquidem Sacerdotium non dirimit Matrimonium contractum, siue ante, siue post: seculis omnibus Legibus Ecclesiasticis: stando tantum ijs, quæ habemus à Christo, & Apostolis: *It cannot be proued, neither by reason, nor by Authoritie. speakinge absolutely, that a Priest sinneth in Marryinge a wife.* For neither the Order of Priesthooche, in that it is Order, nor the same Order, in that it is Holy, is any hinderance to Matrimonie. For Priesthooche breaketh not Marriage, whether it be contracted before Priesthooche, or afterwarde: settinge al Ecclesiastical Lawes aparte, and standinge onely vnto those thinges, that wee haue of Christe, and his Apostles.

Panormitan. De Clericis Coniug. c. 2. in Olim. Antonin. in Summa Par. 3. Tit. 1. Cap. 21.

Abbate Panormitan saith, Continentia non est de Substantia Ordinis, nec de Jure Diuino: Single life is not of the substance of the Order of Priesthooche, nor of the Lawe of God.

Likewise Antoninus saith, Episcopatus ex Natura sua non habet opponi ad Matrimonium: *The office, or Degree of a Bishop, of the Substance, or Nature of it selfe is not contrarie to Matrimonie.* Hereby ye maie easily see, P. Hardinge, howe true it is, that you saie, The Vowe of Chastitie is annexed to Holy Orders, and that by the Apostles Aunciente Constitution.

But this Order (you saie) was taken, for that, hauinge the vse of VVedlocke we cannot Pray. And, to that ende ye allege the Authority of S. Paule: *Where also ye might haue alleged*

alleged the names, and sayings of sundrie Fathers. Origen saith, *The Holy Ghoste in time of Copulation forsaketh a man, yea although he were a Prophete of God.* Another saith, *Virginitas Sola potest animas hominum presentare Deo: Onely Virginitie is shable to presente the Soule of a man vnto God.* S. Hierome saith, *Quocienscumq; vxori debitum reddo, orare non possum: As often as I doo my ducie to my wife, I cannot Præ.* And to this purpose Pope Siricius vnderstandeth, and fondely abuseth the Holy Word of God. Thus he saith, *Qui in Carne sunt, Deo placere non possunt: They that be in the Fleashe, cannot please God.*

These wordes seeme very harde, and sounde mutche to the derogation of Goddes Ordinance. And therefore Ignatius S. Johns Scolare saith, *Si quis Legitimam Commixtionem, & Filiorum Procreationem, Corruptionem, & Coinquinationem vocat, ille habet cohabitorem Dæmonem Apostatam: If any man calle lawfull Copulation, and Begetting of Children, Corruption, and Filthinesse, he hathe the Diuel that selle from God dwellinge within him.*

In like manner saie the Learned godly Bishoppes in the Council of Gangra: *Si quis discernit Presbyterum Coniugatum, tanquam occasione nuptiarum, quod offerre non debeat, & ab eius Oblatione abstinet, Anathema sit: If any man make difference of a Married Priest, as if he maie not Minister the Oblation, (or Holy Communion) because of his Marriage, and abstaineth from his Oblation, accursed be he.*

Likewise it is written in the Council of Constantinople, *Si quis presumpserit, contra Apostolicos Canones, aliquos Presbyterorum, & Diaconorum priuare à Contractu, & Communione legalis vxoris suæ, Deponatur. Similiter & Presbyter, aut Diaconus, qui Religionis causa Vxorem suam expellit, excommunicetur: If any man, contrarie to the Apostles Canon, presume to remoue either Priest, or Deacon from the use, and companie of his lawful wife, let him be Deprived. And in like manner let the Priest, or Deacon be excommunicate, that putteth awaie his wife vnder the colour of Religion.*

As touchinge the place of S. Paule, *Defraude not your selues, One an Other, Onlesse it be of consente for a season, that ye maie attende vnto Fastinge, and Praier.* He speaketh not this of that kinde of Praier, that is commonly, and dailely used of al the Faithfull, as wel Married, as Single, but onely of the General, & Solemne Praier of the whole Congregation, whiche then, as in time of Persecution, and feare of enimies, was kepte onely in the night: and al the whole multitude of the Faithfull, was charged to be presente at the same. At whiche times it was necessarie, that bothe the man, and the wife shoulde leaue the one the others companie, and resorte to Praier.

So it is written in the Prophete Joel, *Blowe vp the Trumpe in Sion: Proclame a solemn Fast: Cal together a Congregation of the People. Let the Bridgrome leaue his bed: Let the Spouse come from her Chamber. Let the Priest, the Ministers of God, weepe betwene the Entrie, and the Altar: And let them saie, O Lorde spare thy people, and geue not ouer thine Inheritance vnto Confusion.* Of the like kinde of General, and Solemne Praier: Tertulian saith thus, *Quis Solemnibus Pasche abnoctantem Vxorem securus sustinebit: What man (beinge an Heathen) can without mistruste suffer his Wife beinge a Christian Woman) to be awaie from him at the Solemnitie of the Easter Praier?*

Of such Solemne, and Helde meetings S. Paule speaketh: and not of the Dailely, vsual, and Common Prayers of al Christians.

Otherwise, touchinge the Puritie, and Holinesse of Married people, S. Augustine saith, *Quod Paulus ait, Quæ innupta est, cogitat ea, quæ sunt Domini, vt sit sancta & Corpore, & Spiritu, non sic accipiendum est, vt putemus, non esse Sanctam Corpore Christianam Coniugem Castam. Omnibus quippe Fidelibus dictum est, Nescitis, quoniam Corpora vestra Templum sunt Spiritus Sancti? Sancta sunt etiam Corpora Coniugatorum, fidem sibi, & Domino seruantium: Whereas S. Paule saith, Shee that is unmarried, thinketh of the things, that pertaine vnto the Lorde,*

Origen. in Numer. Homil 7.

Extra. De Probationib. in Glossa.

Hierony. Adversus Iovinian Lib. 1.

Inter Decretal Siricij. Cap. 7.

Rom. 8. Ignatius ad Philadelphien.

Concil. Gangren. Cap. 4.

Dis. 31. Quoniam

1 Corin. 7.

Joel. 2.

Tertul. ad Vxo rem. Lib. 2.

August. De Bonis Coniugalib. Li. 1. Cap. 11.

that shee maie be Holy both in Body, and in Sprite, it maie not so be taken, as though wee should thinke, a Christian wife liuing Chastely with her husbande, is not Holy in Body. For it is generally saide vnto al Faithfull, Knowe ye not, that your Bodies be the Temple of the Holy Ghoste? Therefore if the Man, and V Wife, keepe their faith both betwene them selues, and to the Lorde, their Bodies are Holy.

But, these Euangelical Vowebreakers (saith *M. Harding*) pretende Paphnutius to be their Proctoure. Whether he be our Proctoure, or no, it forceth not greatly. Notwithstanding it is plaine, he was then the onely Proctoure for the Truthe, and that againe the General Consente of al the whole Council besides. And although he were but One man alone, yet the whole Council gaue place vnto him. Sozomenus saith, Synodus laudauit sententiam Paphnutij, & nihil ex hac parte fanciuit: Sed hoc in vniuersiusque Voluntate, sine vlla Neecessitate reliquit: The Council commended Paphnutius indgemente, and touching this mater of Marriage, made no Decree at al: but leaue it to eche mannes owne Wil, without any force of Neecessitie.

Sozom. li. 1. ca. 11.

σὺν πρὸς
τὴν πρὸς
τὰς ἰδίας γυ-
ναικας οὐκ
ἔστιν.

Copur Dialogo
l. Page 134.

Of Our side thus mutche Paphnutius saith, Marriage is Honorable: And the Companie of Man, and Wife is (not filthinesse, as these menne saie to saie, but) Cleanenesse, and Chastitie.

But, *M. Harding*, if the same Holy Father Paphnutius twighe so mutche of your side, as you pretende, wherefore then doth One of your Companions of Louaine so lightly, and so disdainfully controlle that whole Storie, with the vtter discreditte, and condemnation of the Writers? For thus hathe he not doubted to publishe his indgemente therein to al the worlde: Mihi, nescio quomodo, in dubium venit fides huius Historie de Paphnutio. Sunt enim, quæ suspicionem important, eam esse Arianorum, aut Impudicorum hominum Commentum. Tota enim hæc res à Socrate pendet, & Sozomeno: quorum alter Nouatianus fuit: alter Theodorum Mopsuestensem à quinta Synodo damnatum magnis laudibus extulit: I knowe not howe, this Storie of Paphnutius seemeth to me to be of doubtful credite. For there be maters, that make me to suspectte, that it is but a vaine forged tale, either of the Arian Heretiques, or of somme other filthy personnes. The whole mater hangeth of Socrates, and Sozomenus: Of whiche twoo, the one was a Nouatian Heretique: The other highly commendeth Theodorus of Mopsuesta, beeing condemned by the Fifth Council.

Thus your Fellowes make this whole Storie to be but a vaine fable: and the Authours, and Writers hereof, Socrates, and Sozomenus, to be Heretiques, Nouatians, Arians, Unhoneste, and Shamelesse personnes. And therefore, I trowe, ye will not saie, they are your Proctours.

Chrysos. in Epist.
ad Tit. Homil. 1.

Whereas S. Chrysostome saith, Marriage is so reuerende a thinge, that a man maie therewith ascende into the Holy Throne, and be made a Bishop, notwithstanding he haue a wife: and that S. Paule suffereth not them, that haue twise married, to attaine suche a roume: By these wordes, saith *M. Harding*, Chrysostome condemneth the impure Bigamie of our Holy Gospellers. Againe he saith, If this Defender presse vs with Chrysostome, wee answere, that, although Chrysostome graunte, that a Married man maie ascende to the Holy Seate, yet he saith not, that a man maie descende from that Holy Seate to the bridebedde. For wee denie vtterly, that any man, after that he hath receiued Holy Orders, maye Marie. Neither can it be shewed, that the Mariage of futch was euer accounted lawful in the Catholike Church.

Timo. 1.

I doubt not, good Reader, but it shal easily appeare, that *M. Harding* in either of these two partes was sowly deceiued. For firste Chrysostome as it is plaine by his wordes, whiche *M. Harding* in his translation hath purposely falsified, expoundeth these wordes of S. Paule, The Husbande of One V Wife, not of a man, that neuer had but one wife in al his time, but of a man, that hath but one wife at one time. If *M. Harding* shal thinke, this Exposition to be strange, and unlikely, let him remember, that Chrysostome him selfe thereof writ-
teth

test thus, Vnius Vxoris Virum. Non hoc, veluti fanciens, dicit, quasi non liceat
absq; Vxore Episcopum fieri, sed eius rei modum constituens. Iudæis quippe lici-
tum erat, etiam Secundo Matrimonio iungi, & Duas itidem simul habere Vxores:
The Husbands of One VVife: S. Paule writeth not this, as makinge a Lawe, as if it
were not lawfull for a man to be made a Bishop without a Wife: but he appointeth an order in
that behalfe. For it was lawfull for the Iewes to be coupled in the Seconde Matrimonie,
and to haue twoo VVives at one time.

Chrysost. in E-
pist. 1. ad Timo-
theum. Homil. 10

In like sort saith S. Hierome, Quidam de hoc loco ita sentiunt: Iudæi, inqui-
unt, Consuetudinis fuit, vel binas vxores habere, vel plures. Et hoc nunc volunt esse
Præceptum, ne is, qui Episcopus eligendus est, vno tempore Duas Pariter Vxores
habeat: Touchinge this place, some men thinke thus: By the Custome of the Iewes it was law-
full for a man, to haue Twoo wiues, or moe at once. And this they take to be the Apostles
Commaundement, that he, that is to be chosen a Bishop, haue not Twoo wiues, or moe to-
gether at one time. Againe he saith, Diaconi sint Vnius vxoris viri: Non, vt, si non
habuerint, ducant: Sed ne Duas habeant: Let the Deacons be the Husbands of One
wife: not that they shoulde needes Marrie a wife, if they haue none: but that they shoulde not
haue twoo wiues together. Likewise saith the Cardinal Caietane, Apostolus Episco-
pis permittit Vnam Vxorē, Cæteris plures: The Apostle suffereth a Bishop to haue
One wife: Others he suffereth to haue moe.

Hiero. in E. 1. 1. f.
ad Titum, cap. 1.

Hiero. in Epist.
1. ad Tim. cap. 3
Catharinus con-
tra Errores Ca-
ietani, Errore 99

Diff. 23. His 1.
gitur.

And to this purpose, Isidorus seemeth to saie, Castimoniam non Violati Cor-
poris perpetuo obseruare studeant: aut certè Vnius Matrimonij vinculo foederen-
tur: Let them studie to keepe and continē the Chastitie of their Body undefiled: or els, let
them be Coupled with the bande of One Marriage.

Of such a one, Pope Leo wrote sometime vnto the Bishop of Mauritania,
Sicut ad nos relatum est, Duarum simul est Maritus Vxorū: As wee are enformed,
he is at one time the Husbands of Twoo wiues. And therefore he addeth his iudge-
mente of him: Priuandum honore decernimus: Wee thinke him meete to be deprived
of his promotion.

Leo. ad Episco-
pos Mauritanie

Of this kinde of Seconde Marriage Chrysostome speaketh, I meane, of ha-
uinge twoo Wiues alie together: And not of Marrieinge the Seconde wife af-
ter the death of the Former. And therefore he saith, Secundam quidem accipere,
secundum Præceptum Apostoli, licitum est: Secundum autem Varitatis rationem
Verè Fornicatio est. Sed cum, permittente Deo, Publicè, & licenter permittitur, sit
Honestà Fornicatio: To take the Seconde wife (while the firste is alie) accordinge to
the Apostles Commaundement, it is lawfull: But by the Iudgement of the Truthe, in deede
it is Fornication: But while as by Goddes permission it is openly, and lawfully suffered,
the Fornication is made Honeste. The laste Clause the Glose there expoundeth
thus: Fornicatio cum ea, quam permisit Moses post repudiatam assumi: Fornica-
tion, I meane, With her, whom Moses suffered to be taken to wife, after the Diuorfe of the
Firste.

31. Que. 1. Hæ-
ratione.

Thus therefore S. Chrysostome saith, that such a man, as had twoo Wiues to-
gether at one time, or was Diuorfed from One wife, and had married an other, might not
be chosen to be a Bishop. For otherwise, Tertullian saith vnto the Bishoppes of
the Catholique Church: Apud vos Episcopi sunt Digami: There be Bishoppes among
you (he meaneth amonge the Catholiques), that haue married twoo wiues, the one af-
ter the death of the other.

Tertullian. De
Monogamia.

If al this will not suffice, I referre me selfe to Chrysostomes owne Wordes,
thus he writeth: S. Paule restraineth Vnchaste persones, not permitting them, that
haue married twoo wiues, to be Chosen to the gouernement of the Church. Vn-
reasons be these, Nam, qui Vxori, quæ decessit (a se) beneuolentiam nullam
seruasse deprehenditur, quo pacto potest ille esse bonus Præceptor Ecclesiæ? Imò
quibus criminibus non subiecit in dies? Nostis enim, quod, etsi per Leges Se-
cundæ nuptiæ permittuntur, tamen ea res accusationibus multis patet: For,

Chrysost. in Epist.
ad Tim. Homil. 2.
Τὴ ἀνιδουσία

he that is founde, so haue borne no good wil vnto his wife, (not that is deade, but) that is gonne from him, howe can he be a meete Maister for the Church of God? Neie rather to wante quarrelles, and accusations (by meane of these twoe Willes) shal he not be subiecte euery daie? For you knowe, although by the Lawe the Marriage of the Seconde VVife (after the Diuorſe of the firste) be suffered, yet the mater lieth open to many offenses.

It appeareth (saith Chrysostome) that he bare no good wil towards his Former Wife, not, that nowe is deade, but that is diuorſed, and is departed from him. And therefore oftentimes growe many accusations, and griefes, bitwene the Willes, the Children, the Friends, and others: for partinge of goodes: for restoringe of Dowres, and other like quarrelles. For to haue spoken of good wil, or affection towards the Former Wife, beinge deade, it had benne impertinente, and to no purpose.

Thus mutche touching Chrysostomes iudgemente vpon these wordes of S. Paule, The Husbände of One VVife. Notwithstandinge I denie not, but certaine other Auncient, and Learned Fathers haue taken it otherwise.

Laste of al, M. Hardinge vnwares falleth into the same Negatiue Diuinitie, that he so often, and so mutche abhorreth. For thus he saith, Wee denie vnto, that any man, after that he hath receiued Holy Orders, maie Marrie. Neither canne it be shewed, that the Marriage of such was euer accounted lawfull in the Catholique Church. If this tale be true, then be al the Greeke Priestes, Notaries, as wel, as the Latines. But it is noted vpon the Decrees, Græci continentiam non promittunt, vel Tacite, vel Expresse: The Greekes make no Promise of Continente, or Single Life, neither Secretely, nor Expressely. And in the Council holden at Ancyra, it is concluded thus, Diaconi, quicunque ordinantur, si in ipsa Ordinatione protestati sunt, & dixerunt, velle se Coniugio Copulari, quia sic manere non possunt, Hi si postmodum Vxo- res duxerint, in Ministerio maneat: Propterea quod Episcopus illis licentiam dedit: Deacons, as many, as be ordered, if at the time of receiuinge Orders, they made Protestation, and saide, that they would Marrie, for that they finde not them selues hable to continewe without Marriage, if they afterwarde Marrie, let them continewe in the Ministerie: for as mutche as the Bishop hath geuen them licence. M. Hardinge, I trowe, wil not denie, but Deaconship is one of the Holy Orders. Yet Deacons at the time of their Consecration, makinge Protestation solemnly before the Bishop, were licenced by this Council to Marrie at any time afterwarde: and the same Marriage, contrarie to M. Hardinges position, was euermore in the Catholique Church accounted lawfull.

Dist. 31. quonia.
In Margine.

Concl. Ancyran.
Can. 9.

M. Har. fo. 253. b.

Add. Addition. M. Hardinge. This proueth not, that Deacons did Marrie, nor that any Bishop euer gaue them leaue to Marrie.

The Answer. What then doeth it proue, M. Hardinge? Or, to what purpose was it thus Decreed by the Council? Whether Deacons Married, or no, I wil not strue. Certainly it appeareth hereby, it was lawfull for them to Marrie. Yea although they were within Holy Orders, and that, by the Authority, and warrante of this Council.

Dist. 31. aliter.

Gloss. Dist. 31.
Aliter.

So saith the Pope Steuin, Græcorum Sacerdotes, Diaconi, aut Subdiaconi Matrimonio Copulantur: The Greeke Priestes, Deacons, or Subdeacons are Coupled in Matrimonic. Vpon whiche wordes the Glose noteth thus, Multi ex hac litera dixerunt, quod Orientales possunt contrahere in Sacris Ordinibus: Many haue saide, vpon occasion of this texte, that the Priestes of the East Church (contrarie to that M. Hardinge so certainly here assureth vs) maye Marrie beinge within Holy Orders.

M. Har. 259. b.

Add. Addition. M. Hardinge. If you had rehearsed the whole Decree, as you founde it, you had made your cause, and plaide the simple Proctoure &c. And whereas youe allege the Glose for you, you make al that be able to reade the place, witnesses of your impudencie. whereas

Whereas the Decree hath *Matrimonio Copulantur*, the Glose expoundeth it thus, *id est, Copulato uiuntur*. As for the other woordes of the Glose, many vpon occasion of this teate, haue saide, that they of the East Church maye Marrye within Holy Orders, it is not the minde of the Glose, but as somme saie &c.

The answere. You saie, If I had rehearsed the whole Decree, I had marred my cause. Neuer a whitte, *M. Hardinge.* A litle before I rehearsed it whole: and yet is the Cause nothinge empaired. The Glose you saie, is againste me. I graunte you: weighe better my wordes. I denie it not: What moueth you thus to crie out, Impudencie, and Corruption of Gloses? Laie our wordes together, *M. Hardinge.* I saie none other wise, but as the Glose hath saide. I haue neither added, nor diminished, nor altered, or chaunged one syllable. I beseech you, dothe not the Glose saie thus, *Multi ex hac litera dixerunt, quod Orientales possunt contrahere in Sacris Ordinibus?* Upon occasion of this Text, many menne haue saide, that the Priestes of the East Church maie Marrie, notwithstandinge they be within Holy Orders. And do not I from syllable to syllable saie the same? We deale vncourtously, *M. Hardinge.* We are to blame, with such vpbraidings, and owtcries, so much to abuse your simple Reader. But, you saie, The Glose is directly againste mee. So is the same Glose directly againste the Aunciente Council of Ancyra before alleged. Will you therefore saie, The Council was Impudent? Compare them wel together. You shal finde them plaine contrarie, The Glose directly against the Council. Nowe iudge you, *M. Hardinge,* whether of these ye wil beleue, either the Council, or your Glose. Haue be it, lette the Council geue place: and lette Gloses preuaile. Yet not longe after, the same Glose saithe thus, *Dicunt, quod olim Sacerdotes poterant contrahere ante Siricium:* They saie, that in Olde times, before the time of Pope Siricius, it was lawfull for Priestes to Marrie. And Bope Siricius was wel neare foure hundred yeres after Christe. To conclude, I haue not any wise corrupted one syllable of your Glose. The wordes thereof be cleare: Upon occasion of this Texte, Many menne haue saide, that the Priestes of the East Church maie Marrie, notwithstandinge they be in Holy Orders.

Concl. Ancyran.
ca. 12.

Dist. 84. Cum in
Præterito.

And of the Priestes of the West Church Cardinal Caietane saithe, *Papa potest dispensare cum Sacerdote Occidentalis Ecclesiæ, ut Vxorem ducat, nulla existente causa Publicæ Vtilitatis:* The Pope maie dispense with a Priest of the West Church, to Marrie a Wife, although there be no manner cause of Profit growinge thereby to the Common Weale.

Catharinus co-
tra Error. azo-
tani. 1. 1. 1. 1. 1. 1.

Athanasius saithe, *Multi quoque ex Episcopis Matrimonia non inierunt: Monachi contra Parentes liberorum facti sunt:* Many of the Bishoppes (he saithe not al, but many) haue not Married. (By which wordes he geueth vs to understand, that somme haue Married.) Contrariwise, Monkes haue becomene Fathers of Children.

Athanasius ad
Dracontium.

Cassiodorus witteth thus, *In illo tempore ferunt Martyrio vitam finisse Euppsychium Casariensem (Episcopum) ducta nuper Vxore: dum adhuc quasi Sponsus esse videretur:* At that time they saie, Euppsychius (the Bishop) of Casaria, died in Martyrdome, hauinge Married a Wife a litle before, beeing as yet in manner a newe married man.

Cassiodo lib. 3.
ca. 14.

Addition. *M. Hardinge.* Thy vpon suche shamelesse falsifiers. O lamentable state: suche false Prophetes: This shamelesse lie &c. The truthe is good Reader, neither Cassiodorus wrote thus, nor Euppsychius was euer Bishop of Casaria, nor of any other place; nor so muche as a Priest, Deacon, or Subdeacon. The writer of the saide Storie, which we haue of this Blessed Martyr Euppsychius, is Sozomenus the Greeke. VVho with the Ecclesiastical Storie of Sozrates, and Theodorus, was translated into Latine, by one Epiphanius Scolasticus, out of whiche three, Chassiodorus gathered the Abridgemente that wee haue vnder the name of the Tripartite Historie. The place truly repeted hath these woordes: *In illo tempore ferunt vitam finisse Matrimonio Basilium Ecclesiæ Ancyranæ Presbyterum, & Euppsychium Casariensem Capadocia, ducta nuper uxore, cum adhuc quasi sponsus videretur.* Here is no mention made, that Euppsychius was the Bishop of Casaria. The storie, as we haue it in Latine of Epiphanius

M. Hæ. fo. 302. d.

turninge, calleth him onely *Euppsychium Cafariensem Cappadocia*, that is to saie, Euppsychius a man of Cafaria that is in Cappadocia. For thus he reporteth of him in the Greeke, *Εὐψυχίου Καρυανέου τῶν ἐν Καππαδοκίᾳ*, *Euppsychium Cafariense Cappadocia Patricium*: as muche to saie, Euppsychius of Cafaria in Cappadocia, a Noble man, or, one of the Lordes of the Citie. Thus is Euppsychius, whom M. Iewel hath made a Bishop (as much as he is him selfe) founde to be a Laye gentleman, or Noble man of the Citie of Cafaria. Because M. Iewel knewe this muche right wel, contrarie to the custome he vseth at other times, he dissembled the greeke Original, and thoughte he might better fater this shameful lie vpon Cassiodorus, meaninge the Latine translation of Epiphanius. And to healepe the mater, he stickte not to put in this woorde, *Episcopum*) Bishop, of his owne, and so calleth him boldely, Euppsychius the Bishop of Cafaria. Lette theise menne haue leaue, thus to corrupte, and falsifie the Fathers, and by them they shal be hable to proue, what they liste.

The Answer.

Fr. M. Hardinge: why shoulde you thus saie, and torment your self without greater cause: take your owne Demaunde: Let it be, that Euppsychius was no Bishop: Yet is it sutch Impudencie, or False Prophesie to thinke, that he was a Bishop: Why more, then, that one of your felowes of Louaine saith, That Oza the poore Leuite was a King? An Errore ye make saie, it was. But False Prophesie ye cannot cal it. Albeit, whether Euppsychius were a Bishop, or no, I wil not strue. They were bothe false, and Learned, that so haue thought: And, if I make be so bolde, *Fr. Hardinge*, to telle you the truethe, He hath neither false, nor Learninge, that mainteineth the contrarie. The wordes of Cassiodorus, or Epiphanius Scolasticus, same very plaine, Ferunt vitam fuisse Martyrio Basilium Ecclesie Aucyrane Presbyterum, & Euppsychium Cafariensem Cappadociae, &c. Howe so euer it were, Euppsychius, for ought, that you knowe, *Fr. Hardinge*, might wel haue benne a Bishop: But Oza could in no wise be a King.

Dorman. fol. 24.

Cafariensis.

As for the reasons, ye bringe to the contrarie, to proue, that Euppsychius was no Bishop, they weighe but litle. Thus you saie, He is called, *Euppsychium Cafariensis*, Euppsychius one of Cafaria, you saie, He is called a Noble man, borne of an Aunciente house, and of Noble Parentage. What then, *Fr. Hardinge*: Will you therefore conclude, he was no Bishop? What Logique make this be? We saie commonly, Augustinus Hipponensis: Eusebius Cafariensis: Hosius Cardubensis: Ambrosius Mediolanensis. As for Nicephorus, whom you so vnadvisedly saie, I haue fowle belied, as he in this place saith, Euppsychius Cafariensis, not naminge him Bishop, so in an other place he saith, Protopogen Sardicensis, Marcellus Ancyranus, Gregorius Pernithius, Narcissus Irenopolitanus, Acacius, Cafariensis, Gregorius Laodicensis &c. neuer callinge any of them by the name of Bishop: And yet, I trowe, ye wil not denie, but they were Bishoppes, this manner of writinge notwithstanding. Againe S. Ambrose was a Noble man, of Consulare Dignitie: yet was he the Bishop of Millaine. S. Gregorie was Senatorius, a Noble man of the Dignitie, or Degree of a Counsellor: Yet was he the Bishop of Rome. And, not to saie farre abroad for a examples, Osmunde was the Earle of Dorset: Roberte Neuil, Richard Beuchampe, and Edmunde Audeli, were Noble men, of Noble Parentage, and Lordes Brethrene: yet were they al Bishoppes of Sarisburie. The Pope him selfe of late yeres, hath benne called Lorde of Lordes, and Kinge of Kinges. Shal we therefore thinke, he was no Bishop? I weighe not the

*Nicephor. li. 9.
Cap. 12.*

Patricius.

Hierony aduer.

Io. Iulianum. li. 1

*Vincent. li. 13.
Ca. 25.*

the mater, *Fr. Hardinge*: I weighe onely your reasons. If this example of Euppsychius like you not, we haue others sufficiente, to proue, that god menne haue married within Holy Orders. S. Hierome saith, *Hodie quoque multi Sacerdotes habent Matrimonia: Euen nowe adaires many Priestes liue in Wedlocke.* And to answer you with like order, and fourme of wordes, as Epiphanius saith, Euppsychius Cafariensis Cappadociae, ducta nuper vxore, dum adhuc quasi sponsus videretur, &c. Euen so saith Vincentius of Phileas a Bishop in Aegypte, Phileas de Ciuitate Thmuis, Nobili genere, & non paruis opibus, suscepto Episcopatu, vxorem habuit, & liberos: Phileas of the Cittie of Thmuis, a Noble man, and of greater riches, beinge Consecrate Bishop, had wife, and children. He was a Noble man, and had wife, and childzen, and yet, that notwithstanding, was a Bishop. But,

But, you will saie, It appeareth not hitherto by any shinge, that is yet alleged, that Eupfychius was a Byshop. What of that, M. Hardinge? You knowe, there haue benne many Bishoppes in the worlde, of whome it woulde be harde for you, to make certaine proufe that they were no Bishoppes. Yet notwithstanding, for your pleasure, and for somme satisfaction of your frendes, that you maie the better vnderstande your erreure, and knowe, that this Eupfychius was a Bishop in dede, I praye you, reade the first Oration of Athanasius againste the Arrians. There shal you finde theise wordes emonge others: Scripta Syluestri, & Protegenis Episcoporum Dacia: & Leontij, & Eupfychij Episcoporum Cappadocia. *The Writings of Leontius, and Eupfychius Bishoppes of Cappadocia.* Marke wel these wordes, M. Hardinge: Eupfychius a Bishop of Cappadocia. Athanasius saith, Eupfychius was a Bishop, and sheweth the Countrey of his See. You saie, Eupfychius was a Noble man, of anciente Parentage, and therefore you telle vs, he was no Bishop. Athanasius knewe Eupfychius, or might haue knowen him: for they liued bothe in one age. And Athanasius wrote an Epistle specially vnto him, as it maie appeare in the Seconde Council of Nice: In whiche Council he is called, Eupfychius Presbyter Caesariæ, Eupfychius a Prieste of Caesaria, as at that time, as yet, beinge no Bishop, but onely a Prieste. But you, M. Hardinge, neither knewe him euer, nor coulde euer haue knowen him. And yet will you loke, to haue more credite here in, then that Godly and Learned Father Athanasius, that wrote vnto him, and, either knewe him familiarly, or mighte haue knowen him. Athanasius spake the trueth, you goe onely by gheasse: Athanasius spake in simplicitie: you speake of affection, as a partie. Nowe maie your indifferente Reader iudge, whether of bothe he maie better beleue, either you, or the Anciente Father Athanasius. You saie, Eupfychius was no Bishop: Athanasius saith, Eupfychius was a Prieste: Againe he saith, Eupfychius was a Bishop. And, leste your Reader shoulde thinke, there lieth somme erreure in the name, and, that Anathasius meante one Eupfychius, and you an other, he sheweth you also of the Place of his Bishopricke, and saith, he was a Bishop of Cappadocia. Nowe the same Eupfychius, of whom we speake, was the Bishop of Caesaria, and Caesaria was the chiefe Citie of Cappadocia. Thus haue wee founde (saie you) that Eupfychius was a Laie gentleman, or a Noble man of Caesaria: but neither Prieste, nor Bishop.

*Athanas. contra
Arianos, Orat. 1*

Eupfychius
was a Bishop.

Eupfychius a
Prieste.

*Con. Nicen. 2.
Actia. 6. pag. 82.
Colonie.*

But in dede we haue founde, that Eupfychius was bothe a Noble man, and a Martyr, and a Prieste, and a Bishop too. The Name, the Time, the Countrey, the See, and the Citie do al agree. And this same Eupfychius, beinge a Bishop, Married a VVife, and at the time of his Martyrdom, was a newe Married man. As good a Bishop (saie you) as M. Iewel. This is your pleasure, M. Hardinge: woulde God M. Iewel were as good, as he. Take heede for your credites sake: your frendes will espye you. There wanteth Consideration, and Sobrietie in your doings. Be anouche ouer boldely, before you knowe. You saie, Ey vpon suche shamelesse falsifiers: O lamentable state: Sucht Falsse Prophetes: Suche Shamelesse Lies. These be your owne wordes: We haue pleasure in them. Beware, leste your frendes turne them ouer vpon your selfe.

Likewise M. Hardinge might haue founde it noted in his owne Close, Dicunt, quod olim Sacerdotes poterant contrahere, ante Siricium: They saie, that in Olde times, before Pope Siricius (which was about foure hundred yeres after Christ) it was lawfull for Priestes to Marrie.

*Dist. 84. Cum in
Præterito, in
Gloss.*

But we shal haue occasion to speake hereof more hereafter. In the meane season, good Christian Reader, by these fewe, as by a taste, thou maist easily iudge, howe true it is, that M. Hardinge telleth thee, that Marriage in them, that had receiued Holy Orders, was neuer thought lawfull in the Catholique Church.

The Apologie, Cap. 8. Division. 2.

And, as Sozomenus saith of Spiridion, and, as Nazianzene saith of his owne Father, wee saie, that a good, and diligent Bishop

**Doothe serue in the Ministerie neuer the woorse, for that he is Mar-
ried, but rather the better, and with moze hablenesse to doo good.**

M. Hardinge.

VVere it not, that the weight of these maters required an vpright, and plaine dealinge, for ci-
uilities sake, I could be content sometimes to spare you, and where ye make manifeste lies, to vse a
softer woorde, and terme them fittens. But nowe if I tel you that you vse your accustomed Figure
Pseudologia, which is Lyinge in plaine English, I trust you wil beare with my plainenes: amende
your owne fault, and consider the Power of truth, that causeth me to be so bolde with you. This I
(a) am suer of, that neither Sozomenus, nor Gregorie Nazianzene, nor Eusebius L. i. 10. Cap. 5. as
you haue caused your bookes, bothe Latine and English, to be noted in the Margent, where yee
mistake Eusebius for Rufinus: (b) Nor Nazianzene either in Monodia, as you note also in the Mar-
gent, nor in the funeral Oration that he made of his Father, hath any suche saicing, as ye report of
them. For howe could they saie, that a Bishop serueth in his ministerie neuer the woorse, but rather
the better, and with more hablenesse to doo good, for that he is Married, the Scripture beinge so
plaine to the contrarie? VVhat, wene ye they were either so ignorant, or so forgetful, or so much
inclined to promote your Carnal Doctrin of Priestes Mariages, as to saie so, notwithstanding that
S. Paule writeth to the Corinthians? Saith he not of them that be Married, that such shal haue tri-
bulatiō of the fleshe? Saith he not, He that is without a VVife, careth for the thinges of our Lorde
howe he maie please God? Of him that hath a VVife, saith he not, that he careth for the thinges
that be the worldes, howe he maie please his wife, and is diuided? Finally saith he not, I tel you
this thinge for your profite, not to tangle you in a snare, but for that, which is honest, and comely
vnto you, and that whiche maie geue you readines to praie to God without lette? VVherefore re-
canta for shame that fowle errour, that a Bishop serueth the better in his ministerie, and is the
more hable to doo good, for that he is Married.

Such men, suche Doctrin, fleshly men, fleshly Doctrin.

Nowe therefore see you not, howe greate is your impudencie, in that you lie your selfe, and
Father suche a fowle lie vpon Sozomenus, and that light of the worlde in his time Gregorie Nazi-
anzene: The woordes of Sozomenus be these: *ἐγένετο γὰρ αὐτὸς ἐγγε-
νός, καὶ μετὴν καὶ τὰς* L. i. 10.
δίας ἐχαυ: ἁμ' ὁ παρὰ τὸ τοῦ θεῶα χεῖρα. that is to saie, Spiridion was a Husbandman,
hauing wife and children, and yet for al that he was neuer the woorse about Goddes
seruice. Of this place we graunt, ye maie saie with Sozomenus, that Spiridion serued God ne-
uer the woorse, for that he was Married. But howe, and wherof gather ye, that he serued God the
better, and was more able to doo good, because of his Mariage? Spiridion obtained that Priuilege
through (c) especial grace by his exceeding vertue, which is graunted to fewe. And the Priuileges of a
fewe, make not a Lawe for al in general, ye knowe, as Nazianzene saith.

Furthermore if the woordes of Sozomenus, that ye build your carnal Doctrin vpon, be wel
examined, ye shal finde, that he maketh more againste you, then with you. For signifying that he
had VVife and Children, he addeth, *ἁμ' ὁ παρὰ τὸ τοῦ θεῶα χεῖρα*: Yet for al that he was
neuer the woorse about Goddes seruice, this reuocation or exception negatiue (yet for al that &c.)
implieth a confession affirmatiue to the contrarie.

Neither maketh the place of Gregorie Nazianzene any whit for you more, then this of Sozo-
menus doth, whose woordes be these after the translation of Raphael Volateranus varyinge much
from the Greeke: (d) *Hic Basilij Pater Basilius item appellatus, etsi matrimonio se vinxit, ita
tamen in eo vixit, ut nihil propterea ad Perfectam Virtutem, ac Philosophiam consequen-
dam impediretur.* Basiles Father, who was named also Basile, although he put him selfe in bon-
des of Matrimonie, yet he liued so herein, as he was letted no whit from the attaininge of
perfite Vertue, and Holy knowledge. VVere not Mariage a lette and hinderaunce to perfe-
ction requisite in a Bishop, this Learned man coulde not rightly haue saide, *Ita tamen in eo vi-
xit, &c.* Yet for al that he liued so, &c.

Right so it is easi to put him fro the holde he taketh of Chrysostome, by Chrysostome him selfe.
For least any man should thinke, whereas S. Paule saith, a Bishop ought to be the Husband of one
VVife, that the same order continueth stil in the Church, thereto he saith in his seconde Homelie
*De Penitentia Job: Non ex ratione, quod id nunc in Ecclesia obseruetur. Oportet enim omni
prorsus Castitate Sacerdotem ornatum esse.* S. Paule (saith he) required this, not in considera-
tion, that the same be nowe obserued in the Church. For it behooueth a Bishop to be garnished
with al manner a Chastitie.

The Bishop of Sarisburie.

VVere commeth M. Hardinge in a losse with, lo Triumphe, as bantinge bea-
ten downe al the world vnder his sate: And, as bringe al ready in sure possession
of the Victorie, he refeth out, Impudencies, Lewde Lies, fowle Faultes, and pretie
Fittens: And sul terribly chargeth vs, like a Conqueroure, to render our selues,
and

(a) M. Hardinge
is assured be-
fore he knowe.
(b) An vnadui-
sed Vntruth.
Reade the An-
swere.

S. Paule writeth
thus, not of
Priestes, and Bi-
shops, but of al
other Christian
menne.
M. Hardinges
Modestie.

Neuer the woorse

(c) Vntruth. For
Chrysostome
maketh the case
General.

(d) An Erroure.
M. Hardinge
taketh one
place for an o-
ther.
Nothings hin-
dereth.

Reade the An-
swere.

and to recant for shame. This newe courage is suddainly blowen vpon him, for that he thinketh, we haue intruded vpon his office, and, as he saith, haue corrupted, and falsified the Holy Fathers. But it were a worthe matter to knowe, wherein. For sothe we saie, by the reporte of Sozomenus, and Gregorius Nazianzenus, that Spiridion, and Gregorie Father vnto Nazianzene, beinge bothe Married Bishoppes, notwithstandinge their Marriage, were neuer the woorse hable to do their Ecclesiastical Offices, but rather the better.

Here M. Harding of him selfe, and freely confesseth, these Holy Fathers were neuer the woorse hable to do their offices. For so mutche the wordes of Sozomenus reporte: *Ναι τὰ βέλτε χείρα*. But, that they were the better hable to do their offices, because of their *Wines*, that he denieth vtterly: and herein, he saith, we are corrupters, and Falsifiers of the Fathers. And thus the whole difference, that is betwene M. Hardinge, and vs, touchinge this matter, standeth onely in these two poore wordes, Rather the better, and Neuer the woorse.

Nowe, gentle Reader, that thou maist be the better hable to iudge betwene vs, I beseeche thee indifferently to weighe these wordes.

Gregorie Nazianzene hereof, that is, of the healpe, that his Father, beinge the Bishop of Nazianzum, had by his wife, writeth thus: *Ille, que data est Adamo, &c. Eva, that was geuen to Adam for a Helper for as mutche, as it was not good for Man to be alone, in steede of a Helper, became his Enemie. It soloweth, Meo autem Patri Mater mea data illi a Deo, non tantum Adiutrix facta est, id enim minus esset mirum, sed etiam Dux, & Princeps, Verbo, Factoq; inducens illum ad res optimas. Et alij quidem in rebus quamuis optimum esset, subditam esse Viro, propter iura Coniugij, tamen in Pietate non verebatur, Seipsam illi Magistratam exhibere: My Mother beinge geuen to my Father of God, became, not onely his Helper, for that had ben no greate wonder, but also was his Leader, and Captaine, bothe by VVoorde, and by Deede traininge him vnto the beste. And, albeit in other thinges it were beste for her to be subiecte vnto her husbande for the Righte of Marriage, yet in Religion, and Godlinesse, shee doubted not to become his Maistresse.*

Nazian. in Epistaphio Patris. Αλλὰ καὶ ἀπὸ χρηδὸς γινέσθαι, ἐγγωτε καὶ ἀδελφὰ πρὸς τὰ κατὰ τὴν διανοίαν αὐτῆς ἀγασσάμενης τῆς εὐσεβείας ἐν ἀκινυνομένη παρῆλθεν ἐαυτῇ καὶ διὰ δόξαν αὐτοῦ.

These wordes, M. Hardinge, be plaine, and cleare, and without fittion. Gregorie Nazianzene saith, that his owne Mother was vnto his Father the Bishop of Nazianzum, a Helper, and a Directour, bothe by VVoorde, and Deede, to leade him to the beste: and, that in al other thinges beinge his Inferioure, yet in Religion, and Godlinesse shee was his Maistresse. And yet must al these wordes, so open, so plaine, so cleare, be obsoned with your simple distinction, of Rather the better, and neuer the woorse? Wase we not nowe allowe you with fauour, to take al these, that ye cal Fittions, Lies, Corruptions, and Falsificinges, home a gaine vnto your selfe?

Ναι δόξαν αὐτοῦ.

If you neuer readde these thinges before, it is no greate maruile. Nowe make remember, Al True the maie not be measured by your Readinge.

Addition. M. Hardinge. Howe make you not all menne winesses of your falschode, and impudencie? The stoare of your Notebookes, whiche Illyricus, Freere Bale, and certaine others of that cutte haue made to your hande. You alleage out of Gregorie Nazianzene, that his Moother was to his Father an Helper, a Guide, a Leader, a Captaine, by woorde, and by deede traininge him to the beste: Yea further, that in Religion, and Godlinesse, shee was not ashamed to become his Maistresse. Al this is true, M. Iewel, I confesse. And yet it proueth not your pourpose at al. Howe so? Marke Reader, and consider of it wel, howe M. Iewel beguileth the. Here lieth the deceite, in that he maketh S. Gregorie Nazianzenes Father, Bishop of Nazianzum, when he had such helpe of his Mother &c. It is a weake flocke, they saie, of sleepe, where a yewe beareth the belle &c. Thus then is it. Gregorie the elder, S. Gregorie Nazianzenes Father, was a married man longe before he was a Bishop: and before he was married to his wife, and also longe after, he was an Infidel. Shee S. Gregories Mother contrariwise was a Christian woman, borne of Christian Parentes &c. Hereby it is made cleare to al menne, howe his Eather was holpen by his wife, not as beinge a Bishop, as M. Iewel doth vntreuly saie, but as yet beinge an Infidel.

M. H. ar. fo. 313. a. fol. 313. b.

fol. 305. a.

The Answer. It is true in deede. Nazianzene vttereth these thinges, as donne by his Mother, before his Father was conuerted. Therefore, you saie, They pertaine nothinge to the time, that solowed afterwarde, when his Father was a Bishop.

And

1 Petri. 3.

Ignatius ad
Philadelphien.
Clemens Stroma-
matum. Li. 7.
Euseb. Li. 3. ca. 30
Totas matris has
benas dimisit.

Genes. 2.

Roman. 16.
Philippen. 4.

Gen. 21.

2 Corin. 7.

And why so, *M. Hardinge*? Is this your beste Logique of Louaine? Or, wil you teache vs to reason thus? Gregorie Nazianzenes wife was a helper vnto him before his Conuersion: Ergo, Afterwarde she did not, or could not helpe him? But this is one of your greatest graces: What so euer you imagine, maie serue you to any aduantage; y^e take it, and holde it, as your owne, either as sufficiently proued, because you speake it, or els, as confessed by your aduersarie. Then you spreade out your Banner, and blowe vp your triumphe, and make your selfe mery. Nazianzene, declaringe the time of his Fathers infidelitie befoze his Conuersion, saith, *That his Wife, beeing a Christian woman, Watched, Fasted, Sange Psalmes, and praised for her husbände, and was careful for him.* Will you therefore saie, that, after he was once conuerted, she gaue al ouer, and Watched, and Fasted, and Sange Psalmes, and praide nomore? Merily, as she praied for her husbände, so was she a helper to her husbände, not onely while he was an Infidel, but also at the time of his life. And why not? What wanted there in her? God wil, or Understandinge? As touching god wil, Nazianzene compareth her with Sara, the Moother of al faithful women: and saith, *That in godlinesse shee passed al others.* Touchinge her skil, and understandinge, he saith, *As the sonne beames are faire, and cleare in the morning, and growe brighter, and warmer toward noone, euen so my Fathers wife, shewing forth the pleasaunte firste frutes of godlinesse at the beginning, afterwarde shined out with greater Lighte.* Thus wee see, her Lighte, and Habilitie grewe more and more, and encreased dailie. And therefore Nazianzene saith vnto her in the ende of the same Oratation, *You take it not wel, Moother, thus to be counsell'd at my handes: I blame you not. For you your selfe haue geuen counsel vnto many, whome longe time hath leadde to seeke your wisdom.* So saith S. Paule, I beseeche thee faithful Tokefelowe (by which wordes Ignatius, Clemens, Alexandrinus, and Eusebius thinke, he meant his Wife) *healpe those weemen, that haue laboured with mee in the Gospel.* Thus did Gregorie Nazianzenes Wife: She was goodly her selfe, and holpe others, both menne, and women with her godly Counsel. She conuerted her husbände from infidelitie: she conuerted others: she brought vp her children in the feare of God: Her husbände gaue her the charge in deliueringe his monie vnto the poore. And yet wil you tel vs, that shee was no healer to her husbände? or, that her husbände, by her meanes, was not the better hable to doo his office? It shameth me, *M. Hardinge*, to see theise folies. Whereas Nazianzene saith, *Shee was a healer to his Father*, he meaneth not onely the time of his Infidelitie, but generally the whole course of al his life. Five and fourtie yeres he liued a Bishop: and al that while she was his healer.

A weake flocke (you saie) where a yewe beareth the Belle. This Proverbe might better become a Sheepe of Cotesholde with his Belle. For then the helpe, that wee speake of, importeth no sutch souverainetie, nor bearinge of Belles. God him selfe saith, *Let vs make Adam a Healer meete for him.* This Healer was his Wife Eua. Yet did not Eua beare the Belle. S. Paule saith, *Salute youe Priscilla, and Aquila her Husbände, that are my Healers in Christe Iesu.* And, as I haue alleged befoze, he saith to his owne Wife, *Healpe those weemenne, that haue laboured with mee in the Gospel, together with Clemens, and others my Healers.* Yet, I trowe, y^e wil not saie, that S. Paule shal comme behinde: or, that Clemens, or Aquilla, or Priscilla, or his owne Wife, or any other woman shal beare the Belle. God saide vnto Abraham, *Heare the voice of Sara thy Wife, what so euer shee shal saie to thee.* She shal geue the good Counsel: She shal healpe the. Yet the souverainetie was in Abraham, and not in Sara: neither was it Sara, but Abraham, that bare the Belle.

Thus to cauil at Goddes Institution, *M. Hardinge*, was the manner of the Olde condemned Heretiques, Marcion, Valentius, Tatius, and sutch others: in whos steppes you cannot treade without greate danger.

To be shorte, the resolution hereof is this, Better it is to Marrie, then to swelter inuadely with filthy affections. S. Paule saith, *I would wishe al menne to be, as*

I am

I am mee selfe. But enery manne hathe his giste: One of Chastitie, and an other of Marriage. Though Chastitie be a singulare giste of God, yet is it not good for him, that hathe not the giste of Chastitie. S. Augustine saith, Aliquando hoc expedit, aliquando illud. Nam illis, qui se non continent, vtiq; expedit nubere: Sometime Chastitie is good, sometime Marriage. But to them, that containe not, (that is to saie, that haue not the giste of Chastitie) it is better to Marrie. Howe be it, in sutch, as haue Towed chaste Life, he saith, It is neither lawfull to marrie, nor expediente. But alas, what auaileth a Tow of chaste Life, without Chastitie.

Ad collentiam
li. i. cap. 13.

In deede, Marriage, as also other like outwarde thinges, of it selfe is neither good, nor ill: but as it is vsed. S. Paule saith, If the Virgine Marrie, shee sinneth not. He that Marrieth out his Virgine sinneth not. Therefore Gregorie Nazianzene saith, Neutrum horum, nec Matrimonium, nec Cœlebs vita, prorsus aut Deo nos, Mundoue conciliat aut à Deo, aut à Mundo alienat: vt alterum: natura sua omnino fugiendum sit, alterum absolute laudandum. Animus est, qui & Virginitati, & Nuptijs recte imperat: Neither of these two, nor Matrimonie, nor Single Life, doothe either ioine vs to God, or to the Worlde: or withdrawe vs from God, or from the Worlde: that the one oughte to be refused, and the other absolutely, and of it selfe, oughte to be praised. It is the Minde, that ruleth bothe Marriage, and Virginitie.

I. Cor. 7.
Nazianzen.
in Epistola
Gorgonie.
Μὴδ' ἐτιμω-
τόντων ἡ ἐξ
πάντας, ἡ
κόσμος συνδύ-
και δι' ἡσιν
πόλις.
Ὁ νοῦς ἐστὶν ὁ
καὶ γάμος καὶ
παρθενία κα-
κῶς ἐπισκο-
τῶν.

man
gint
fint

I graunte, there be moe occasions of let, and hinderance in Matrimonie, then in Virginitie, and specially in times of Persecution. The natural affection of Wife, and Childzen often molifieth, and melteth the harte, and causeth a man to loke backwarde.

S. Ambrose saith, Bona Vincula nuptiarum: Sed tamen Vincula: Etsi vincula, tamen Vincula Charitatis: Bonum Coniugium: Sed tamen à Iugo trahum: Good are the Bandes of Matrimonie: yet are thes Bandes. And although they be Bandes, yet are they Bandes of Charitie. Coniugium (V Vedlocke) is good, yet it taketh his name of the Yoke.

Ambrosius. De
Virgini. Lib. 3.

This is that tribulation of the Fleashe, that S. Paule speaketh of.

And, albeit these Cares withdrawe, and oppresse the Minde, as I haue saide, and oftentimes be greates lettes to godly purpoces: yet, as it wel appeareth by these examles of Gregorie Nazianzene, and Spiridion, in a Godly man they binder nothinge. Neither was this any sutch singulare Priuiledge, as M. Hardinge imagineth, graunted onely to these two Bishoppes, Gregorie, and Spiridion, and to none other.

S. Chrysostome saith, not onely generally of al menne, but also specially of Priestres, and Bishoppes, Quamuis Nuptia plurimum difficultatis in se habeant, ita tamen assumi possunt, vt perfectioni Vitæ impedimento non sint: Notwithstandinge Marriage haue mutche trouble in it selfe, yet maie it so be taken (and vsed,) that it shal be no hinderance to persite life. Againe he saith, Ne excuses te propter Nuptias. Dominus tuus nuptijs interfuit, & Nuptias cohonestauit. Et tu Nuptias arguis? Et dicis, Nuptias esse impedimentum ad Pietatem? Nullum enim ad Pietatem est obstaculum. Vis cognoscere, quod nihil obsit, habere Vxorem, & Liberos? Moses nonne Vxorem habuit, & Liberos? Vide & Petrum, Columnam Ecclesiæ, quod & ipse Vxorem habuit. Ne accuses Nuptias: Excuse not thee selfe by thy Marriage. Thy Lorde was at the Marriage Feaste, and honoured Marriage with his Preseuce. And yet dooste thou blame Marriage? And saith thou, that Marriage is an hinderance vnto Godlinesse? I telle thee, Marriage is no manner hinderance vnto Godlinesse? Wilt thou knowe, that it hindereth not to haue VVife and Children? Had not Moses Wife, and Children? Be-

Chrysostom. in 1
Epist. ad Tim.
Homil. 10.
Chrysost. contra
Iudeos. et Gens
tiles. et Hereticos
cor. 10. 3. pa. 363.

Peter married

holde

holde Peter, a Pillar of the Church: He had a Wife. Therefore finde no faulte with Marriage.

Chryso. in 1^a saia
In illa verba.
Vidi Dominum.
Tom. I. Homil. 4.

Againe, wistinge vpon these wordes of the Prophete Esaie, Vidi Dominum, &c. He saithe thus, Quis ista loquitur? Esaia ille spectator Celestium Seraphim, qui cum Coniugio commercium habuit: nec tamen extinxit Gratiam: Who speaketh these Woordes? Esaia, the Beholder of the Celestial Seraphims: who, notwithstandinge he had companie with his VVife, yet he quenched not the Grace of God.

Againe, Filium habebat, & Vxorem: vt intelligas, non esse malas Nuptias: sed malam esse Scortationem: Esaie had a Sonne, and a Wife: that thou maiste vnderstande, that Marriage is not il, but that Fornication is il.

And againe, Non obstat Matrimonium? Adutrix tibi data est Vxor, non Infidiatrix: What? Did Marriage hinder thee? No. Thy VVife is geuen to the to be thy healer, and not to deceiue thee.

Augu. 1. in quesi
tionibus Noui,
& Veter. Testa-
ment. Que. 127.

Likewise saithe S. Augustine, Sanctissimus Samuel filios genuit: non tamen Iusticie suae merita minuit: Zacharias Sacerdos, Vir Iustus, in senectute sua genuit filium. Qua ergo ratione accusatur, quod minime obesse probatur? Mosse Holy Samuel begate Children: and yet nothinge abated the Merites of his rightuousnesse. Zacharias the Priest in his Olde age begate a Childe. Wherefore then is that thinge accused, that is proued to doo no manner hurte?

Nicphor. Li. II.
Cap. 19.

Nicephorus wistinge of Gregorie S. Basiles Brother, the Bishop of Nyssa, saithe thus, Quamuis haberet Coniugem, alijs tamen in rebus non cessit Fratri: Although he had a Wife, yet in other thinges he was Nothinge Inferioure (to S. Basile) his brother.

Augu. 1. De Bono
Coniugali. ca. II

S. Augustine saithe, as he is alleged before, Sancta sunt etiam Corpora Coniugatorum, Fidem sibi & Domino seruantium: Where Married people keeps their Faith bothe to them selues, and to God, theire Bodies be Holy.

Nazianzen. in
Funer Gorgoniae

Likewise Nazianzene, Etiam illa, quae nupsit, & de ijs, quae sunt Mariti, & de ijs, quae sunt Domini, Sollicita est: vt sit Sancta, & Corpore, & Spiritu: Enen shee, that is Married, is careful bothe for the thinges, that pertaine to her Husbände, and also for the thinges that pertaine to God, that shee maie be Holy bothe in Body, and Sprite.

Ambrosi. in 1.
Cor. 7.

Likewise S. Ambrose, Videntur Virgines de Saeculo cogitare: Et Matrimonio iunctos Dominicis studere Operibus: Wee see bothe Virgins careful for the Worlde: and Married menne Careful for the woorkes of the Lorde.

There be troubles in Marriage: It cannot be denied. But so be there also troubles in Single Life: Specially to them, that feare the Iudgements of God, and haue not the gifte of Chastitie.

Chryso. in
Cines. Hom. 21.

But, Chrysostome saithe, Matrimonium non solum nihil nobis obstat ad Philosophandum Deo, si voluerimus esse sobrii, sed & magnam adfert Consolationem: Comprimit enim insanum Naturae impetum: nec turbari finit, quasi Mare: Sed efficit, vt scapha foeliciter in portum appellat. Et ideo Deus Consolationem hanc tribuit humano generi: Marriage not onely hindereth nothinge towardes the knowledge, and Service of God, if wee wil be sober, but also bringeth vs greate Comforte. For it oppresseth the raginge furie of Nature, and suffereth vs not to be dafte, and toste, as the wanes of the Sea: but causeth that our shippe maie luckily arrine into the Hauen. And for that cause hathe God geuen this Comforte vnto mankind.

Nazianzen. in
Funer Gorgo-
niae.
Αὐτὸς τῆς ἐν
γάμου εὐχαρισ-
τίας.

Therefore Gregorie Nazianzene saithe, Nuptiae sunt laudabiles propter eam, quae in Nuptijs est, animi tranquillitatem: Marriage is woorthie of Praise, for the quietnesse, and contentation of minde, that is in Marriage.

To be

To be shorte, Clemens Alexandrinus saith, Habet, vt Castitas, ita etiam Matrimonium, propria munera, & Ministeria, quæ ad Dominum pertinent: As wel Matrimonie, as also Chastitie, hath either of them their peculiere offices pertaining vnto God. And Chrysostome saith, Ne quis prætexat Vxorem, vel Liberos, &c. Hæc excusatio, hic prætextus, Diaboli sunt insidie: *Let not man make his excuse by his Wife, or Children, &c.* This Excuse, and this pretense is the craft, and deceitfulnesse of the Diuel. Thus, M. Harding, to conclude with Chrysostomes wordes, the Grounde, and Foundation of your Doctrine in this behalfe, is the craft, and deceitfulnesse of the Diuel.

These things considered, I doubt not, but of your courtesie, ye will take backe your Fittions vnto your selfe. The Conclusion and summe of your whole talke is this: Spiridion serued God neuer the woorse, notwithstandinge he had a VVife: And Marriage is no let, or hinderance to perfitte Godlinesse.

The Apologie, Cap. 8. Diuision. 3.

Further wee saie, that the same Lawe, which by constraint taketh awaie this libertie from menne, and compelleth them againste their willes, to liue Single, is the Doctrine of Diuelles, as Paule saith: and, that euer since the time of this Lawe, a woonderful vncleanesse of life, and manners in Goddes Ministers, and sundrie horrible enormities haue folowed, as the Bishop of Augusta, as Faber, as Abbas Panormitanus, as Latomus, as the Tripartite V Voorke, which is annexed to the Seconde Tome of the Councils, and other champions of the Popes bande, yea and as the mater it selfe, and al Histories do confesse.

For it was rightly saide by Pius the Seconde, Bishop of Rome, that he saue many causes, vwhy VViues shoulde be taken awaie from Priestes: but that he saue many moe, and more vveighty causes, vwhy they ought to be reastored to them againe.

M. Hardinge.

There is (a) no Lawe in the Church, that by constraint taketh awaie from men libertie to Marie. For S. Paules wordes be plaine, If thou take a wife, thou sinnest not. And likewise, If a Virgine marie, shee sinneth not. But if any Persons haue of their owne wil, and deuotion Vowed to God chastitie, the same haue imbarred them selues of this general libertie, and by their Voluntarie Promise, haue bounde them selues neuer to Marie. And in sute, not onely Marriage it selfe, but also a wil to Marie is damnable, as S. Paule saith of VVidowes, which haue Vowed to liue chaste, that they haue their damnation (not for that they Marie, but) for that they wil Marie. If the Gospellers allege against this Doctrine the wordes of S. Paule, If a Virgine Marie, shee sinneth not: VVee answere with Chrysostome, and other Fathers, that a Virgine by a Vowe of Chastitie dedicated to God, if shee Marrie, doubtlesse she sinneth muche, for that beside Christe shee hath married an Aduoutherer. If they obiecle, It is better to Marrie then to burne: Let S. Ambrose answere: who saith, that this saicinge pertaineth to her, that hath not promised, to her that is not yet vailed. And by restraining them from Marriage, the Church vseth no tyrannie: nor if it teache, that sutch ought to forebeare Marriage, is that to be accompted the Doctrine of Diuels, but of the Holy Ghoste, whereby men are kepte from wilful damnation. To forebidde Marriage wholly, Vniuersally, and altogether, that is the Doctrine of Diuels. But to indge Marriage for forme state, and Order, of lesse conuenience, then the Single Life, or after Vowe of chastitie made, to require perpetual continencie, this is not the Doctrine of Diuels. For S. Paule him selfe did bothe. If these Defenders wil not admitte this answere, and beinge lothe to forsake their fleshly pleasure, pretende to be moued with the Auctoritie of S. Paule, who calleth the forbiddinge of Marriage the Doctrine of Diuels: I sende them to S. Augustine for an answere in his thirteenth Booke, and sixthe Chapter againste Faustus the Maniche. VVhere for a sufficient solution of their obiection, they shal finde these plaine wordes: *Ille prohibet, qui hoc malum esse dicit: non qui hinc bonum aliud melius anteponit.* That is to saie, He forebiddeth (Marriage) whiche saith it is euil: not he, whiche preferreth an other better thinge before this good thinge.

Nowe, that I maie shewe in what time, and by what persons this Lawe of Single Life was ordeined, for breuities sake I wil content my selfe with witnes of One onely Council. VVhiche is the

*Clemens 1103
mat. lib. 3.*

(a) Manifeste Vntruth. For al Priestes are restrained from Marriage. And Priestes be mē.

Doctrine of Diuels.

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The Defense of the Apologie of the

(b) Vntruth. For these be the wordes of the Apostles canons:

E. iscopus. aut Presbyter. aut Diaconus. uxore suam proteriti Religionis non Abiciat. Aut si abiecerit, à cōmuniōe segregetur. Canone. 5.

(c) Vntruth. Reade the Answer. M. Hardinge fouly mistaketh the Council.

(d) A sage exposition. VVhat had this ben to Pius meaning?

(e) Vntruth. For if we had falsified the words, yee woulde not so simply haue touched it.

(f) Now at last, the Doctours stand in doubt.

(g) *Mira verò Multi que placeant.*

1. Timoth. 4.

Second Council of Carthage, holden in the time of Valentinian and Theodosius the Emperours. VVhere we finde, that this order was taken (b) by the Apostles them selues, and that the Antiquitie obserued, and keapte the same. The wordes of the Council be these, Canone. 2.

Aurelius Episcopus dixit, &c. Aurelius the Bishop saide: VVhereas in the Council before this it was treated of the rule of continencie and chastitie, these three Degrees through their Consecrations be annexed to chastitie by a certaine decree written, to witte, Bishops, Priestes, and Deacons. VVhom it is thought good, as it becommeth the Holy Prelates, and Priestes of God, and likewise Leuites, or sutch as attende vpon Holy Sacramentes, to be continent and chaste in euery condition, to the intent they maie simply obtaine, that they praie to God for, that wee keepe and obserue that, whiche (c) the Apostles haue taught, and the antiquitie hathe keapte. Lo Sir Defender,

VVhat if the Bishop of Augusta finde faulte with Priestes liues? (VVhich Augusta, and which Bishop there ye meane, I knowe not, neither wel can I knowe, excepte I sawe your norebooke) what if the Abbot Panormitane, what if one Faber, and one Latomus, menne of our time (I trow) and that zelous man whiche wrote the litle tripartite treatise annexed to the Laterane Council, what so euer he was: what if al these (I saie) moued with a zeale, and being desirous of the Clergies Reformation, lamentably complaine of theire loose life? what then?

Gette you fairer painted, and better filled boxes, then these be, or els shal ye al be taken for poore Porticaries.

Touchinge Pius, In Platyna ye shal finde these wordes, for one of that Popes saicings, *Sacerdotibus magna ratione sublatas nuptias, maiori restituendas videri.* As mutche to saie in Englishe: that Marriage was taken from Priestes with greate reason, and that it semed it were to be restoared againe with greater. This saicinge reporteth not, that VViues were taken awaie from Priestes, as you reporte, neither that VViues ought to be restoared to Priestes againe. (d) It speaketh onely of Marriage, which as, before a man enter into Holy Orders, no Vowe beinge made, is lawfull: so by orders taken, a Vowe of chastitie beinge solemnly made, is vtterly vnlawful. If this saicinge had made so mutche for your pretended Marriage, as ye would men to beleue, (e) ye would neuer haue falsified it by suche chaunge of wordes. VVheither it be more expedient, such as come to the Clergie, to be required to leade the Single Life, and to binde them selues thereto by Vowes, or to enioye the common libertie of Marriage, (f) that we leaue to the Church to discusse an order,

If Pius sawe many weightier causes, for Priestes to haue VViues, then for theire Single Life, as ye pretende he did: why did not he, or you in his steede shewe vs, what and howe substantiall they be? If they be no better, then you and your felowes haue vttered in your Sermons, and writings hitherto, they are not woorth (g) a Pipt nootte. This saicinge of Pius is wel to be weighed and scanned.

The Bishop of Sarisburie.

Who so euer shal wel consider the Fruites that haue growen of this Tree, maie easily iudge, by whome it was planted. Certainly S. Paule, when he had geuen Rules, touchinge the Clergie, that Bishoppes, and Deacons shoulde be the Husbannes of One Wife, immediately afterwarde, in the same tenoure, and course of Speache, saithe thus: *The Sprite saithe plainly, that in the later times, summe shal departe from the Faith, geuinge eare vnto lyinge Sprites, and to the Doctrine of Diuels, utteringe lies vnder Hypocrisie, hauinge their Conscience burnt with a hore yron (as thereby made unsensible) Forebiddinge Marriage, &c.* Here wee are taught by the Sprites of God, that Forebiddinge of Marriage is the Doctrine of Diuels.

But M. Hardinge saithe, There is no Lawe in the Church, to restraine Marriage: and that Marriage is not now condemned by him, and others of that side, and thought vnlawful Vniuersally in al menne, (for that, he saithe, was the Heresie of Valentinus, Marcion, Montanus, and others) but onely forbidden, and thought vnlawful in a fewe. By this answer, M. Hardinge maie seme to make him selfe somewhat better, then was Valentinus, and Marcion, and other Olde Heretiques. But further to healse him, and thozowly to cleare his Doctrine, it wil not serue. It is a Common known Rule in the Scholes, Magis, & Minus non mutant Speciem. Certly, as he, that killeth but a fewe men, is called a Mankiller: Euen so be, that Condemneth Marriage in a fewe, muste likewise be called a Condemner of Marriage. Neither dothe S. Paule, when he prophesieth hereof, saie, that summe shoulde Condemne al kinde of Marriage Intuersally, in al manner of Menne: but onely he saithe, *There shalbe summe, that shal forebidde Marriage: as the Bishoppes of Rome haue donne.*

Neither did al Heretiques Condemne Marriage in one sorte. For summe of them condemned it Generall, and thozowly, and altogether: Somme others of them Condemned it onely in a fewe, euen as M. Hardinge, and his felowes do.

For

For thus S. Augustine writeth of the Heretiques named the Manichees, Audito-
res, qui appellantur apud eos, & Carnibus vescuntur, & agros colunt, & si volue-
rint, Vxores habent: Quorum nihil faciunt illi, qui vocantur Electi: Thei, that emonge
them be called, the Hearers; doo bothe eat Fleashe, and tille the grounde, and Marrie Wives
too, if they list. But no suche thinge maie they doo, that be called Electi. The Auditores,
or Hearers emonge the Manicheis, were as the laie people: The Electi, or Chosen,
were as the Clergie. These Heretiques the Manicheis Condemned Marriage,
not generally in al sortes, and degrees of menne: but onely, as M. Harding doth,
in a fewe. Yet were they Heretiques notwithstandinge, and their Doctrin was
the Doctrin of Diuels.

S. Augustine saith vnto them, as he woulde also saie vnto M. Harding: Non
Concubitus, sed, vt longè ante ab Apostolo dictum est, Verè Nuptias prohiberis:
Te forebiddeth, not Copulation, (or Concubines) But, euen as the Apostle Propheesied longe be-
fore, Verily, and in deepe ye forebiddeth Marriage: (Albeit it were but in a fewe).

August. De Mo-
ribus Manichee.
Lib. 2. Cap. 13.

Al this, M. Harding, notwithstanding, that it maie plainly appeare, whose
Doctrin ye teache, it shalbe good, and not from the pourpose, briefly to disclose
somme parte of it. And here, to passe ouer these wordes of Chrysostome, Hæc
ipsa Coniunctio Maritalis malum est ante Deum: This very Copulation of Man, and
Wife is euil before God: And these of S. Hierome, Quam diu impleo Mariti offi-
cium, non impleo officium Christiani: As longe as I doo the dewtie of a Husbände, I
doo not the dewtie of a Christian: And other like Saicings, and Authorities
before alleged, Pope Innocentius in the Condemnation of Marriage saith thus:
Qui in Carne sunt, Deo placere non possunt: They that be in the Fleashe (that is to
saie, in Marriage) cannot please God. And to this pourpose he allegeth these
wordes of S. Paule, To the Cleane al thinges are Cleane: But to the filthy, and Infidelles
(whereby the same Pope Innocentius vnderstandeth Married people) nothinge is
Cleane. But bothe theire minde, and theire Conscience is defiled. Pope Siricius cal-
leth Marriage, Vitium, Luxuriam, Fœdas Cupiditates: Vice, Lecherie, and Filthy
Lustes. One of your late Englishe Doctors of Louaine saith, That the whole
Easte Church, mainteininge the lawfull Marriage of Priestes, euermore continued there
from the Apostles time vntil this daie, mainteineth, and continueth a Scholl of Filthi-
nesse.

Chrysost. in Ope-
re Imperfectio,
Homil. 1.

Hierony. Aduers
sus Iouinian.
Lib. 1.

Dist. 82. Propo-
siti.

Roman. 8.
Tit. 1.

Dist. 82. Plaris
mos.

Copus Dialog. 2.
Pag. 159. Græcos

solos in hac im-
pudicitie schoo-
la magistros

sequuntur.

Consi. Othouiz.
Licet ad profus

gandū. in Gloss.
Hierony. in Da-

nilem. Cap. 11.
2. Timoth. 3.

Further you maie remember, that this Rule is written in a Booke of your
owne Doctrin, & is geuen in Secrete, as a Special Lesson vnto your Clergie,
Si non Castè, tamen cautè: If thou deale not Chastely, yet deale Charily.

From whence had you this Doctrin, M. Harding? Who set it first aboche?
Who taught it? Who confirmed it? Who allowed it? If ye can saie, it is not the
Doctrin of the Diuel: Yet verily, I beleue, ye cannot saie; it is in any pointe like
the Doctrin of God. S. Hierome, hauinge occasion to speake of Antichrist, saith
thus: Simulabit Castitatem, vt plurimos decipiat: He shal make a countrefeite shewe of
Chastitie, that he maie deceiue many. Euen so S. Paule saith, Habentes Speciem
Pietatis: Virtutem autem eius abnegantes: Hauinge a Coloure of Godlinesse: but the
Power thereof destroyinge utterly.

But, somme what to relieue your selfe, ye allegeth these wordes of S. Augustine:
Ille prohibet Matrimonium, qui illud Malum esse dicit: non qui huic Bono aliud
melius anteponit: He forebiddeth Marriage, that saith Marriage is Euil: and not he,
that before this thinge, beinge Good, setteth an other thinge, that is Better. Here, M. Har-
dinge, I beseeche you of your indifferent Iudgement: He that bliseth your wordes,
and saith, as you saie, They that liue in Matrimonie, cannot please God: They be Filthy;
They be infidelles: Vnto them nothinge is cleane: Their whole Minde, and Conscience is defiled:
He that saith Matrimonie is Vice, Lecherie, and Filthy Pleasure, saith he not,
Matrimonie is an euil thing? Thus you saie: Thus you write: These wordes be ap-
parente, and allowed in your Bookes: euen in those Bookes, whereby ye woulde
haue vs to Order, and to direct our Liues, & Spanners. Briefely, this is the Cle-

August. Contra
Faust. 3. c. 6.

August. Contra
Faust. 3. c. 6.

August. Contra
Faust. 3. c. 6.

August. Contra
Faust. 3. c. 6.

August. Contra
Faust. 3. c. 6.

ry Substance of your Doctrine in this behalfe. Therefore euen by S. Augustines Judgemente, your Doctrine is the Doctrine of Diuels.

And whereas ye woulde seeme not utterly to condemne the state of Matrimonie, but onely to sette Single Life before it, as a Better thinge before a Good: it maie please you to vnderstande, that, notwithstandinge a thinge in it selfe be Beste, yet is it not therefore Aniuersally Best for every Man. For, notwithstandinge Scarlet be the fairest of al Coloures, and the face the fairest parte of al the Body, yet, I reckon, M. Hardinge, to make your selfe faire, ye woulde not haue your face dyed in Scarlet.

Single life for many causes is the Beste: I graunte. Yet is it not Beste for every body: but onely for him: that hath the gifte of Chastitie, and can with quiet Minde, and bright Conscience liue Single. Otherwise Matrimonie is muche better. And therefore God hath leaue vs indifferently free to bothe: that, who so euer cannot vse the One, maie chuse the other. S. Paule saith he, Volo Omnes esse sicut meipsum: I woulde every man woulde liue Single, as I doo. But he addeth withal a Special Prouiso: Vnusquisque Proprium donum habet à Deo: alius sic, alius autem sic: Every man hath his owne gifte of God: One thus, an other that.

And therefore he saith further, Although Single Life be the better state, Yet, who so euer is not continent, let him Marrie. Better it is to Marrie, then to Burne. Although otherwise he weigh Single Life before Marriage, yet in this case, he saith, it is better to Marrie, then so to liue Single.

M. Hardinge hereto replieth: They, that haue Vowed haue loste this libertie: and by S. Ambrose, and S. Augustines Iudgement maie not Marrie. Hereof I haue partly spoken before: and partly shal haue occasion offered to saie moze hereafter. In the meane season we are taught here by M. Harding, to take S. Pauls wordes by the toppe, and to turne them quite backward: and thus to frame a Newe Rule of Life, and to saie contrarie to S. Paule, Melius est Vri, quam Nubere: It is better, to burne in Concupiscence, then to Marrie.

Yet S. Augustine saith euen of them, that haue Vowed, as it is before alleged, Quæ Nubere volunt, & ideo non Nubunt, quia impune non possunt, Melius Nubere, quam vrentur, id est, quam occulta flamma Concupiscentiæ in ipsa Conscientia vastarentur: They, that haue a minde to Marrie, and yet Marrie not, because they cannot Marrie without reproche, Better were it for them to Marrie, then to Burne: that is to saie, then with the priuie flame of their Concupiscence to be wasted in their Conscience.

Further M. Hardinge saith, This Order of Single Life was taken by the Apostles them selues: And therefore (saith he) it is not the Diuels, but the Apostles Doctrine. If this be true in deede, then is this matter thorowly concluded. But where was Order taken by the Apostles? By what Writinge, by what Recorde, by what Tradition maie it appere? Or howe is it likely, that the Apostles, beinge Married Menne them selues, woulde force other menne to liue Single?

I haue already shewed by Ignatius, by Clemens, by Eusebius, and by S. Ambrose, that the Apostles, S. Iohn Onely excepted, were al Married. Clemens saith, that Peter saw his owne Wife carried by the Officers to suffer death for Christes sake: and cried vnto her comfortably by her Name, O Woman, Remember the Lorde. Ignatius S. Iohns Disciple saith, Opto Deo dignus inueniri, sicut Petrus, & Paulus, & reliqui Apostoli, qui Nuptijs fuerunt sociati, qui non libidinis causa, sed posteritatis surrogandæ gratia Coniuges habuerunt: I wishe to be founde meeet for God, as was Peter, and Paule, and the other Apostles that were Married: and not for pleasure, but for Posterities sake had Wives.

Chrysostome saith, Cur non ait, Oportet Episcopum Angelum esse. Nulli humani perturbationi vitioue subiectum? Ne Ecclesiæ negotia fructusque perirent. Idcirco moderatam Virtutem proposuit: non supremam illam, atque Coelestem: Why saith he not S. Paule, A Bishop ought to be an Angel, subiecte neither to any worldly affection,

2 Cor. 7.

Augu. De Sacta
Virginit. Ca. 34.

Ambro. 2 Cor. 11.

Euseb. li. 3. ca. 30

Ἐκ τῆς ἀποστολῆς

μὴν οὐ τὸ κῶν

εἶον.

Ignatius ad

Thelade'phien.

Chrysost. in Pro-

rem ad Timoth.

Hamil. 10

affection, nor to any Vice? Leste the affaires, and fruites of the Church should perish, (being without a Governour). Therefore he required of Bishoppes a moderate, and a reasonable kinde of Vertue (willinge them to be Husbannes of One Wife) and not that other Vertue, so High, and so Heavenly: (that is so saie, utterly to live vnmarried.)

Againe he saith, Idcirco ait, Vnius Vxoris Virum: Ne nimis in augustum rem eam concluderet, si exactissimam Virtutem expetisset: idcirco moderatori admonitione maluit vtine ex desperatione perfectæ illius inueniendæ Virtutis, Ecclesiæ sine Episcopis essent: Therefore S. Paule saith, Let a Bishop be the Husbände of One VVife: Leste he should shut up the mater into too greate a strait, if he had required that moſte perfit puritie: therefore he would rather use a reasonable moderation, or meane (that a Bishop should be the Husbände of One Wife): Leste of despaire of findinge that excellencie of Vertue (to live Unmarried) the Churches should be lesse without Bishoppes.

Chrysost. in ead-
dem Homil.

S. Paule saith, Touchinge Virgins, I haue no commaundement of the Lorde: Better it is to Marrie, then to burne: Let a Bishop be the Husbände of One VVife. Whiche laste wordes Pope Leo expoundeth thus: Is Episcopus ordinatur, quem Vnius Vxoris Virum fuisse, aut esse Conſiderit: Let him be Conſiderate a Bishop, of whom it maie wel appere, that either he is, or hath benne the Husbände of one VVife.

1. Corinth. 7.
1. Timothy 3.
The 1.
Leo 2. pist. 87.

S. Ambrose expoundinge these wordes of S. Paule, Touchinge Virgins, I haue no commaundement of the Lorde, saith thus, Si Doctor Gentium non habuit, habere quis potuit? If the Doctour of the Gentiles had no Commaundement of the Lorde, touchinge Virgins, what man els then could euer haue it?

Ambros. in
1. Corinth. 7.

Amonge the Rules, whiche commonly are called the Apostles Canons, it is written thus: Episcopus, aut Presbyter, aut Diaconus Vxorem suam pretextu Religionis ne abiciat. Aut, si abiecerit, a Communione segetur: & si perseveret, deponatur: Let not either Bishop, or Priest, or Deacon put awaie his Wife vnder colour of Religion. Or if he so doo let him be put from the Communion (of the Faithfull): And if he so continewe, let him be utterly deposed from his office.

Canon. 5.

S. Hierome expoundinge these wordes of S. Paule, Let euery man remaine in the vocation, wherein he was called, saith thus, Ex hoc, habentibus Vxores tollit licentiam dimittendi eas: Hereby S. Paule forbiddeth Married menne to put awaie their Wiues.

Hierony. Contra
Iovinian. Lib. 1.

In the Sixth Councel holden at Constantinople it is written thus: Antiquum sequentes Canonem Apostolicę diligentię, & Constitutiones Sanctorum Virorum, Legales Nuptias Posthac valere volumus, nullo modo cum Vxoribus suis eorum connubia dissoluentes: Followinge the Old Order of the Apostles diligence, and the Constitutions, and Lawes of the Holy Fathers, from henceforth we wil, that the lawfull Marriage (of Bishoppes, and Priestes) shal stande in force, not in any wise dissoluinge the VVedlocke, that they haue with their VVives. And herein, they saie, they folow the Old Canon, or Order of the Apostles.

Dist. 31. Quæst. 2.

Gratian saith, as he is before alleged, Copula Sacerdotalis, nec Legali, nec Evangelica, nec Apostolica Autoritate prohibetur: The Marriage of Priestes is not forbidden by any Authoritie, either of the Lawe, or of the Gospell, or of the Apostles.

26. Quæst. 2. 5013.

Cardinal Caietane saith, Dominus Discipulis suis nullum indixit Votum: Our Lorde appointed vnto his Disciples no manner of Vowe.

Catharinus con-
tra error. Caiet.

Clemens Alexandrinus saith, as it is saide before, Epistolæ Apostoli nūquam honestum, Moderatumq; Matrimonium prohibuerunt: The Epistles of Paule the Apostle neuer forbade honeste, and sobre Marriage.

1. 2. Error. 112.

Clemens Strom.

Lib. 3.

All these thinges wel considered, I beseeche thee, gentle Reader, indifferently to weigh M. Hardinges wordes: & to demaunde of him, with what countenance he coulde thus tel thee, that the Order of Single Life was taken by the Apostles them selues, and therefore muste be holden as the Apostles Doctrin.

If he happen to telle thee, It is written in the Councel of Carthage, telle him

¶

againe,

Derichus authority

Oct was Hulderichus sometime Bishop of Augusta in Germanie wehnars
fire

five hundred yeres agoe, & for his vertue, and Holinesse was counted a Sainde. Abbas Vrspergenſis in his Booke writeth of him in this sorte: Hiltnus Augustanus Episcopus obiit: Cui Sanctus Vdalrichus (qui idein est Hulderichus) successit: *Hiltnus the Bishop of Augusta died: To whom succeeded Saincte Hulderichus.* Abbas Panormitanus was a famous Canonike, in Iudgement Equal with any other.

Abbas Vrsberg.
Anno. 9. 5

Pagina 214

Faber. Latomus

Faber, and Latomus bothe in our time were accounted Learned: and either of them a Special Champion of M. Hardinges side. Verily the worst, and vilest of al these is a greate deale bothe sunder in Iudgement, and deeper in Learninge, then either Amphilocheus, whom M. Hardinge so highly esteemeth: or Abdias, or Hippolytus, or Leontius: whom they haue lately rakte out of the dust: or Clement of Rome, whom he so often calleth the Apostles Fellowe.

Neither did these writers onely complaine of the losenesse of Priestes liues, as M. Hardinge telleth vs: But also for remouinge of Publique shame, & slander out of the Church of God, wished, that the Libertie of Marriage might be restored: whiche thinge M. Hardinge so closely dissembleth.

Touchinge that Pope Pius was commonly wonte to saie, As Marriage was taken awaie from Priestes vpon greate Considerations, euen so nowe vpon other greater considerations it were to be restored to them againe, M. Hardinge, after mutche other needlesse talke, saith thus: VVhy did not he, or you in his steede shewe vs, what, and howe Substantial considerations they be?

Platina in Pio 2.

Good Christian Reader, lothe I am to disclose, and publishe any thinge, that maie sounde to the shame of any one man: mutche lesse, that maie turne to the open shame of so greate a number. But M. Hardinge ouer heauily pessereth vs with his importunitie, and requirerh vs vpon our credite to shewe these causes. Therefore if the reporte hercof shal seme vnpleasant, the faulte is M. Hardinges: It is not mine. I wil onely shew sothe simply, and truly, that I finde writen in sundrie, bothe of the Ancient learned Fathers, and also in others of his owne side: whiche neuerthelesse, had not M. Hardinge benne, mighte mutche better haue benne concealed.

Firste of al, the Ancient Father Origen for his time, whiche was welnere fourtene hundred yeres agoe, hereof complaineth thus: Non solum, quæ decent, non faciunt, sed etiam crudeliter, & sine misericordia, non secundum æstimationem virum vniuscuiusque, iniungunt: Vt, qui prohibent nubere, & ab eo, quod expedit, ad immoderatam munditiam compellunt. Alligant onera grauiā, & faciunt homines cadere sub eis. Et frequenter videmus, eos qui talia docent, contraria facere sermonibus suis. Castitatem docent: & Castitatem non seruant: &c. Omnia faciunt propter personas hominum, & glorias vanas, vt videantur ab hominibus. Et plerunque sunt tales, qui diligunt primos accubitus in conuiujs, & salutationes in foro, & vocari ab hominibus Rabbi: Qui volunt vocari Episcopi, Presbyteri, Diaconi: Not onely they doo not, that they teache, but also cruelly, and without mercie they laie their Iniunctions vpon others, not consideringe eche mannes habilitie. Sutche be they, that forbidde menne to marrie: and from that thinge, that is lawfull to be donne, driue, and force menne to an vnreasonable Puritie. They binde, and laie on heauy burthens, and cause menne to fall vnder them. And oftentimes wee see them, that teache sutche thinges, them selues to doo contrarie to their owne saieinges. They teache Chastitie: and yet keepe not Chastitie: &c. They doo al thinges for the commendation of menne, and vaine glorie, that they maie be seene, and noted of the people. And commonly they be sutche, as lous the highest places at Feastes, and Banquettes, and to be Saluted, and Honoured in the Market places, and of the people to be called Rabbi: That wil be called Bishoppes, Priestes, and Deacons.

Origen in Mathe

Tracta. 24.

Enchir. li. 4. ca. 23

Mi βαρύ φορ-

τίον ἐπιβάλλου-

τες τὸ τελε-

αῖον τοῦ

ἀσθενεῖος

καὶ τοῦ

At the verie firste attempte hercof, Dionysius the Bishop of Corinthe wrote thus vnto Pinytus the Bishop of Gnosus, Noli graue illud onus necessariae Castitatis imponere Fratribus: Laie not that heauy burthen of the necessitie of Chaste life vpon the Brethren: Meaninge thereby, that it was to be a burthen for al

menne

πῶς δὲ

The fruites of Single Life.

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The Defense of the Apologie of the

Cypria. De singularitate continentium

Epiphani Contra Origenean Hæreses 42.

Περὶ τῆς γὰρ παρ' αὐτοῖς

οὐκ ἡ ἀγνεία, ἀλλὰ ὑποκρί-

τικὴ, ἀγνεία τῆς ὁνομαστίας

καὶ ἀγνεία.

Chrysost. tom 3. Quid Regulariter

Fœminæ cum viris cohabitent.

Sulpitius Severus Dialog. 3.

Salvianus De Providentia, lib. 5.

Ibidem.

Auentinus in Hildebrando.

Bernardus in Concilio Re. vici.

Bernard. De Conversione, ad Clericos. Ca. 29.

menne to carrie.

Neither was it for nothinge, that S. Cyprian in his time wrote thus, Vt quid sibi adhibuit mulierem, qui ducere contempsit vxorem? Peius est, quam Mœchari, continentiam ducere criminofam: Wherefore tooke he a woman vnto him, that disdeined to marrie a wife? To liue a continente life with reproche, is woorse then Aduouterie.

It is not for nothinge, that Epiphanius writeth, Repudiant Nuptias: at non Libidinem. In honore enim est apud illos, non Castitas, sed Hypocrisis: quam tamen appellari volunt Castitatem: They refuse Marriage, but not luste, or pleasure. For they esteeme not Chastitie, but Hypocrisie: And yet the same Hypocrisie they wil haue to be called Chastitie.

It is not for nothinge, that Chrysostome writeth of the Clowes, or Chasse women in his time: Nuptias magis dicere beatas licet, &c. Posthac melius esset, ne Virgines quidem esse, &c. Perseuerat adhuc nomen, & appellatio rei: at negotium totum in corpore sublatum est, &c. In delicijs magis viuunt, quam mulieres in fornice, &c. Frequens, & quotidianus est concursus obstetricum ad Virginum domos: &c. Virginitas ista cum viris plus ab omnibus arguitur, quam stuprum ipsum: Wee maie saie, that Marriage is a greate deale better (then sutche Virginitie). Hereafter it were better, there were no Virgins at al. The name (of Virginitie) continueth still: But Virginitie it selfe in their body is quite gone. They liue more in pleasure, then Harlottes in the Stewes. There is often, and daisly renninge of Midwiues to virgins houses. This manner of Virginitie, of women amongst menne, is more reprovod of al menne, then Fornication it selfe.

It is not for nothinge, that Sulpitius Seuerus saith of S. Hierome, Hieronymus de familiaritatibus virginum, & Monachorum, & Clericorum, quam vera, quam fortia disputauit? Vnde à quibusdam, quos nominare nolo, dicitur non amari: Howe truely, and how stoutely hath S. Hierome written of the Familiaritie, that these virgins haue with Monkes, and Priestes? And therefore it is saide, that of somme menne, whome I wil not name, he is the lesse beloned.

Neither is it for nothinge, that Salvianus saith of his time, which was aboute a thousande yeres agoe, Sub specie Religionis, vitij Sæcularibus mancipantur: Under the coloure of Religion, and Holinesse, they are made slaues to worldly vices. And againe. Nouum prorsus Conuersionis genus: Licita non faciunt: Illicita committunt: A very strange kinde of Conuersion: That they maie doo, they doo not: And doo, that they maie not doo.

Al these, and other like thinges were written longe agoe, in the olde times, before the fruites of Single life were thorowly known.

But, after that Pope Hildebrande by Crueltie, and Tyrannie had fully established the mater, & brought it to perfection, Auentinus saith, Many godly learned menne utterly foresooke the Ministerie, Et Falsi Prophetæ, Falsi Apostoli, Falsi Sacerdotes emerferunt, qui simulata Religione populum deceperunt. Maxima pars sub honesto nomine Castimonix, Stupra, Incestus, Adulteria, passim, & impunè committunt: False Prophetes, False Apostles, and False Priestes strange vp: which vnder a counterfeite Religion deceined the people. The most parte of them, vnder the honest name of Chastitie, commit whoredome, Aduouterie, Incest, and that commonly, and without punishment.

S. Bernarde saith, Episcopi, & Sacerdotes huius temporis Castitatis Sanctimoniam, sine qua nemo videbit Deum, tam in Corde, quam in Corpore, quomodo student obseruare? Traditi in reprobum sensum, faciunt, quæ non conueniunt. Quæ enim in occulto sunt ab Episcopis, turpe est dicere: The Bishoppes, and Priestes of this time, how doo they endeuore to keepe either in harte, or in body, the Holinesse of Chastitie, without whiche, no man shal see God? They are geuen ouer into a reprobate minde, and doo those thinges, that are not conuenient. For it were shame to vter, what these Bishoppes doo in Secrete. Againe he saith, Abstinentes à Remedio Coniugali, postea in omne flagitium effluunt: Absteyninge from the remedie of Marriage, afterwarde they flowe ouer into al kinde of wickednesse.

He that

He that wrote the litle Booke, called Opus Tripartitum, folned with the Council of Laterane, saithe thus, Tanta immunditia luxuriz notoria est in multis partibus mundi, non solum in Clericis, sed etiam in Sacerdotibus: imò, quod horribile est audire, in Prælatibus Maioribus: &c. *Sutche Notorious filthinesse of Lecherie there is in many partes of the Worlde, not onely in the inferior Clerkes, but also in Priests yea and in the greater Prelates too: whiche thinge is horrible to be heard: &c.*

And in the Glose vpon the Constitutions Legantine of Englande, it is written thus: Clerici huiusmodi Concubinas tenent Communiter, apparatu honesto, nomine appellationis Sororiz: *Clerkes commonly holde, and haue sutche Concubines, in honest haucour, vnder the name of their Sisters.*

Nicolaus de Clauengijs, complaininge hercof, saithe thus: Capellani, & Canonici similes Episcopis, Indocti, Ebrii, Scortatores: *The Chaplaines, and Canons are like to the Bishoppes, vnlerned, Drunken, and Fornicatours.*

Robert Holcote saithe, Sacerdotes moderni sunt Dæmones Incubi per luxuriam, & Sacerdotes Priapi, vel Beelphegor, & Angeli Abyssi: *The Priestes of our time by their Lecherie, are like the Sprites called Incubi, the Priestes of Priapus, or Beelphegor, and the Angels of the pitte of Helle.*

Hulderichus, in Olde times the Bishop of Augusta in Germanie, wrote sharply hercof against Pope Nicolas in this wise: Decreta tua super Clericorum continentia à discretionem inueni aliena: Multos consilij tui assentatores hominibus, non Deo, sub falsa specie continentiz placere volentes, grauiora vides committere: *I haue founde, thy Decrees, touchinge the Single life of Priestes, to be void of discretion. Thou seest, that many folowers of thy counsel, willinge vnder a faigned colour of Continente life, rather to please Man, then God, commit bainous Actes. In the ende he concludeth thus, Qua nosti discretionis disciplina, Pharisaicam ab Ouili Dei extirpa Doctrinam: By sutche discipline of discretion, as you knowe beste, roote this Pharisaical Doctrine out of Goddes Folde.*

But, for as mutche, as M. Hardinge hath no skil in this Epistle of Hulderichus, he maie vnderstande, that his owne Pope Pius, other wise called Aeneas Sylvius, maketh euident mention of the same. Notwithstandinge, I haue seene the same Epistle written in parchemente, in Olde hande, of good recorde, vnder the name of Volusianus Carthaginensis. Further Mantuanus the Poete saithe,

Petrique domus polluta fluenti

Marcescit luxu: Nulla hic arcana reuelo.

Sanctus ager Scurris, venerabilis Ara Cynædis

Seruit: Honorandæ Diuûm Ganymedibus Aedes.

The matter hercof is sutche, as is not worthy to be Englished.

But what pleasure can it be, to stande so longe in so vnlaurey a place: They them selues saie thus, Fornicatio Simplex non est digna depositione: Simple For-
nication (in a Priestes) is no iuste cause of Deprivation. The cause thereof in an other Glose is alleged thus, Quia pauci sine illo vitio inueniuntur: *Bicause there be fewe Priestes founde without that faulte.*

To be shorte, Polydorus Vergilius saithe, Nullius delicti crimen maius Ordini dedecus, plus mali Religioni, plus doloris bonis attulit: *No kinde of crime euer brought either more shame to the Order of Priesthoode: or more hinderance to Religion: or more griefe to the Godly, then the life of Single Priestes.*

These, these, M. Hardinge, were the causes, that moued Pope Pius commonly to saie, as it is before alleged: As Marriage vpon good, and greate considerations was taken from Priestes, so nowe vpon better, and greater considerations it were to be restored to them againe. And therefore he saithe in his discourse of the Council of Basile, Fortasse non esset peius, Sacerdotes complures vxorari. Quoniam multi saluarentur

De Concubinis
Cleric. remouendis. Lacer ad
profigandum.
Parasipomena
Vrpergen. pag.

43.
Rob. Holcote in
Librum sapientie, Lectione. 182

Hulderichus Episcopus Augustanus

Vvolpheganus
Vvissenburgius
in præfatione
in Antilogiam
Pape.

2. Qu. 7. Lator.
In Glossa.
Diff. 8. Maxilianus. In
Glossa.
Polyd. Vergil.
De Inuentorib.
rer. Lib. 5. ca. 4.

Aeneas Sylvius
De Con. Basili.
Lib. 2.

*Aeneas Sylvius
Epist. 32. ad 100
han. Fontem.
Extra. De Cle-
ricis Conuga-
tis. Cum olim.*

saluarentur in Sacerdotio Coniugato, qui nunc in sterili Presbyterio damnantur: Perhaps it were not woofte, that many Priestes were Married. For many might be saued in Married Priestthoode, whiche nowe in barren Priestthoode are condemned. If the former of these two saicings be so doubtfull, yet this later is plaine, and cleare, and bolde of doubt. In like sence, and softe he writeth vpon godd aduise, and de liberation to his frende: Quoniam huc ventum est, vt Legi Carnis resistere nequeas, melius est Nubere, quam Vri: For as muche, as the maser is growen so far, that ye cannot withstande the Laue of the Fleashe, Better is to Marrie, then to burne.

So saith the Panormitane, Credo pro bono, & salute animarum, quod esset salubre statutum, vt non valentes continere, possint contrahere. Quia, experientia docente, contrarius prorsus effectus sequitur ex illa Lege Continentiæ: cum hodie non viuunt spiritualiter, nec sint mundi: Sed maculentur illicito coitu, cum ipso forum grauiissimo peccato: Vbi cum propria vxore esset Castitas, Vnde deberet Ecclesia facere sicut bonus medicus: vt, si medicina, experientia docente, potius officiat, quam profit, eam tollat. Et vtinam idem esset in omnibus Constitutionibus posituius: 7 beletur, it were a good Lawe, and for the wealth, and safetie of Soules, that sutch, as cannot liue Chaste, maie contracte Matrimonie. For wee learne by experience, that of the Lawe of Continente, or Single Life, the contrarie effecte hath folowed. For as muche as nowe a daies they liue not spiritually, nor be cleane, and chaste: but with their greate Sinne are defiled with unlawful Copulation: whereas with their owne wiues they shoulde liue Chastely. Therefore the Church ought to doo, as the skilful Physician vseth to doo: Who, if he see by experience, that his Medicine hurteth rather, then dooth the good, taketh it cleane awaie. And woulde God the same waie were taken with al positive Constitutions.

*Durandus, De
modo Celebran-
di Concilium.
Titul. 46.
Martinus Perea-
sius.*

So saith the Durandus, Vtile esset, vt in Concilio Matrimonium Sacerdotibus remittatur. Frustra enim hastenus coacti sunt ad Castitatem: It were good, that in a Councel, Priestes Marriage were set at libertie: For hitherto it hath benne in vaine, to force them to Chastitie.

So saith the Martinus Peresius, Multis pijs visum est, vt Leges de Celibatu tollerentur propter scandala: Many godly menne haue thought it good, that the Lawes of Single Life should be abolished, for auoidinge the offense of the People.

S. Hardinge wil saie, The Priestle hath the Vowed, and muste keepe his Vowe. But Pope Pius, as it is saide before, gaue counfel of Marriage vnto a Priestle, that had made a Clowe: his Clowe, and Priestthoode not withstandinge.

It appeareth right wel, bothe by that hath benne already alleged, and also by the common experience, and practise of the worlde, that a Clowe imposeth not alwaies a Chaste life. Optatus Mileuitanus saith, In Mitella signum est voluntatis: non Castitatis auxilium: In the apparel there is a token of the Wil: not a heaelp towards Chastitie.

*Optatus Contra
Pactenianum
Donatist. Lib. 6.
Hieron. in Hie-
rem. lib. 2. ca. 7.
Ambro. De Vir-
ginib. lib. 1.*

S. Hierome saith, Quid prodest Corporis pudicitia, animo constuprato: V When the Minde, or Harte is deflowred, what availeth the Chastitie of the Body?

S. Ambrose saith, Non imperari potest Virginitas, sed optari. Nam, quæ supra nos sunt, in Voto magis sunt, quam in Magisterio: Wee maie wishe for Virginitie: but commaunde it wee cannot. For the thinges, that be aboue vs, and out of our power, are rather of desire, then of Commandement.

*Epiphani. Lib. 3.
Haresi 41.*

Whereof Epiphanius maketh this Conclusion: Vt ne confundantur apud homines, occulte seortantur: & sub Solitudinis, aut continentie specie libidinem exercent: Melius est itaque lapsum à cursu, palam sibi vxorem accipere secundum Leges: Least they should be shamed before menne, they keepe Harlots priuily: and vnder the colour of Solitarie, or Continent Life, they practise their filth by pleasure. Better is it therefore for a man, beinge fallen from his course, and breakinge his Vowe, openly to take vnto him selfe a wife accordinge to the Lawe.

*Hieronym. Ad
Demetriadem.*

So saith the S. Hierome, as I haue before alleged: Huiusmodi Virginibus aperte dicendum est, vt aut nubant, si se non possunt continere: aut contineant, si nolunt nubere: To sutch Virgins wee muste saie plainly, that either they Marrie, if they cannot Containe: Or els, that they Containe, if they

If they wil not Marrie. So saith the S. Bernarde vnto his Sister: Quod incaute voluisti, ne impleas: Impia est promissio, quæ scelere adimpletur: That thou haste vnadvisedly Vowed, see thou keepe it not. It is a wicked promise, that is pertourmed with wickednesse.

Bernardus ad
sororem, in qua
de bene vtundis
sermo 61.
4. senten. d. 138
Q. 4. 1.

To be shorte, Iohannes Scotus saith, Si votum Continentiæ est annexum Ordini Sacro solum ex præcepto Ecclesiæ, sequitur, quod non simpliciter illegitimat ad contrahendum: If the Vowe, or Promise of Chastitie be annexed vnto Holy Orders Onely by force of the Constitution, or Commandement of the Church, then a voth is not of necessity, and fine force, vnhabie a man to contracte Matrimoine.

How be it, hereof we haue saide already so mutche, as to a reasonable man maie seeme sufficient.

The Apologie, Cap. 9. Diuision. 1.

Wee receiue, and embrace al the Canonical Scriptures, bothe of the Olde, and Newe Testamente, geuinge thanks to our God, who hath raised vp vnto vs that Light, whiche wee might euer haue before our eies: leasse either by the suttletie of man, or by the snares of the Diuel, we should be carried awaie to errours and lies. Also wee professe, that these be the Heauenly Voices, whereby God hath opened vnto vs his wil: and that onely in them mannes harte can haue settled reste: that in them be aboundantly, and fully comprehended al thinges, what so euer be needeful for our Healthe, as Origene, Augustine, Chrysostome, and Cyrillus haue taught: That they be the very mighte, and strength of God to attaine to Salvation: That they be the Foundations of the Prophetes, and Apostles, whereupon is builte the Church of God: That they be the very sure, and infallible Rule, whereby maie be tried, whether the Church doo swaue, or erre, and wherunto al Ecclesiastical Doctrine ought to be called to accompte: and, that againste these Scriptures neither Lawe, nor Ordinaunce, nor any custome oughte to be hearde: no though Paule him selfe, or an Angel from Heauen should come, and teache the contrarie.

M. Hardinge.

But why doo yee not here plainly declare, whiche be the Bookes of the Scriptures, that yee allowe, and whiche be they (a) that ye reiecte? In general, ye saie, that ye embrace al the Canonical Scriptures. Yet if a man presse you with the place of the Machabees, for Praier to be made for the Deade, and with the wordes of S. Iames Epistle against your Iustification of Faith onely, and likewise with certaine other places of the Scriptures, whiche be accompted in the Canon of the Church, againste certaine other your falsse doctrines: in this case (b) your wonte is to denie those Scriptures to be Canonical. Yet here we beare the worlde in hande ye allowe al. VVould God there were in you either more truth, or lesse craft. VVell, ye geue thanks to God for the Scriptures, for that hauinge them before your eies, ye are staied in Truth, assured, that by the suttlety of man, or snares of the Diuel, ye be not carried awaie into Errours, and Lies. And is it so in deede? I praie you sirs of what secte be yee? or of whiche secte is eche one of you? For I dare holdely saie, and so the worlde seeth, that yee agree not al in one. If yee saie, yee be Lutherans, then muste I further demaunde of you, of which sorte of Lutherans? For that puddle runneth out by many sinckes. Be yee Zuinglians, Arians, Osiandrines, Libertines, Adiaphoristes, Anabaptistes, Calvinistes, or Sathanistes? VVhat Friuiledge haue ye before your felowes? a matche beinge made betwene you (I meane that newe Clergie of Englande) and the other sectes of our time, &c. If yee haue this lighte of the Scriptures before your eies, how is it, that ye agree not within your selues? yea how is it, that eche one of you oftentimes disagree with him selfe? how is that (c) so many times ye haue changed your Communion Booke, the order of your Service, your doctrine of the blessed Sacrament, your Homilies, &c. VVho knoweth not howe in the matter of the Sacramente your chiefe Capitaines haue shewed them selues inconstant and mutable, and contrary to them selues, I meane Cranmere, Ridley, Latimer, and that greate Rabbin Peter Martyr him selfe? As for the reste, they be not woorthy to be named.

(a) Vntruth. For we reiecte no parte of al the Scriptures.
(b) Vntruth. For wee denie no more, then S. Augustine, S. Hierome, and other Holy Fathers haue denied.

(c) Childishe, and fonde vntruth: For the Communion Booke was neuer but once changed. But see the often changes of the Masse.

But Masse.

(d) S. Cyprian
saith, *Non
ingitur Ec-
clesia, qui ab
Euangelio se-
paratur: De
Lapsis Serm. 5*

(e) Vntruth. For
Abel hearde
the VVoorde
of God. Reade
the Answer.

(f) A woorthy
doubte.

(g) Vntruth.
For S. Augu-
stine saith,
Antonius

*Scripturas Di-
uinas memori-
ter audiendo
tenuit, &c.*

(h) Yet now the
very same ne-
cessarie Tradi-
tions be quite
forgotten, and
abolished, yea
even in the
Church of
Rome.

(i) Vntruth.
Reade the An-
swere.

(k) Vntruth.
For hereby
bothe S. Paule,
and S. Hierome
and other good
men are con-
demned of He-
resie.

(l) Vntruth. For
wee saie not, Al
things are there
expresed.

(m) Stale, and
fonde question.

(n) Vntruth.
For it is not ne-
cessarie to Sal-
uation.

(o) They were
written by He-
retiques in de-
rogation of the
Truthe.

(p) Vntruth.
For Epiphanius
saith, *Sensu
eius nominis
vbiq; est.*

But what saie ye be these the Heauenly Voices, wherby God hath opened vnto vs his wil? Then howe dare yee to transgresse his wil declared in these Voices, where yee reade expressly, that he, (d) whiche heareth not the Church, is to be taken for no better, then a Heathen, and a Publicane? As ye proceede, yee saie, that onely in the Scriptures mans harte can haue settled reste, and that in them be abundantly and fully comprehended al thinges, what so euer be needeful for our Saluation, as Origen, Augustine, Chrysostome, and Cyrillus haue taught. Either you know not, what you saie, sir Defender, nor the thinges of whiche you make affirmation, as S. Paule saide of suche, as ye are, writinge to Timothe, or you are fowly ouerseene. If the harte of man haue settled rest in the Scriptures onely, as you saie, then in nothinge els but in the Scriptures. By this you seeme to trouble and disquiet many hartes. For if this be true, (e) then had good Abel no better reste in his harte, then wicked restless Cain.

VVhen the Holy Booke of Scripture was loste, whiche God restored by Esdras, were there none in al that time, whose hartes had settled rest? VVhat foolishne, and absurde doctrine is this? (f) VVhat if it had pleased God, there had neuer benne letter written of the Olde, or Newe Testament? Should not Gods frendes haue founde his peace that passeth al sense, as S. Paule saith? Had Paule, Antony, Hilarion, Pambus, and many other Holy men liuinge in VVildernesse (g) without letters, no reste, ne quiet at their hartes? Nay, who had the like? And whereas you saie, that al thinges needeful for our Saluation be abundantly, and fully comprehended in the Scriptures, this is also as false, as sundry other partes of your Doctrine. For if al thinges necessary to Saluation be conteyned in the Scriptures, then what so euer is not in them conteyned, the same is not necessary: If not necessary, why shoulde we be laden with vnnecessary burdens? Then awaie with al Traditions at a clappe, be they neuer so Apostolike, neuer so Auncient, neuer so Healthful, neuer so longe time in the Church continued. Remember you not, what the moste renowned Fathers haue written of the necessity of Traditions? Or if you remember them, what thought you when you wrote thus? Let Learned and Holy Basile be hearde in steede of many, if not to reuoke you from your erreure, yet to discredite you, and saye others in the truthe. His wordes be these: Of the doctrines, which Lib. 1. be preached in the Church, certaine we haue out of the Scripture written, certaine we haue recei- rito 1. ued in secrete Mistery by Tradition of the Apostles, (h) whiche bothe be of equal force to Godli- Boas. nes. Neither concerning these any man gaine saith, be he of neuer so smal knowledge. For if we goe aboute to reiecte the customes that be not set forth in writinge, as beinge of litle regarde, then shal we condemne those thinges also, whiche we haue in the Gospel necessary to Saluation. Yea rather we shal bringe the preachinge of the Faith but to a bare name. For so they were taken for Heretikes, whiche regarded not the solemne saite of Lente (i) receiued at the Apostles, as we reade in S. Augustine, *De Her. ad Quodvultdeum, Cap. 53.* and in the Council of Gangra in an Epi- stle to the Bishoppes of Armenia. Euen so they whiche denied the (k) distinction of a Bishop and a Priest, were condemned of Heresie, as we finde in S. Augustine in the Booke and Chapter afore saide, and in *Epiphanius Lib. 3. Cap. 75.* In the Council of Constance the same is to be founde.

Againe if al thinges necessary to Saluation be (l) expresed in the Scriptures, to what purpose saide S. Paule concerninge order, and maner, to be vsed at the celebration of the holy Sacramente: *Cetera cum venero disponam*, As for other thinges I wil take Order for them, when I come? VVhat meaneth S. Iohn to saie, Hauinge other thinges to write to you of, I would not write them? in Paper and Inke: for I truste to be with you, and speake to you mouthe to mouthe. To conclude muche, that might be objected, in fewe wordes for breuities sake, what saie you, sir Defender, shal we finde al thinges necessary to Saluation in the Scripture? (m) How thinke you of the Scripture it selfe? How know you this to be the Scripture? How know ye the Gospel of Mathewe, Marke, Luke, and Iohn, to be theirs, whose names they beare? This can you not finde in al the Scripture, (n) and yet is the same necessary to be beleued. VVhat Scripture haue you to admitte these, and to refuse the Booke beainge the name of (o) Peter, the Gospel of Thomas, of Bartholomewe, of Nicodemus? VVhy admitte you not the Prophetes that Basilides woulde to be allowed, but onely the foure greates, and the twelue lesser? what auctoritie haue you to saie your selfe by, concerninge these; but onely that of the Church? for Scripture haue you none for proufe hereof. Then hath not Scripture al thinges in it necessary for a Christen man. Is it not necessary to beleue the Sonne of God to be *Homousion*, that is to saie, of the same Substance with the Father? whiche if you denie, you restore the olde condemned Heresie of the Arians. (p) The same can you not finde in the Scripture. VVhere in al the Bible finde you that God the Father is *Ingenitus*? VVhere finde you, that the Holy Ghost proceedeth from the Father and the Sonne? that the blessed Virgin Marie continued in her Virginitie? that suche as be Baptized of Heretikes ought to be Baptized againe? That infantes ought to be Baptized? That the Foure Bookes of the Gospel were written by Mathewe, Marke, Luke, and Iohn, by what Scripture can you prouue it? To ende, where finde you expressly in al the Scriptures three Persons to be one God?

The Bishop of Sarisburie.

Here, to weighe downe the Authoritie of Goddes Holy Word, M. Harding hath brought in a heape of ordinarie stale quarrelles. Of the difference betwene Priests, and Bishoppes: of Lente: of the Communion Booke: of the Mornies: of the Order of Service: and

of the Perpetual Virginitie of Our Lady. His whole drift herein is, to beare vs in hand, that there is very little, or none Authoritie in the Scriptures: and that the whole Credite, & certaintie of our faith resteth onely in the Church of Rome. He seemeth to take it in scope, that the Word of God should be called the Light. Yet notwithstanding the Prophete Dauid saith, Thy Worde o Lord is a Lanterne to my feete. And againe, The Commandement of the Lord is Lightsome, geeuinge Light vnto the eyes. And Theophylacte saith, Verbum Dei est Lucerna, qua Fur deprehenditur: The Worde of God is the Candel, whereby the Theefe (or false Teacher) is espied.

Whereas M. Hardinge demaundeth of vs so pleasantly, VVhat Scriptures wee allowe, and what wee reiecte, he troubleth him selfe with an idle, and a needlesse question. For wee embrace, and reuerence euery parcel, and title of the Scriptures without exception, not refusing any parte thereof, that hath benne allowed by the Ancient, Learned, Catholique Fathers of the Church of God.

Neither doe wee so scornefully calle Goddes Holy Word, a Nose of waxe, a Shipman's Hose, or a Deade letter: as sundry of that side haue delited to calle it.

Touchinge the Booke of the Machabees, wee saie nothinge, but that we finde written by S. Hierome, S. Augustine, and other Holy Fathers. S. Hierome saith, Machabæorum Libros legit quidem Ecclesia: Sed eos inter Canonicas Scripturas non recipit: In deede the Church readeth the Bookes of the Machabees: but she receiueeth them not amonge the Canonical allowed Scriptures.

Addition. M. Hardinge. S. Hierome speaketh of futeh Canonical Scriptures of the Olde Testamente, as the very Iewes allowed for Canonical. Sutch in deede the Bookes of the Machabees are not. But S. Augustines woordes condemne you. He saith, Machabæorum Libros, non Iudei, sed Ecclesia pro Canonicis habet: As for the Bookes of the Machabees, not the Iewes, but the Church accompieth them for Canonical &c. Nowe see, good Reader, what Lowde Lies, M. Iewel made, when he saide, he would denie nomore, then S. Augustine, S. Hierome, and other Fathers haue denied.

The Answer. Lowde Lies, M. Hardinge: your wordes are too smarte. Butche better were it for you, to be sober. I saie now againe as I saide before: The Bookes of the Machabees are not reckened amonge the Canonical Scriptures: And therein we denie nomore, then by S. Augustine, S. Hierome, and other Holy Catholique Fathers hath benne denied. For trial whereof, I praye you, consider, what S. Augustine saith, These be his wordes: In Machabæorum Libris, et si aliquid Mirabilium numero inferendum conueniens tuisse ordini inueniatur, de hoc tamen nulla cura fatigabimur: quia tantum agere proposuimus, vt de diuini Canonis Mirabilibus exiguum expositionem tangeremus: Although there maie somme thing be founde in the Bookes of the Machabees, meete for this order of writinge, and woorth by to be ioined with the number of Miracles, yet hereof we wil haue no care, for that wee haue intened onely to touche a shorte rehearsal of the Miracles contained in the Bookes of the Holy Canon. Marke wel, M. Hardinge: Here S. Augustine telleth you, That the Bookes of the Machabees are no parte of the Canonical Scriptures, and that therefore he wil make none account of the Miracles therein contained. S. Hierome saith, as it is alleged before, The Church readeth the storie of Iudith, the Booke of Tobie, and the Bookes of the Machabees: But the same Church receiueth not these Bookes, as the Canonical Scriptures. Marke once againe, M. Hardinge: S. Hierome telleth you, euen as S. Augustine tolde you before, That the Bookes of the Machabees are not Canonical. And he speaketh not of the Iewes Canon, as you imagine, but of the Canon of the Church. Forgeate not his wordes, Ecclesia eos Libros inter Canonicas Scripturas non recipit.

Likewise S. Cyprian saith, Alij Libri sunt, qui non Canonici, sed Ecclesiastici appellantur &c. Huius ordinis est Libellus Thobie, & Iudith, & Machabæorum Libri: Other Bookes there be, that are not called Canonical, but onely Ecclesiastical, for that they be allowed to be readde in Churches. Of this sorte are the Bookes of Tobie, of Iudith, and of the Machabees. Beholde, M. Hardinge: These Holy Fathers agree all together, in that they saie, The Bookes of the Machabees, are no parte of the Canonical Scriptures. Butche moze might be saide. But by these fewe

Psalm 118.

Psalm 18.

Theophylact. in

Lucam. Ca. 16.

Albert. Piggh.

us. Lib. 3. Cap. 3.

Hierar.

Iohan. Sleidan.

Lib. 23.

Hieronym. in

Proverbia in

Proverbia. Salom.

mons.

M. Har. fo. 32. b.

August. De Mir.

tabil. sacræ

Scripturæ. Li. 2.

Cap. 34.

Hieronym. in

Præfation. in

Salomonem.

Cyprian. in Ex-

positione sym-

boli.

the Reader maie learne, where to finde the Lowde Lie.

Wolue be it, by your reporte, S. Augustine saith, The Church accompteth the Bookes of the Machabees, as Canonical Scriptures. What answere maie here be made? shal wee sette S. Augustine, against S. Augustine? One S. Augustine saith, *The Booke of the Machabees is not Canonical*: An other S. Augustine saith, *The Booke of the Machabees is Canonical*. Is, and Is not, is a plaine contradiction. If the one be true, the other is false. Whether of these two S. Augustines maie wee beleue? Why do you thus trifle, M. Harding? O: why do you so guilefully conceale S. Augustines meaning? I wil seeke no further for other sentences. Euen in the selfe same place by you alleged, S. Augustine saith, *The Booke of the Machabees is not Canonical*. These be S. Augustines wordes, M. Harding: Thus he saith, *Hæc supputatio, non in Scripturis Sanctis, quæ appellantur Canonica, sed in alijs inuenitur, in quibus sunt & Machabæorum Libri*: This reckninge is not founde in the Holy Scriptures, that are called Canonical, but in certaine other Bookes, among whiche are the Bookes of the Machabees. Here it is euident, by the iudgemente of S. Augustine, That the Bookes of the Machabees are not Canonical. These wordes, M. Harding, yee woulde not haue dissembled, if yee had meante to deale plainly. Therefore it maie like you to consider, how you maie better bestowe this Lowde Lie.

Notwithstandinge, S. Augustine saith further, *Hos Libros Ecclesia habet pro Canonicis*: These Bookes the Church alloweth, as Canonical. This is true: I denie it not. But here you seeke to beguile your Reader by the misunderstandinge of this worde Canonical. For in the former place Canonical Bookes, are sutch, as maie be alleged in proufe of Faith: In the seconde sutch Bookes are called Canonical, as, although they beare no sutch Authoritie, yet maie they be allowed for certayne Causes, onely to be readde openly in the Church. If you had alleged S. Augustines wordes fully, and truly, as they laie, the whole mater had benne euident. For thus saith S. Augustine, *Libros Machabæorum Ecclesia habet pro Canonicis, propter quorundam Martyrum Passiones uehementes, atque mirabiles*: The Church accompteth the Bookes of the Machabees, as Canonical, (not for the Authoritie, and weighte of truthe, but) for the greate, and marueilous Passions, and persecutions of Martyres, therein contained.

Thus, to be alleged in proufe of Faith, they are not Canonical: but, to be readde vnto the people in the Church, for example of Life, in this sense, saith S. Augustine, they are Canonical. So like purpose S. Augustine writeth to Gaudentius: *Scriptura, quæ appellatur Machabæorum, recepta est ab Ecclesia non inutiliter, si sobrie legatur, vel audiat, maxime propter illos Machabæos, qui pro Dei Lege tam indigna perpessi sunt*: That Scripture, that so is called, and beareth the name of the Machabees, is receiued not vnprofitably of the Church, so that it be readde, and heard with sobrietie: specially because of those Machabees, that suffered so cruel tormentes for the Lowe of God. So saith S. Cyprian, *Hæc omnis Legi quidem in Ecclesijs voluerunt: non tamen proferri ad Authoritatem ex his Fidei confirmandam*: All these writings our Fathers haue allowed, to be readde in the Church: yet not to be alleged for Authoritie to confirme the Doctrine of our Faith. Likewise saith S. Hierome, touching the same Bookes of the Machabees, *Hæc volumina legit Ecclesia, ad ædificationem plebis: non ad Authoritatem Ecclesiasticorum Dogmatum confirmandam*: These Bookes the Church readeth for the edifyinge of the people: but not as mater of Authoritie, whereby to proue Ecclesiastical Doctrine. Nowe, I beseeche you, M. Harding, What Canonical Scriptures are these, that maie not be alleged in Confirmation of Doctrine, or in proufe of Faith? If yee had discretely foreseene these things, I thinke, yee woulde not so vainely haue charged vs with Lowde Lyeinge.

Of Prayer for the Deade, wee shal haue place moze conuenient to speake hereafter.

Augustin. De
C. i. i. a. Dei Lib.
12. Cap. 36.

August. contra
Secundam Epist.
Gaudentij. Li. 2.
Cap. 23.

Cyprian. in Ex
positione Sym
boli.

Hieronym. in
Præfatione in
Salomonem.

The place of S. Iames, touchinge the Iustification of Faith, and Works, is answered before. Neither do we ascribe any parte, either of the Authortie, or of the Doctrine of that whole Epistle, notwithstanding Eusebius saith, It was written by some other, and not by S. Iames. His wordes be these: Iustus Iacobi, qui Iustus, & Oblias vocabatur, dicitur esse Epistola, quæ prima scribitur inter Canonicas. Sciendum autem est, illam Epistolam esse Spuriam: The Opinion is, that the Epistle, which is reckoned the first amonge the Canonicales, is of this Iames, which was called Iustus, and Oblias. But wee muste understande, that it is a Bastarde Epistle, and not written by S. Iames.

In the first parte
Chap. 10. Dist. 1.

Euseb. li. 2. c. 23.
Istoy de l'Éti
vobévetat.

Likewise S. Hierome saith, Epistola Iacobi ab alio quopiam sub eius nomine edita asseritur: It is false, that the Epistle of S. Iames, was set forth by some other man vnder his name. This therefore is no newe fantasie: but the Iudgemente of the Ancient Learned Fathers. Neuerthelesse we do bothe receive the same Epistle, and also reade it in Dure Churches: and allowe every Clause, and Sentence, that therein is written, euen as the Word of God.

Hieronym. in
Catalogo Ecclē.
sistor. Scrip-
torum.

M. Hardinge saith, If yee haue this Lighte of the Scriptures before your eies, howe is it, that yee agree no better amongest your selues? And here he reckeneth by by rote a many of names of his owne makinge, Lutherans, Zuinglians, Arians, Osiandrians, Libertines, Adiaphoristes, Anabaptistes, Calvinistes, and Sathanistes. In which his so pleasaunt fanne, he maie haue leaue to spoyle him selfe, while he lieth. God be thanked, we agree thorowly together in the whole Substance of the Religion of Christ: and altogether with one Hart, and one Spirit do glorifie God the Father of our Lorde Iesus Christe. Certainly S. Augustine, S. Hierome, S. Chrysostome, Epiphanius, and Theophilus, as it appeareth by their writings, agreed no better together in their time, then we do now. Yet had they, and every of them the Word of God: and the same Word of God was a Lighte vnto their secte.

It was not for any greate Roare of better mater, I trawe, that M. Hardinge thus chargeth vs with so often changinge the Communion Booke. For of more, then of one Onely Change, he cannot tel vs. And if there had benne lesse then that, there had benne no change at al. And yet, for that One change, he him selfe in the meane season hath changed thise. But the Holy Communion Booke, and the Order of the Holy Ministration standeth, and by Goddes Mercie shal stande still, without any further Change.

Howe be it, Gentle Reader, if thou wilt knowe the often Alterations, and Changes of the Masse, Reade, I beseeche thee, Platyna, and Polydore Vergil, touching the same: There shalte thou finde, how, and by whom, and vpon what occasion, and in what proesse of time, al the partes of the Masse were pierced, and sette together: and that in the space of seven hundred whole yeres, scarcely, and with mutche adoe it was made vp at laste, and brought to some perfection.

Platin in sexto.
I. Polydor. Ver-
gil. De Inuent
torib. rer. Lib. 9.
Cap. 12.

Christes Commandemente of Hearinge the Church, is answered before. S. Augustine saith, Credimus Sanctam Ecclesiam: non Credimus in Sanctam Ecclesiam: We beleene, that there is a Holy Church: But wee beleene not in the Holy Church. For the Church is not God, nor is hable of her selfe to make, or alter any one Article of the Faith. The Prophete Esay saith, Ad Legem potius, & ad Testimonium. Si non responderint secundum Verbum hoc, non erit illis Lux Matutina: To the Lawe rather, and to the Testimonie of God. If they answere not accordinge to this Word, they shal haue no Morninge Lighte.

Augustin. De
Fide. & symbol.
Esai. 8.

M. Hardinge saith further, If quietnesse of Conscience comme of the Word of God onely, then had Abel no more quietnesse of Conscience then wicked restless Cain. Then should Paule the Eremitte, and Antonie, and Hilarion, and Pambus, and other Holy menne, liuinge in Vilderneesse without Letters, haue had no reste, ne quiet at their Hartes. And why for? Because they had no Word written.

Who would thinke, that M. Hardinge, bearinge such a countenance of Diuinitie,

Chrysostom. in
Genes. Homil. 2.
Hebræ. 1.

uinitie, woulde thus goe aboute to decelue him selfe with a pointe of Sophistrie? Chrysostome saithe, Deus Conditor Humani Generis ab initio per seipsum hominibus loquebatur: God the Creatour of Mankinde from the beginnunge spake vnto men by him selfe, in his owne persone. And S. Paule saithe, Deus olim multifariam, multisque modis Patribus locutus est: In Olde times God spake many waies, and in sundry sortes vnto the Fathers. And dothe M. Hardinge thinke, when God him selfe in his owne persone, and presently spake vnto Abel, that Abel hearde not then the Worde of God: Wee speake not so precisely, and nicely of Goddes Worde written in Paper. For so it is a Creature Corruptible, and shal consume, and perishe, as other Corruptible Creatures doe. But the Woordes of God, whiche wee speake of, endureth for euer.

M. Hard. 324. b.

Addition. ¶ M. Hardinge. VVee also in Christes Church haue as wel Goddes Voorde in our Hartes, as in our Bookes: whence also, to witte out of our Hartes, wee may resolute the doubtles, whiche arise vpon our Bookes.

Zacharie. 7.

The Answer. In your Hartes, M. Hardinge: And is your Harte the onely Oracle of al the Worlde: Muste wee leaue Goddes Holy Worde, that endureth for euer, and resorte to your Hartes to learne Goddes wil? The Propete Zacharie saithe, They haue beaten their hartes as hard, as the Adamante, leaste they shoulde heare the Lawe of God, and the Woordes, whiche the Lord of Sabaoth hath sente in his Sprite by the Ministeris of his Prophetes. S. Paule saithe, Obscuratum est insipientis cor illorum: dicentes, se esse sapientes, stulti facti sunt: Their foolish harte was blinded with darknesse: whereas they boasted them selues to be wise menne, they became fooles. They turned the truthe of God into Lies, and felle downe, and Woorshipped a Creature, forsakinge the Creatoure, whiche is God blessed for euer. God graunt, M. Harding, that the Dayestarre maie rise vp, and shine in your Hartes, that wee maie see your Light, and walke safely in your Waies.

Roman. 1.

2. Petri. 1.

Hieronym. in
Iobum. Cap. 27.

S. Hierome saithe, Quomodo Aeternæ erunt Scripturæ Diuinæ, si Mundus certo fine est terminandus? Verum est quidem, quod Librorum pelliculæ cum ipsis Literis abolendæ sunt. Sed, quia subiungit Dominus, Verba verò mea non præteribunt, proculdubio, quod illis apicibus pollicetur, erit Aeternum: Howe shal the Holy Scriptures be Euerlastinge, seeinge the Worlde shal haue an ende? True it is, that the parchment, or leaues of the Bookes, with the Letters and al, shalbe abolished. But for as mutche as our Lords addeth, My Woordes shal neuer passe. doubtlesse (though the Papers, and Letters perishe, yet) the thinge, that is promised by the same Letters, shal laste for euer. So Chrysostome saithe, Paulus Prædicationem non Scriptam appellat, Euangelium: Preachinge not written, Paule calleth the Gospel.

Chrysostom. 2.
Corin. Homil. 18.

August. De Do-
ctrina Christiana.
Lib. 1. in Intro-
logo.

That M. Hardinge addeth of Antonius, and Paulus, and Hilarion, and other Eremites, that they liued in Wildernesse without Letters, and therefore presu- meth, they liued without the Voorde of God, it is very vnadvisedly spoken, and utterly vntreue. For prouise whereof, to name onely One in steede of the reste, S. Augustine saithe, that Antonius the Eremite was notably Learned, and perfit in the Scriptures. His wordes be thesse, Antonius sine vlla scientia Literarum, Scripturas Diuinas & memoriter audiendo tenuisse, & prudenter cogitando intellexisse, prædicatur: It is reported, that Antonius, without knowledge of Letter, bothe Learned the Holy Scriptures, and bare them wel in minde, by hearinge: and also by Wisedome and studie, vnderstoode them. S. Augustine saithe not, as M. Hardinge saithe, that Antonius liued without the Voorde of God, but the contrarie, that he was ready, and perfit in the Voorde of God.

Augustin. De
Scala Paradisi.
Cap. 11.

And, whereas M. Hardinge woulde seeme to make sutch an account of Praier, and Holinesse without knowledge, S. Augustine saithe, Lectio sine Meditatione arida est: Meditatio sine Lectione erronea est: Oratio sine Meditatione tepida est: Readinge without Meditation, or studie is drie, and barren: Meditation, or studie without Readinge is erroneous: And Praier without Cogitation, or studie, is halfe coude, and vnfruitful. Thus wee see by S. Augustines Judgement, that the

Forer,

force, and Substance bothe of Prayer, and of Meditation dependeth of Readinge. And therefore Nicolaus Cusanus saith, The Soule, that wil flee into the Wildernesse of Contemplation, muste haue twoo Whinges, the one of Denotion, the other of Knowledge, or Vnderstandinge.

Nicol. Cusan.
Excurs. Lib. 2.

How be it, what Comforte, and peace of Conscience we haue by Hearinge the Word of God, S. Paule can tel vs some what better, then M. Hardinge. Thus he saith, Quæcunque Scripta sunt, &c. What so euer thinges are written, they are written for our learninge, that by Patience, and Comforte of the Scriptures wee maye haue hope. Euen so saith Christe him selfe, O Father this is the Everlastinge Life, that they maie knowe thee, the onely, and very God: and Iesus Christe, Whome thou hast sent.

Rom. 15.

Iohan. 37.

But S. Paule saith, Keepe the Traditions, whiche ye haue receiued, either by Epistle or by Woordes. And S. Basile reckeneth Traditions to be One, and Equal with the VVoorde of God. Firste, that S. Basile wrote those wordes rather of zeale, then of Iudgement, it more easily appeare, by that the selfe same Traditions, that he there specially nameth, and so highly commendeth, are for the greatest parte already abolished, and quite forgotten, yea that euen in the Church of Rome. Yet the Word of God endureth still, and shal endure for euer. For example, by one of S. Bases necessarie Traditions, It is not lawfull for any man, to Kneele in the Church vpon the Sonnedate: But every man is bounde by the same Tradition, at Sermon, at Prayer, and at the Communion, to stande vpright. And this (he saith) was geuen vnto vs in Secrete Charge by the Apostles of Christe. This so necessarie, and so Apostolique Tradition is now dissolved, and broken, and viterly forgotten, not onely in Louaine, but also in Rome.

2. Thessalon. 2.
Basil. De Spiritu
in sancto. Ca. 27

ὁσδοὶ ποιεῖμεν
τὰς ἐν χάρι ἐν
τῇ μίᾳ τῶν
σαββάτων.

S. Augustine saith, By Tradition of the Apostles, bitweene Easter, and VVitsontide it was not lawfull for any man to Faste. Yet nowe we Faste within the same daies so forbidden, and the same kinde of Faste is thought lawfull, the Apostles Tradition to the contrarie notwithstandinge.

Augustinus ad
Casulanum.

The reste of S. Bases Traditions stande in halowinge of VVater: in Blessing of Oile: in Praisinge towards the East: in utteringe certaine wordes of Inuocation at the shewinge forth of the Brade of Thankesgeuinge vnto the people. These thinges, I beleue, M. Hardinge him selfe neuer thought to be Equivalente with the Word of God.

τὰ τῆς ἐπι-
κλήσεως ἐν
ματὰ ἐπὶ τῇ
ἀναστάσει τῆς
ἀρετῆς τῆς ἐν
χαρίστας.

But if these, and other like Traditions be so weighty, and so necessarie, as he seemeth to make them, then let him tel vs in good sothe, and without fable: what were these Mystical Solemne VVoordes of Inuocation, that, S. Basile saith, were spoken by the Priest, at the Openinge, or shewinge forth of the Sacramente: If they be so necessarie to be vsed, and continued in the Church of God, why hath he, & his whole Romaine Clergie quite forgotten them: If he, and his Clergie haue forgotten them, and vse them not, and care not for them, howe can he saie, or maie we thinke, they are so necessarie to Salvation?

This is the Simplicite, and plainnesse of M. Hardinges dealing. He telleth vs many tales of the Apostles Traditions, bringe him selfe the manifeste despiser, and breaker of the same Traditions. Touchinge the wordes of S. Paule, I marvelle, that M. Hardinge could so easily be deceived. For S. Paule him selfe, euen in the same wordes, & in the selfe same line, would haue tolde him, that by the name of Traditions, he meante, not vnwritten Verities, and Liuelesse Ceremonies, as he supposeth, but the selfe same Substance of Religion, and Doctrine, that he had vntered vnto the Thessalonians before, either by Epistle, or by Preachinge.

2. Thessalon. 2.

These be his Wordes, Holde the Traditions, whiche yee haue receiued, either by Epistle, or by Woordes. He calleth them Traditions, although they were contained in his Epistles, and deliuered to them by Writinge. For the Apostles preachinge, and writinge, in grounde, and substance were al one. Nicephorus saith, Paulus, quæ præsens oratione sua dilucidè docuerat, eadem absens per compendium in memoriam, scripta Epistola, reuocare voluit: Paule, what thinges, beinge presente, he had

Nicepho. Lib. 2.
Cap. 34.

Nicepho. Lib. 2.
Cap. 45.

Philippen. 3.

Hieronym. in E-
pistol. ad Phi-
lippen. Cap. 3.
Theophylact. in
Lucam. Cap. 1.

Irenæ. lib. 3. ca. 1.

Chrysostom in 2.
Corin. Homil. 18.

Hieronym. in
2. Thessalon. 2.

1 Corinth. 15.

Basilus De spi-
ritu sancto.
ἐν τῇ τῇ
βαπτισμῶτος
παράδοσις.

Cyprian ad
Pompeium cons-
tra Epistolam
Stephani.

Euseb. li. 5. ca. 20.
πάντα ὅσα
φάνη ταῖς
ῥαφείας.

plainely taught by Mouthe, the same things afterwarde, beinge absente, he shortly cal-
led to their remembrance, by writinge an Epistle. The like he writeth also of S.
Mathewe, Matthæus discedens (aliò prædicatum) absentiam suam scripto præsent
compenfauit: S. Mathewe departinge (to preache in other places) recompensed his
absence by presente writinge.

S. Paule vnto the Philippians saithe thus, Eadem scribere mihi quidem non
pigrum: vobis autem necessarium: To write vnto you the selfe same things, vnto me
it is not paineful: but in your behalfe, it is necessarie. These wordes S. Hierome ex-
poundeth thus: Eadem scribere, hoc est, eadem repetere, quæ præfens dixeram: To
write the same things, that is to saie, to make rehearsal of the same things, that I tolde
you by Mouthe, when I was presente.

So saithe Theophylacte, speakinge in the persone of S. Luke: Prius te sine
Scripto institui: nunc Scriptum tibi-trado Euangelium: Atque ita mentem tuam
munio, vt ne obliuiscatur eorum, quæ prius sine Scriptis Tradita sunt: Before this
time I haue instructed thee without writinge. Nowe I deliuer vnto thee a written Gospel.
And so I furnishe thy minde, that it forgeate not the things, that were deliuered thee before
without writinge.

So saithe Irenæus, Apostoli tunc Euangelium præconiauerunt. Postea verò
per Dei voluntatem, illud in Scripturis nobis tradiderunt, Fundamentum, & Co-
lumnâ Fidei nostræ futurum: Then the Apostles preached the Gospel. And afterwarde
by Goddes wil, they deliuered the same to vs in writinge, to be a Foundation, and a Pillar
vnto our Faith.

And therefore Chrysostome saithe, Paulus etiam non Scriptam Prædicationem, vt vocat Euangelium: S. Paule calleth his Preachinge not written, by the name of
the Gospel.

But me thinketh, M. Harding, so stoutely arisinge for the bare name of Tra-
ditions, should better haue Learned S. Hieromes lesson touchinge the same. Thus
he writeth vpon these wordes of S. Paule, Holde the Traditions, whiche yee haue lear-
ned, either by Our Epistle, or by Our VVoorde: Quando sua vult teneri non vult ex-
tranea superaddi: Whereas S. Paule wil haue his owne things to be keapte, he wil haue
no strange things thereto to be added.

And, that S. Paule by this Worde, Traditions, meante not Ceremonies, or
certaine Secrete vnknewen Verities, but the very Substance of the Gospel of
Christe, as it is saide before: if M. Hardinge wil not beleue vs, yet let him beleue
S. Paule him selfe. Thus he writeth, Tradidi vobis in primis, quod etiam accepi,
quod Christus mortuus est pro peccatis nostris secundum Scripturas: Firste I haue
deliuered to you, (or geuen to you by Tradition) the same thinge, that I receiued: that
is, that Christe died for our sinnes, accordinge to the Scriptures: Here, by S. Paules
Wordes, the Deathe of Christe is called a Tradition.

So saithe S. Basile, Hoc palam impugnât Salutaris Baptismatis Traditionem:
Baptismus noster, iuxta ipsam Domini Traditionem, est in Nomine Patris, & Filij,
& Spiritus Sancti: Per ipsam Baptismi Traditionem habemus Confessionem Fidei:
This thinge is plainely against the Tradition of Healthful Baptisme: Our Baptisme, ac-
cordinge to the Tradition of our Lorde, is in the name of the Father, of the Sonne, and of the
Holy Ghoste: By the very Tradition of Baptisme wee haue the Confession of Faith.

S. Cyprian saithe, Vnde est ista Traditio? Vtrum ne de Dominica, & Euange-
lica Autoritate discendens, an de Apostolorum Mandatis, atque Epistolis veni-
ens? &c. Si igitur aut in Euangelio præcipitur, aut in Apostolorum Epistolis, &
Actis continetur, obseruetur etiam hæc Sancta Traditio: From whence haue we this
Tradition? Whether cometh it from the Authoritie of our Lorde, and of the Gospel: or
els from the Commandementes, and Epistles of the Apostles? &c. Therefore if it be either
commanded in the Gospel, or contained in the Epistles, or Actes of the Apostles, let vs keepe
the same Tradition. Likewise Eusebius saithe, Polycarpus, cum recepisset ea ab
illis qui ipsi viderant Vitam Verbi, nuntiauit eadem, omnia Scripturis consona:

Polycarpus,

Polycarpus, when by Tradition he had receiued these things of them, that had seene the Life of the Woorde, uttered, and shewed the same, beinge al agreeable vnto the Scriptures.

Of such Tradition, it is plaine, S. Paule speaketh. Nowe therefore Iudge thou, Gentle Reader, howe truely, and handsomely M. Hardinge allegeth these Wordes of S. Paule against S. Paules expresse Wordes, and vndoubted meaning, to serue his purpose.

As for Lenten Faste, the Superstition onely excepted, wee condemne it not, but vse it still. But howe can M. Hardinge saie, either that Lente is so necessarie, as he maketh it: or els, that it is the Tradition of the Apostles? Certe S. Augustine saith, Quibus diebus non oporteat ieiunare, & quibus oporteat, Precepto Domini, vel Apostolorum non inuenio definitum: Upon what daies we ought not to Faste, and upon what daies wee ought to Faste, I finde it not appointed, or limited by any commaundement, either of our Lorde, or of the Apostles.

August. Epist. 86.

So saith the Socrates, Euangelia non imposuerunt iugum seruitutis: Sed homines ipsi, suis quisque locis, propter remissionem, & memoriam Passionis, Pascha, & alios Dies Festos, sicut voluerunt, ex Consuetudine quadam celebrarunt. Non enim hoc vel Seruator, vel Apostoli Lege aliqua abseruandum esse mandauerunt: The Gospel hath laide upon vs no Yoke of bondage: But menne them selues in the Countries where they dwelte, for release of labour, and Remembrance of the Passion of Christ, of a certaine Custome, kept the Easter, and other Holy daies, eche man, as he would. For neither Our Saueour, nor the Apostles by any Lawe commaunded these things.

Socrat. li. 5. ca. 22

Like wise saith the Cosiodorus, Alij Pisces solummodo comedunt: Alij vna cum Piscibus vtuntur etiam Volatilibus: Alij vsque ad Nonam ieiunantes, sine discretionem Ciborum reficiuntur. Puto, Apostolos singulorum hoc reliquisse sententiam, vt vnusquisque Operetur, non timore, aut necessitate, quod bonum est: Somme menne (in the time of the Lenten Faste) eate onely Fish: Others vse bothe Fishe, and Foule too: Somme others, when they haue Fasted until three of the Clocke in the afternoone, afterwarde they refresh their bodies without difference, or Choise of meates. I thinke, the Apostles leaue this matter to euery mannes discretion, that euery man maie doo good without feare, or Superstition, or necessitie.

Cosiodor. Lib. 5.
Cap. 38.

Tertullian likewise saith, De cætero indifferenter ieiunandum, ex arbitrio, non ex imperio Nouæ Disciplinæ, pro temporibus, & causis vnusquisque. Sic & Apostolos obseruasse, nullum aliud imponentes iugum certorum, & in Commune omnibus obeundorum ieiuniorum: Henceforth wee muste Faste without compulsion, of free wil, not by commaundement of this Newe Discipline, accordingly as euery man shal see time, and cause. For so, it appeareth, the Apostles kepte it, laieinge on none other yoke of certaine appointed Fastes, to be obserued in Common of al menne altogether.

Tertull. De Ieiunio, contra Phrychos.

Therefore S. Augustine saith, Per Quadragesimam ferè omnes abstinent, non solum à Carnibus, verum etiam à quibusdam fructibus, quanto magis quisque, vel minus seu voluerit, seu potuerit: In the Lent season al menne for the most part abstaine, not onely from fleshe, but also from certaine fruites, as euery man either wil, or is hable to doo, more or lesse. Al menne, he saith, doe abstaine for the most part: but not al in deede.

August. Con: 14
Faust. Li. 30. ca. 5

Al these things beinge true, and certaine, and out of question, howe can M. Hardinge thus assure vs, that the Lenten Faste is the Vndoubted Tradition, and Commaundement of the Apostles?

Certainely, whereas they so often tel vs, Wee ought to Faste Fourtie Daies, for that Christe him selfe did the like, and gaue vs example so to doo. Chrysostome saith, Christus non iubet, vt Ieiunium suum imitemur: Christe Commandeth vs no to followe his Fastinge, Or, to Faste, as he Fasted.

Chrysost in Marc the Homil 47.

And touchinge the number of the Daies, Eusebius saith, Quidam putant ieiunare oportere vnum tantum Diem: alij Duos: alij Plures: alij quadraginta Horas diurnas, nocturnasque: Somme thinke, thei ought to Fast onely one daie: Others, two daies: Others, More: Somme others, Fourtie whole Houres bothe night, and daie together.

Euseb. Li. 5. ca. 26

But what meant *M. Hardinge* here to come in with the difference betwene Priestes, and Bishoppes? Thinketh he, that Priestes, and Bishoppes holde onely by Tradition? Or is it so horrible an Heresie, as he maketh it, to saie, that by the Scriptures of God, a Bishop, and a Priest are al One? Or knoweth he, howe far, and vnto whom, he reacheth the name of an Heretique?

*Chrysost. in 1. Timoth. Homil. 11.
Hieronym. ad Eusebium.*

Clericly Chrysostome saith, Inter Episcopum, & Presbyterum interest ferme nihil: Betweene a Bishop, and a Priest in a manner there is no difference. S. Hierome saith, somewhat in rougher sorte, Audio, quendam in tantam erupisse vecordiam, vt Diaconos Presbyteris, id est, Episcopis anteferet: Cum Apostolus perspicue doceat, eosdem esse Presbyteros, quos Episcopos. I heare say, there is One become so pennishe, that he setteth Deacons before Priestes, that is to saie, before Bishoppes: where as the Apostle plainly teacheth vs, that Priestes, and Bishoppes be al One.

*August. in questionib. Noui & Veter. Testamenti. Quest. 101.
Ambros. De Dignitate Sacerdotis.*

S. Augustine saith, Quid est Episcopus, nisi Primus Presbyter, hoc est, Summus Sacerdos? What is a Bishop, but the First Priest, that is to saie, the Highest Priest? So saith S. Ambrose, Episcopi, & Presbyteri vna Ordinatio est: Vterq; enim Sacerdos est. Sed Episcopus Primus est: There is but one Consecration of Priest, and Bishop: For bothe of them are Priestes. But the Bishop is the First.

*1. Corinth. 7.
Iohan. 2.*

Al these, and Other moe Holy Fathers together with S. Paule the Apostle, so; thus saieinge, by *M. Hardinges* aduise, muste be holden so; Heretiques.

But S. Paule saith to the Corinthians, Coetera, cum venero, disponam: For the reste, I wil take order, when I come. And S. Iohn saith, I wil not write by paper, and inke: but I trust, to be with you mee selfe, and to speake vnto you. Upon these fewe wordes, *M. Hardinge* is hable to builde vp his Dimi Communion, his Priuate Masse, and, what so euer he listeth besides.

August. in Iohan. Tracta. 97.

S. Augustine saith, Omnes insipientissimi Heretici, qui se Christianos vocari volunt, audacias figmentorum suorum, quas maxime exhorret sensus humanus, hac occasione Euangelice sententie colorare conantur, vbi Dominus ait, Adhuc multa vobis habeo dicere: Sed ea non potestis portare modo: Al the most pennishe Heretiques, that saie would be called Christians, goe about to colour the bolde Vanities of their Inuentions, whiche the very sense, and reason of Man doothe moste abhorre, with the pretense of this saieinge in the Gospel, where as our Lorde saith thus: I haue many things to saie vnto you: but as nowe ye are not hable to beare them.

Tertull. De Præscriptione. Contra Hereticos.

Euen so saith Tertullian, Eadem dementia consitentur, Apostolos quidem nihil ignorasse, nec diuersa inter se prædicasse. Sed non omnia volunt illos omnibus reuelasse: Sed quædam Palam, & Vniuersis: quædam secretò, & Paucis demandasse: By a like kinde of Madnesse they Confesse, that the Apostles in dede were ignorant of no thinge: nor taught any contrarie Doctrine amonge them selues. But thei saie, The Apostles reueled not al thinges to al men: but shewed certaine thinges openly, and to al: and other certaine thinges secretely, and vnto a fewe.

Athanas. Contra Arian. Oratio. lib. 2.

By lutch right helde sometime the greate Heretique Arius. For euen so saide he then, as *M. Hardinge* saith nowe, Ex Electis Dei secundum Fidem, Peritis Dei, Rectigradis, qui Sanctum Dei Spiritum acceperunt, ego ita didici: These thinges haue I learned (not of the Scriptures, but) of the Chosen of God, accordinge to Faith: of the skilful in Godly vnderstandinge: of them, that walke vprightly, and had receiued the Sprite of God: that is to saie, by Tradition.

Epiphani. Lib. 1. Hæres. 38.

So Epiphanius saith, The Heretiques called Caiani, auouched al theire folies, and Heresies, not by the Scriptures, but by Tradition, as they saide from S. Paule: and toke vpon them, to knowe al those Secrete wordes, that S. Paule had hearde in the Thirde Heauen.

1. Cor. 11.

If *M. Hardinge* maie haue leaue, to handle the same weapons, I doubt not, but he wil seme be hable to proue, that bothe his Holy Breade, & his Holy VVater, and, what so euer shal please him els, came by Tradition directly from the Apostles of Christe, and from Christe him selfe.

But S. Paule, when he saide, I wil come, and take Order, he meante not to disuise

dislike any other Scripture, or betwixt Clergies, that they had not knowen before: but onely to appointe them, in what place, at what time, in what Order, & with what other Circumstances, the Holy Ministration, and other like Ecclesiastical Offices shoulde be vsed.

As for these fantasies, that M. Hardinge, and his felowes haue imagined, S. Augustine saith, *Ista, cum Christus ipse tacuerit, quis nostrum dicat, Ista, vel illa sunt? Aut, si dicere audeat, unde probat? Quis enim est tam vanus, aut tam temerarius, qui, cum dixerit etiam vera, quibus voluerit, quæ voluerit, sine vlllo Testimonio Diuino, assermet ea esse, quæ tunc Dominus dicere noluit? For as mutche as Christe him selfe hath not reueled these things, whiche of vs, wil saie, they be these, or these? Or if he so saie, how can he proue it? For who is there, either so vaine, or so rashe, who, notwithstanding he speake the Truthe, to whome he listeth, and what he listeth, wil asserme without any Testimonie of the Scriptures, that these be the things, that the Lorde then would not Open?*

Aug. in Iohan.
Tracta. 96.

Suche things they be, that, as S. Hierome saith, *Are cutte of with the Swerde* (that is to saie, with the Word) of God.

Hieronym in
Agg. 2. Ca. 1.

M. Hardinge saith, These expresse VVoordes, *Persona, Ingenitus, Homousios*, are not founde in the Scriptures. So saide the Arian Heretiques too, as wel, as he. But what forceth that? Epiphanius saith, *Nomen Substantiæ non ponitur nudè, nec in Veteri, nec in Nouo Testamento: Sensus autem eius Nominis vbiq; est: This very woorde, Substantia, is not plainely expressed, neither in the Newe, nor in the Olde Testamente: But the sense, and meaninge of that VWoorde is euerywhere.*

Epiphani. Lib. 3.
Hæres. 73. ó δὲ
ὅς πάντας.

So saith Athanasius, *tametsi hæ voces in Scriptura non reperiuntur, tamen habent eam Sententiam, quam Scripturæ volunt: Notwithstandinge these woordes be not founde expressed in the Scripture, yet haue they the same sense and meaninge, that the Scripture willett.*

Athanas. Tom. 2.
Quod Decreta
Nicene Synodi
commodes. Co-
pijs verbis sint
exposita.
Gennadius in
Catalogo illu-
stri. Virorum.

Touchinge the Perpetual Virginitie of that Blessed Virgine, the Mother of Christe, whiche M. Hardinge saith, cannot be proued by any Scriptures, Gennadius writeth thus, *Heluidij prauitatem arguens Hieronymus, Libellum Documentis Scripturarum Sufficenter factum aduersus eum edidit: S. Hierome reprovinge the wilful lewdnesse of the Heretique Heluidius (denieinge the Perpetual Virginitie of Christes Mother) sette forth a Booke against him, furnished with sufficient Testimonies of the Scriptures. Gennadius saith, the Perpetual Virginitie of Our Lady is proued sufficiently by the Scriptures: M. Harding onely to mainteine his quarrel, saith, It cannot be proued by any Scriptures: but standeth onely by Tradition.*

Addition. M. Hardinge. This is a lowde lie. Tria it out who wil. Gennadius saith not so: but onely, that S. Hieromes Booke, which he wrote against Heluidius, affirminge, that oure Lady bare Children after shee had borne Christe, was sufficiently furnished with Testimonies of the Scriptures.

M. Har. fo. 327 b

The Answer. M. Hardinge, why should there be so mutche folse in one man? Thus standeth the case: Heluidius the Heretique saide, *That our Lady had o-ther Children by Ioseph her Husbände beside Christ*, and so denied hir Perpetual Virginitie. Againste this Heresie S. Hierome wrote a Booke, and, as Gennadius saith, *Furnished the same sufficiently with many Testimonies of the Scriptures, to proue, that our Lady continuede stil a pure Virgine. For what thinge els shoulde be proue? And what is this els, but the same, that I saie, that the Perpetual Virginitie of our Lady, by reporte of Gennadius, is proued sufficiently by the Scriptures? The woordes of Gennadius are thesse, Libellum Testimonijs Scripturarum sufficenter factum. Therefore, M. Hardinge, for humanities sake, spare this vnmanly vpbraidinge of Lowde lies, and bestowe them rather emonge your felowes.*

S. Hierome him selfe in so vaine a contention, moued by an Heretique, thought it sufficiente to answer thus: *Mariam nupsisse post partum non credimus: quia non legimus: Wee beleue not, that Marie was Married againe after her Childbearing: because wee reade it not.*

Hierony Contra
Heluidium.

Here M. Hardinge thinketh to oppresse vs with the Olde Heretiques Words
marie

Hosius. De ex-
presso Verbo
Dei.

narie question: Howe knowe you (saith he) that the Scriptures be the Scriptures? Howe knowe you, that the Gospel of Thomas, Bartholomewe, and Nicodeme are no Scriptures? Thus they labour to pulle al credite from the Worde of God, and sende vs onely to theire Traditions. Of God, and his Worde, they woulde euermore haue vs to stande in doubt: but of the Pope, and his Worde, thei saie, in any wise wee maie not doubt. Hosius a special proutour of that side saith, Quod Ecclesia docet, id est Expressum Verbum Dei: What so euer the Church teacheth, (he meaneth the Church of Rome) that is the very Expresse VVoorde of God.

A man might wel demaunde the like question of M. Hardinge: Howe knowe you, that the Sonne is the Sonne? Or, that the Pone is the Pone? Or howe knowe you, that the Church is the Church? Or, that the Congregation of the Wicked is not the Church?

August. Contra
Faust. li. 32. ca. 21.

But the sole questions the Olde Heretiques the Manichees demaunded of S. Augustine But S. Augustine answered them, Si queratis a nobis, unde nos sciamus, Apostolorum esse istas literas, breuiter vobis respondemus, Inde nos scire, unde & vos scitis, illas literas esse Manichæi: If you demaunde of vs, howe wee knowe, that these be the Apostles writings, wee make you this shorte answere, Euen so wee knowe, that Our writings are of the Apostles, as you know, that your writings are of the Heretique Manichee.

But for further answere, I reckon, M. Hardinge cannot be ignorant, that the Gospelles of Thomas, Bartholomewe, Nicodeme, and such others, were neuer written by them, whos names they beare: but were wickedly, and falsely counterfeited vnder theire names, by sundrie Heretiques.

Euseb. li. 3. ca. 25
Ambra in Lucā,
in Proemio.

S. Ambrose saith, Erant Pseudoprophetae, &c. Erat autem populi gratia discernere Spiritus: vt cognosceret, quos referre deberet in numerum Prophetarum: quos autem, quasi bonus Nummularius, reprobare. Sic & nunc in Nouo Testamento multi Euangelia scribere conati sunt: quæ boni Nummularij non probauerunt: There were False Prophetes, &c. But the people had a Grace geuen them, to discern Sprites, and to iudge, whom they should receiue into the number of the Prophetes: and whom, as skilful exchangers, they shoulde refuse. Euen so nowe in the time of the Newe Testament, Many haue taken in hand to VVrite Gospelles: But the skilful exchangers, and triers of Coines haue not allowed them.

August. contra
Faust. li. 22. ca. 80

So saith S. Augustine: Manichæi legunt Scripturas Apocryphas, nescio à quibus Sutoribus Fabularum, sub nomine Apostolorum Scriptas: The Manichees reade Secrete Hidden Scriptures, written, I knowe not by what Cobblers of Fables, vnder the name of the Apostles.

Euseb. li. 6. ca. 12

So saith Eusebius of the Gospel countrefeited vnder the name of S. Peter: Nos Petrum, & reliquos Apostolos, sicut Christum recipimus. Sed Pseudepigrapha reijcimus: Veluti gnari eorum sensus, & sententiæ: Scientes, quod talia non recipimus tradita ab Apostolis: Wee receiue Peter, and the reste of the Apostles, as wee woulde receiue Christe him selfe. But Countrefeite VVritings (vnder theire names) wee refuse utterly: as hauinge vnderstandinge of theire sense, and meaninge: knowinge wel, that wee haue receiued no such things deliuered by the Apostles.

ὁ παρὰ τὸ
μὲν.

Thus had the Church of God the Spylte of Wisedome, to hereby to discern the True Scriptures from the False.

Dist. 4. In illis.

Yet maie wee not gather hereof, that the Authoritie of the Church is ouer, and aboue the Scriptures. S. Augustine saith, In illis temporalibus Legibus, quamuis de illis homines iudicent, cum eas instituunt, tamen cum fuerint institutæ, & firmatæ, non licebit Iudici, de illis iudicare, sed secundum eas: In these temporal, or Worldly Lawes, although menne be Iudges ouer them, while they be a makinge, yet after the same Lawes be once made, and established, it is no longer lawfull for the Iudge to Iudge of them: Onely it is lawfull, to Iudge by them.

August. Confess.
Lib. 13. Cap. 23.

Likewise againe he saith, Spirituales, siue qui præsent, siue qui obtemperant, Spiritualiter iudicant: non de cognitionibus Spiritualibus, quæ lucent in Firmamen-
to id

to (id est, de Scripturis): Non enim oportet de tam sublimi Autoritate iudicare, &c. Homo enim, licet Spiritualis, factor tamen Legis esse debet, non Iudex. De illis dicitur Iudicare, in quibus potestatem habet corrigendi: *Menne Spiritual, whether they rule, or be ruled, Judge accordinge to the Sprite. But thei Judge not of the Spiritual knowledge that shineth in the Firmamente (that is to saie, of the Scriptures): For it is not lawful for any man to be Iudge ouer so high Authoritie. For be the man neuer so mutche Spiritual, yet muste he be a Doer, and not a Iudge of the Lawe. There a Man is saide to be a Judge, where he hath Power, and Authoritie to correll.*

The Apologie, Cap. 10. Diuision. 1.

Moreouer wee allowe the Sacramentes of the Church, that is to saie, certaine Holy Signes, & Ceremonies, whiche Chryste would wee woulde vse, that by them he might sette before our eyes the Mysteries of our Saluation, and might more strongly confirme the faith, whiche wee haue in his Bloude, and might seale his Grace in our hartes. And these Sacramentes, together with Tertullian, Origen, Ambrose, Augustine, Hierome, Chrysostome, Basile, Dionysius, and other Catholique fathers, wee doo calle Figures, Signes, Markes, Badges, Printes, Copies, Fourmes, Seales, Signettes, Similitudes, Parernes, Representations, Remembraunces, and Memories. And wee make no doubt, together with the same Doctours, to saie, that these be certaine Visible vwoordes, Seales of Righteousnes, and Tokens of Grace.

M. Hardinge.

With what face, saie ye, that ye allowe the Sacramentes of the Church? (a) Haue ye not abandoned almoste al the Sacramentes of the Church? Retaine ye any moe by name of the Sacraments then two, Baptisme, and your Supper of the Lorde? Of whiche the one, after that Doctrine, as it is by you taught, and ministred, auaileth nothinge but to your further condemnation.

The sounde, and true Doctrine, whiche the Catholike Church holdeth, and beleueth touching this pointe, is this: There be seuen Sacramentes, in whiche, vnder couer of visible thinges, the (b) Power of God worketh mannes health. They be these: Baptisme, Confirmation, the Sacramente of the Aulter, Penance, extreme Vnction, Order, Vvedlocke. And these so we cal Sacramentes, as neuertheless we acknowledge the name of Sacrament maie be extended to many other thinges. That it be known what a Sacramente is, this woorde Sacramente signifieth sometime a holy thing, sometime the signe of a holy thing instituted by God. As it is taken for a signe onely, so is it founde generally, not onely in the Newe Lawe, but also in the Olde Lawe. But in the Newe Lawe these signes after a Peculiar, and special manner be called Sacraments, which doo not onely signifie a holy thinge, but also doo sanctifie and make holy those, to whom they be adhibited, beinge suche as by institution of Chryste containe grace in them, and Power to sanctifie. VWhereof a Sacramente is by the beste learned diuines defined to be a visible signe of inuisible grace, so as it beare the image of it, (c) and be cause of the same. For the plaine vnderstandinge of this Definition, howe a Sacramente beareth the forme, signe, or image of inuisible grace, it appeareth evidently in Baptisme, where washinge of the body sheweth the cleansing of the soule. Also in the Sacramente of the Aulter, (d) where the formes of Breade and VVine outwardly present the spiritual nourishinge of the soule. The like appeareth in other Sacramentes.

(a) Vntruth. For the things, that wee haue leaft, were not the Sacramentes of the Church
(b) Vntruth. As shal appeare.

(c) Vntruth. For they are onely certaine late Scholastical Sophisters.
(d) Vntruth. Vaine, and childeish. For no Learned Father euer saide so.

Neither is it a Newe, and straunge Doctrine to saie, that the Sacramentes of the Gospel containe grace in them, for the Fathers teache the same not seldome. Chrysostome expounding the Myserie of the Poole called Bethesda in Hebrewe, that was in Ierusalem, saith, that sicke folke were healed at the mouinge of the water, to the intent menne might be brought to vnderstande the vertue of Baptisme. For then was it comminge to passe (saith he) that Baptisme shoulde be full of power, and grace. S. Ambrose in his booke *de Sacramentis* speakinge of Baptisme, saith it is not euery water that healeth, but that water healeth, whiche hath the Grace of Chryste. Cyrillus vpon the foresaide Chapter of S. Iohn saith, that in Baptisme it is not VVater simply, that worketh, but when as it hath receiued the grace of the Holy Ghost. S. Augustine in a Sermon saith, that VVater in Baptisme is enriched with a more giste in manner, then was the Virgine Marie. For shee (saith he) deserued Chastitie to her selfe, thus hath geuen to vs sanctification: Shee deserued that she should not, this that it might purge sinnes. It is saide vniuersally by S. Cyprian of al the Sacramentes,

cramentes, that the fatte of Goddes anointinge powreth fulnesse of grace into the ministerial fan. In sanctifications, whereby he meaneth the Sacramentes. Yet wee meane, that they containe grace, and de power to sanctifie, after such maner of speakinge, as wee saie of Potions, and drinckes, prepared for mo like Persons, that they containe healtie, to the woorkinge whereof they be effectual.

(e) Vntruth. See the Answer.

And as it is said of the Sacramentes, that they containe grace, so is it likewise said, that through their vertue, whiche they haue by Goddes institution, they doo not onely signifie (as by these Defenders Doctrine that seemeth to be their special office) but also with signification (e) woorke and cause, as an instrumental cause, the effecte of that, whiche they signifie.

After whiche manner, God hath geuen to the Sacramentes of the Newe Testament, that they woorke the thinge signified, through vertue geuen them by Goddes ordinance, to special effectes of grace.

The Bishop of Sarisburie.

Of the number of the Sacramentes, wee shal haue more conuenient tyme to speake hereafter. There, gentle Reader, I truste, thou shalt see M. Hardinges greate question easily answered, with what face wee saie, wee allowe the Sacramentes of the Church. In the meane season it maie please thee, to weigh these wordes of Cardinal Bessarion, the Bishop of Tusculum, one of M. Hardinges respectal Catholique Doctours: Hæc Duo Sola Sacramenta in Euangelij manifestè tradita legimus: These Onely Two Sacramentes wee reade to be deliuered vs plainly in the Gospel. Here Bessarion nameth, not Seuen Sacramentes, as M. Harding doth, but Onely Two. Certainely wee refuse no Sacramente that euer was either ordained by Christe, or bled and practised by the Apostles.

Bessarion. De Sacrament. Eu. charistia.

Your Lordes Supper (saith M. Harding) auaileth you nothinge, but to your further Condemnation. So muste it needes be, because M. Hardinge saith, it shal so be. These Tragical terrours are fit onely to feare Childzen: In the daie of the Lordes sche mannes worke shal appeare. The simplest of our people vnderstandeth the nature, and meaninge of the Holy Myserie of Our Lordes Supper: and therefoze they receiue the same togeather to their greate consolation. But in Your Lady Masse, the simple people vnderstandeth nothinge, heareth nothinge, and, sauinge a fewe vnseemely Ceremonies, saith nothinge. And therefore they so seldome Communicate, and that onely of custome, without any zeale, or comfozte of conscience, as hauinge no sense, or feelinge in al these doinges. Origen saith, Nisi Circumcisionis reddatur ratio, nutus est, & Opus mutum. Pascha, & alie Solennitates nutus magis sunt, quàm Veritas, vsq; hodie Populus Israel surdus, & mutus est: Onlesse the reasons, or causes of Circumcision be opened, Circumcision is but a gesture, and a dumbe kinde of woorke. The Easter Feaste, and other like Solemnities, are rather Ceremonies, then the Truthe it selfe. Euen stil vntil this daie, the people of Israel is deafe, and dumbe. S. Ambrose saith, Indignus est Domino, qui aliter Mysterium celebrat, quàm à Christo traditum est. Non enim potest deuotus esse, qui aliter presumit, quàm datum est ab Authore: He is unworthy of the Lord, that Ministreth this Sacramente otherwise, then Christe deliuered it. For he cannot be deuoute, that presumeth to vse it otherwise, then it was firste deliuered from Christe the Authoure.

Origen. in Luc. ca. 11. Homil. 5.

Ambos. in 1 Cor. 11.

These wordes same somme what to touche M. Harding, and his Companie. But here he is contented, to allowe vs the very Sacramente, and true vse of Baptisme, and that ballable, and of soze so: the Remission of Sinnes. Whereby vnadulsdly, and vnwares he confesseth, that wee haue the very true Catholique Church of God. For S. Augustine saith truely, Baptismus Ecclesie potest esse extra Ecclesiam: munus autem Beatæ vitæ non nisi intra Ecclesiam inuenitur: The Baptisme of the Church maie be without the Church: but the gifte of Blessed life is not founde, but within the Church. But why he alloweth vs this Sacramente, rather then the other, it were a harde mater to discusse. Neither maie we iustly require reason of him, that speaketh so mutche without reason.

De Cor. Dist. 4. Ecclesia.

Perhappes he wil saie, Baptisme is but a light Sacramente, and maie be ministred by any Lay Person, euen by an olde Woman, or by a girle, so that they speake Latine, and vnderstande not what they saie. For otherwise, I trowe, her doing maie not stande so: god. Certainely, whereas M. Harding speaketh of the

deuote

betwe Fourme of Wordes, accordinge to Christes Institution, his owne Do-
ctours telle vs, and auouch it for greate Truthe, that if the Priest saie thus, Ego
te Baptizo in nomine Patris, & Filij, & Spiritus Sancti & Diaboli: That is, I Ba-
ptize thee in name of the Father, and of the Sone, and of the Holy Ghoste, and of the Diuel:
Or if he saie thus, as one ignorant Priest sometime saide, Ego te Baptizo in no-
mine Patria, & Filia, & Spiritu Sancta, yet the Fourme of Baptisme is very good.

But one great faulte M. Hardinge findeth in our doings, for that we haue
leaste out a greate many Holy Rites, his Chrisme, his Oile, his Salte, his Spittle,
and sutch other like thinges: and, for that we minister this Sacrament plainly,
and simplie, as Christ commaunded. This oblation beinge of no greater weight,
maie easily discharge it selfe, and therefore maie passe wel without farther an-
swere.

M. Hardinge saithe, There be Seuen Sacramentes, whiche (as he saithe) doo not onely
signifie a holy thinge, but also doo sanctifie and make holy those, to whom they be adhibited, be-
ing such as by institution of Christe containe Grace in them, and Power to sanctifie. Here, to
leau the realte, it might be demaunded, howe can Matrimonie Sanctifie a Man,
and make him Holy: or, by what Institution of Christe conteineth it Grace in it
selfe, and Power to Sanctifie: Or if it cannot Sanctifie, nor haue sutch Grace,
howe then can it be called a Sacramente?

I graunte, the Anciente Learned Fathers, entreatinge of the Sacramentes,
haue often vsed vehemente, and greate wordes. It is written in the Council of
Nice, Vides Aquam? Considera Vim Diuinam, quæ in Aquis Latet. Puta, Aquam
esse plenam Ignis Diuini. Seest thou the Water? Consider the Diuine Power that lieth
Hidde in the Water. Imagine, that the Water is ful of Heauenly Fiere. So S. Am-
brose, Spiritus Sanctus descendit, & Aquam consecrat. Adest Præsentia Trini-
tatis: The Holy Ghoste commeth downe, and haloweth the Water. There is the Prefence of
the Trinitie. So saithe Tertullian, In Baptismo tingimur Passione Christi: In
Baptisme wee are washed with the Passion of Christe. So saithe, Chrysostome, as
M. Hardinge hathe here alleged him, Baptisme is ful of Power, and Grace: So saith
S. Cyprian: so saie others.

Council. Nicen.

Ambros. De Sa-
cramen. Lib. 1.
Cap. 5.
Tertul. De Bap-
tismo.

Al these, and other like vehement speeches M. Harding mittigateth, and qua-
lieth in this wise: VVe meane (saith he) that Sacramentes containe Grace, after such man-
ner of speakinge, as wee saie, Potions, and drinckes coptaine healthe. That is to saie, Sacra-
mentes verily, and in dede containe not the Grace of God. For Drinckes, and Po-
tions verily, and in dede containe not the health of the Patient. In this manner
of speache the Childzen of the Prophetes saide to Elizeus the Prophete, Mors in
olla Vir Dei: O thou man of God, Death is in the Potte. So Salomon saithe, Deathe and
Life are in the handes of the tongue. So Christ saith vnto the Phariseis, Search the Scri-
ptures: for in them you thinke to haue euerlastinge Life. And yet in dede neither was
Deathe in the Prophetes Potte: nor is Life, & Deathe in the tongue: nor is Life
euerlastinge in the Scriptures. Therefore one of M. Hardinges Schole Do-
ctours saithe, In Sacramentis Ecclesie specialis Virtus Passionis Christi continetur,
sicut Virtus agentis in instrumento: The special Grace of the Passion of Christe is con-
tained in the Sacramentes of the Church, as the Power of the Woorker is contained in the
instrumente, wherewith he woorketh.

4 Reg. 4.
Proverb. 18.
Iohan. 5.

Iohan. De Pari-
sis. De Potestate
Regis. Cap. 2.

But in dede, it is the Soule of man, & not the Creature of Breade, or Wa-
ter, that receiueth the Grace of God. We haue neede of Gods Grace: These cor-
ruptible Elementes neede it not. Without faith of our Parte, Sacramentes be
not onely vnprofitable to vs, but also hurtful. S. Chrysostome saithe, Vbi est Vir-
tus Euangelij? In Figuris literarum, an intellectu sensuum? Where is the Power of the
Gospel? In the Fourmes of the letters, or els in the vnderstandinge of the meaninge?

Chrysost. in Marc.
the Operis in a
perfect. Rom. 13

Likewise Bonauentura saithe, Nullo modo dicendum est, quod Gratia conti-
netur in ipsis Sacramentis essentialiter, tanquam Aqua in Vase, Vel Medicina in
Pyxide. Imò hoc intelligere est erroneum, Sed dicuntur continere Gratiam, quia

Bonaventura in
4. sen. dist. 1. qu. 3.

eam significant; Wee maie not in any wise saie, that the Grace of God is contained substantially, and verily in the Sacramentes, as Water is contained in the Vessel, or a Medicine in the Boxe. For so to saie, it were erroneous. But wee saie, the Sacramentes contene the Grace of God: because they signifie the Grace of God. **Againe he saith**, Gratia est in anima, non in Signis visibilibus: The Grace of God is, not in the visible Signes, but in the Soule. And againe he saith, Ad illud, quod obijcitur, quod remissio Peccatorum Latet in Baptismo, dicendum est, quod hoc intelligitur de Latentia Signati in Signo: quod quidem habet vltiorem rationem, quod rationem Significandi: non tamen essentialiter continendi in se: sed quia ipsum, quod Signat, continetur in anima: To the Obiection, that is made, that the Remission of Sinnes is Hidde in Baptisme, wee muste answere thus, that it muste be taken of the thinge Signified hidde in the Signe. Whiche thinge neuerthelesse hathe a farther meaninge, then to Signifie: yet not to contene (the Remission of Sinnes) verily, and Substantially in it selfe: but that the Grace, that is Signified thereby, is contained in the Soule.

The Mystical signification, that M. Hardinge hathe imagined, of his Shewes, and Accidentes, that is, that the Fourmes of Breade, and Wine outwardly represente the Spiritual nourishinge of the Soule, is vaine, and fantastical, without the witness of any Ancient Doctour, or Father, confirmed onely by the Authoritie of him selfe. For what manner of feedinge is there in these Accidentes, and Holy Fourmes? Or, howe can that thinge, that feedeth not the Body, represente vnto vs the Spiritual feedinge of the Soule?

The mater is plaine penough of it selfe, and needeth no cauil. The Signification, and Substance of the Sacramente is to shewe vs, howe we are fedde with the Body of Christe: that is, that like as Material Breade feedeth our Body, so the Body of Christe nailed on the Crosse, embraced, and eaten by faith, feedeth the Soule. The like Representation is also made in the Sacramente of Baptisme: that, as our Body is washed cleane with Water, so our Soule is washed cleane with Christes Bloude. Therefore S. Augustine saith, Nisi Sacramenta similitudinem quandam earum rerum, quarum Sacramenta sunt, haberent, omnino Sacramenta non essent: If Sacramentes had not a certaine likenesse, and representation of the thinges, whereof they be Sacraments, then in deede they were no Sacramentes.

August. Epist. 23.

Rabanus Lib. 1.
Cap. 31.

This Representation Rabanus Maurus expoundeth thus, Quia Panis Corporis cor confirmat, ideo ille congruenter Corpus Christi nuncupatur: Et, quia Vinum Sanguinem operatur in Carne, ideo refertur ad Sanguinem: Because (not the Accidentes, or Fourmes of Breade, but) Breade it selfe confirmeth the harte of the Body, therefore it is conveniently called the Body of Christe: And, because Wine woorketh Bloude in the Fleashe, therefore it hathe relation vnto the Bloude.

Druthmarus in
Mat. be. Cap. 6.

So likewise saith Druthmarus, Vinum lactificat, & Sanguinem auget: & ideo non inconuenienter Sanguis Christi per hoc figuratur: (not the Accidentes, or Fourmes of Wine, but) VVine it selfe reioiceth the harte, and increaseth Bloude: And therefore the Bloude of Christe conveniently is thereby signified.

Hierony. aduersus
Ruffinum.

M. Hardinge, for that he cannot utterly denie it, the mater beinge so plaine, is therefore contented to graunte, that the Sacramente is the Figure of Christes Body. But to helpe out, and to shifte the mater, he hath diuised sutch a strange kinde of Figure, as seldome hathe benne hearde before. Notwithstandinge the Holy Learned Fathers speake plainly, and simple, and vse no kinde of sutch Gloses. S. Hierome saith, Ad Tropicam intelligentiam sermo referatur. Quando dico, Tropicam, doceo, verum non esse, quod dicitur, sed allegorice nubilo figuratum: Let that saieinge be expounded by a Figure. When I saie, a Figure, I saie, the thing that is spoken, is not true in dede, but Figured vnder the Clowde of an Allegorie.

Chrysost. in Genesim. Homil. 35.

Likewise Chrysostome saith, Audisti, fuisse Figuram. Ne ergo mirare, neque omnia require in typo. Neque enim typus esset, si omnia, quae Veritati accidunt, haberentur: Ye haue hearde, that it was a Figure. Therefore marueile not: and becinge a Figure, require not al thinges to agree. For otherwise it were no Figure.

So likewise S. Augustine saith, In Principio cauendum est, ne Figuratam locutionem ad literam accipias. Ad hoc enim pertinet, quod ait Apostolus, Litera occidit. Cum enim Figuratè dictum sic accipitur, tanquam propriè dictum sit, Carnaliter sapitur: neque vlla mors animæ congruentius appellatur: First of al, thou must take heede, that thou take not a Figuratiue Speache according to the Letter, or founde of the woordes. For that is it, whereof S. Paule saith, The Letter Killeth. For, when the thinge, that is spoken vnder a Figure, is so taken, as if it were plainly spoken, there is a Fleashly vnderstandinge. Neither is there any thinge that maie better be called the deathe of the Soule. Al this, and mutche moze to like pourpose, thou maiste finde in my former Replie to M. Hardinge.

S. Hierome saith, When I saie, It is a Figure, then I saie, It is not the Truth: Chrysostome saith, If it were the Truth it selfe, it were no Figure. S. Augustine saith, Beware, thou expounde not a Figuratiue Speache accordinge to the founde of the Letter, as if it were the Truthe in dede: For that is the deathe of the Soule. Thus the Holy Father haue taught vs, to finde a difference bttwene a Figure, & the Truthe it selfe.

Another fantasie M. Hardinge hath founde, That the Sacramentes of the Newe Lawe, worke the thinge it selfe, that they signifie, through Vertue (as he saith) geuen vnto them by Goddes ordinance, to special effectes of Grace. This, as I saide, is but a fantasie. For the Sacramentes of the Olde lawe, and of the Newe, in Truthe, and Substance are al one. S. Paule saith, Omnes eundem cibum comederunt: The Fathers in the Olde Lawe, did al eate the same meate, That is to saie, the same Christe, that wee eate. S. Hilarie saith, Sub nube fuerunt, & Christo, aquam Petra præbente, potati sunt: They were vnder the Cloude, and wee drenched with Christe, the Rocks geuinge them Water. Likewise saith Leo: Mysteria pro temporum ratione variata sunt: quum Fides, qua viuimus, nulla fuerit ætate diuersa: The Sacramentes are altered accordinge to the diuersitie of the times. But the Faith, whereby wee liue, in al ages was euer one.

Likewise S. Augustine, Sacramenta illa fuerunt, in Signis diuersa: in rebus, quæ significabantur, paria: These thinges were Sacramentes, in the outwarde tokens, diuerse: but in the thinges tokened, al one with ours.

M. Hardinge wil replie: S. Augustine saith, Sacramenta Noui Testamenti dant Salutem: The Sacramentes of the Newe Testamente geue Saluatione. But who can better expounde S. Augustines meaninge, then S. Augustine him selfe: He addeth immediatly: Cum ergo iam teneas promissa, quid quæris promittentia Saluatorem? Hoc dico, teneas promissa: non quod iam acceperimus Vitam æternam, Sed quod iam Christus venerit, qui per Prophetas prænuntiabatur: Wherefore, seeinge thou hast the Promisses (of the cominge of Christe) already performed, what seekest thou the thinges, that Promised the Sauour? I saie, Thou hast the Promisses already performed: not, for that wee haue already receiued Everlastinge life, but for that Christe is already comme, that was promised by the Prophetes. Therefore, when S. Augustine saith, Our Sacramentes geue Saluatione, His meaninge is this, Our Sacramentes teache vs, that Saluatione is already comme into the Worlde.

Addition. M. Hardinge. So then Dare, is to teache: and Salus, is Saluatione comme into the worlde, Here is gaie geare for VVantons, to Dally with woordes, in mater of our Saluatione.

The Answer. What proper spæke yee make your selfe with this gaie geare, M. Hardinge. Dare (you saie) is not Latine to teache, I answer you, Neither is Dare Latine to Containe. But thus I saie, Sacramentes geue Grace so far forth, as Sacramentes be hable to geue Grace. Your olone Bonauentura saith, Non est aliquo modo dicendum &c. Wee maie not in any wise saie, that the Grace of God is Really contained in the Sacramentes, as Water is contained in a Vessel, or a Medicine in a boxe. For so to take it, it were an erreure. But wee saie, Sacramentes containe the Grace of God, because they represente, or signifie the Grace of God.

Thus far sooth the M. Hardinge, Sacramentes are hable, to geue Grace. And

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therefore

Angust. De Do.
ctrina Christia.
na. Lib. 3. Ca. 5.

Artic. 12.

1. Cor. 10.

Hilari. in Psal.
67.

Leo de Natini-
ta. Domini. ser-
mone. 3.

Augu. in Iohan.
Tracta. 26.

Augustin. in
Psalm. 73.

M. Har. fo. 330. b

Bonauentura in
4. Senten. dist. 1.
Quest. 3. c.
Dicuntur conti-
nere. Gratiā,
quia ipsam si-
gnificant.

Ambros. De Sacra-
mentis. li. 1. ca. 1.
Chrysost. in Acta
Homil. 21.

August. Contra
Faust. li. 19. ca. 14

Bonauentura in
4. Senten. dist. 1.
In Prologo.
M. Har. fo. 330. b

1. Cor. 11.

Augu. in Iohan.
Tracta. 26.

In eodē Tracta.

therefore your Schole Doctours thus commonly define a Sacramente, Sacramen-
tum est inuisibilis Gratia visibile Signum : *A Sacramente is a visible signe of Grace*
inuisible. As for the meaninge of S. Augustine, I made it plaine by other his
wordes immediately folowinge, which you guilefully haue dissembled. For thus
he saith, *Thou haſte the promiſſes already performed: not for that wee haue already re-*
ceined Euerlaſting Life, but for that Chriſte is already comme, that was promiſed by the Pro-
phets. And although the Deathe of Chriſte be already paſſed, yet is it laide liue-
ly & freſhly befoze our cies, in the Miniſtration of the Sacramentes. S. Ambroſe
ſaith, *In Baptiſmo Crucifigimus in nobis Filium Dei: In Baptiſme wee Crucifie in our*
ſelues the Sonne of God. S. Chryſoſtome ſaith, *In Myſterijs Mors Chriſti perſicitur:*
The Deathe of Chriſte is wrought in the Myſteries. Thus the Grace of God is ge-
uen vnto vs in the Sacramentes, bicauſe it is represented, and laide befoze vs in
the Sacramentes. Thus ſaith S. Augustine, thus ſaith S. Chryſoſtome, S. Am-
broſe, and other Holy Fathers. They were no VVantons: neither did they, no;
do wee Dalliſe, as you ſaie, with theſe thinges: *Woe* vſe them humble with obe-
dience, and reuerence, as the Inſtrumentes of the Grace of God.

Thus S. Augustine ſaith in an other place: *Illæ fuerunt Promiſſiones rerum*
compendarum: hæc ſunt indicia completarum: The Sacramentes of the Olde Lawe,
were Promiſſes of ſuch thinges, as ſhould afterward be accompliſhed: Our Sacramentes,
of the Newe Lawe, are tokens, that the ſame Promiſſes be already accompliſhed. Thus
the Holy Fathers ſaie, *The Sacramentes of the Newe Lawe worke Saluation: Be-*
cauſe they teache vs, that our Saluation is already wroughte. So Bonauentura
ſaith of the Sacramentes of the Olde Teſtamente, *Mundare dicebantur: id eſt,*
mundatum oſtendebant: They were ſaide to make a man cleane, bicauſe they ſhewed, or
ſignified, that a man was made cleane.

Addition. M. Hardinge. VVhat then? wil it folowe, that, bicauſe our Sacra-
mentes doo ſhewe, that Chriſte is already comme, therefore our Sacramentes geue no Grace? &c.
He, that eateth Chriſtes Fleaſhe, ſheweth his Deathe, ſaith S. Paule: And he, that eateth my Fleaſh,
ſaith Chriſte, *Hathe life Euerlaſtinge.* Marke, howe our hauinge of life goeth together with our
ſhewing of Chriſtes Deathe, you diuide theſe maters, and make Chriſtes Sacramentes onely to be
ſhewes.

The Anſwere. You haue miſalleged S. Paule, M. Hardinge: Theſe are not
his wordes, loke better on your Bookes, and ſee your erroure. If I had ſomme
part of your eloquence, I coulde crie out, as you do, *Faliſiers, and Corrupters of Gods*
VVoorde. S. Paule ſaith not, *He that eateth Chriſtes Fleaſhe, ſheweth his Deathe.*
You deale vntruely. Thus he ſaith, *As often as you ſhal eat this Breade, and*
Drinke this Cuppe, you ſhal ſhewe forth the Lordes Deathe. The Breade of the Sacra-
mente is one thinge, M. Hardinge: And the Fleaſhe of Chriſte is an other. The
Breade entreth onely into the Bodily mouth: Chriſtes Fleaſhe entreth onely into
the Soule. Without eatinge of that Breade of the Sacrament, wee maie be ſaued:
without eatinge of Chriſtes Fleaſhe we can neuer be ſaued. S. Augustine ſaith
precisely, *Qui non ſumit Carnem Chriſti, non habet vitam: & qui eam ſumit, habet*
vitam, & eam vtique Aeternam: He, that receiueth not the Fleaſhe of Chriſte, hath not
life: And he, that receiueth the ſame, hath Life, and that for euer.

Againe he ſaith, *The Sacramente is receiued, of ſomme vnto life, of ſomme vnto de-*
ſtruction: But the thinge it ſelfe (that is, the Fleaſhe of Chriſte) whereof the Sacramente
is a Sacramente, is receiued of al menne vnto life, and of no man to deſtruction, who ſo euer
ſhal be partetaker of it.

Thus you ſee, M. Hardinge, there is greate difference betwene the Breade of
the Sacramente, and the Fleaſhe of Chriſte. We were to blame therefore, ſo to
faliſſie S. Paule, and to place the one in ſteede of the other. We diuide theſe
thinges, bicauſe God him ſelfe hath ſo diuided them. But you vndiſcretely
mingle, and confounde theſe thinges together, whereas in deede they ſhould be
diuided: And ſo, ye wilfully deceiue your ſimple Reader.

And wee doo expressely pronounce, that in the Lordes Supper there is Truly geuen unto the Beleeuinge the Body and Bloude of our Lorde, the Fleashe of the Sonne of God, vvhiche quickeneth our Soules, the Meate that commeth from aboue, the Foode of Immozalitie, of Grace, Truth, and Life: and that the same Supper is the communion of the Body, and Bloud of Chryste: by the partakinge whereof wee be reuiued, Strengthened, and fedde vnto Immozalitie: and whereby wee are Joined, United, and Incozporate vnto Chryste, that wee maie abide in him, and he in vs.

M. Hardinge.

VWhat ye pronounce of this high Sacramente, the wise and careful tenderers of their Soules will be right ware thereof. Of you and suche as ye be, because your Doctrin is (a) but of a corner of the worlde in respect of the Vniuersal Church, Chryste hath geuen vs a watche woorde, *Nolite credere*, beleue them not. In your the Lordes Supper, celebrated by the Ministers of your owne creation, (b) there is not geuen the Body and Bloude of our Lorde, neither to the beleeuinge, nor to the vabeleeuinge. For at the celebration of your schismatical Supper, no (b) consecration beinge done, (b) nor Faith of the Church, (b) nor right intention had, (b) nor Christes institution obserued, what deliuer ye to your communicantes, but (b) a peece of Bread, and a sippe of VVine? Neither is it (b) your wil it be more or better. At the Supper of our Lorde Ministred in the Catholike Church by Priestes rightly consecrated, and as it hath benne accustomed in Christes Church, there is the true and whole Body of our Lord and saueour geuen and receiued, be the receiuers beleeuinge, or (b) not beleeuinge. For when Chryste gaue this Sacramente to his Disciples at his laste supper, after that he had consecrated the same, saieinge, take ye, eate ye, this is my Body: Iudas the traitour, as the (c) Fathers teach, receiued his true Body, nolesse then Peter, Andrew, Iohn, or Iames did: though they to their saluation, he to his damnation.

Nowe it is to be noted, howe this Defender in this longe sentence affecteth a certaine holy (as it were) and solemne eloquence, and vseth a religious amplification of woordes, to set soorth the Sacramente, as though he had a reuerent and a godly opinion of it: whereas in deede he taketh it (d) but for a poore signe or token, as their Doctour Zuinglius dooth. But such is their crafte, to purchase them credite amonge the people. Thus offer they to the vnlearned their faire cuppes full of venym, anointinge the brimmes with Hony of sweete and Holy woordes, the rather to poison them. Suche complainte maketh the graue Father S. Hilary againste the Ariens of his time, *Ingerunt nobis primum nomina Veritatis, ut virus falsitatis introeat. Bonum in Ore est, ut de corde malum subeat*: Firste (saith he) they thrust me soorth woordes of Truth, that the venym of falsched maie enter in. Good is in their mouth, that out from the harte maie euil proceede. And amonge al these woordes (he meaneth the Ariens confession of their Faith) I heare no where by them saide, *Deum Dei Filium*: God the Sonne of God. Right so amonge al these faire woordes concerninge the Sacramente, (e) we heare neuer a whit saide of the Real presence of Christes Body.

Epiphanius noteth the like crafte in Arius, and so dooth S. Augustine in the Pelagians. Nestorius likewise spake honorably in many places of Chryste and his Mother. But nowhere would he cal her *θεοτόκος*. that is, the Mother of God. The Iewes also, as we finde in the Gospel, called our Saniour Iesus the Carpenters sonne, confessed Marie to be his Mother, Iames, Ioseph, Simon, and Iude, his brothers, and that his sisters were amonge them (by whome his Kinnesfolke are to be vnderstanded) but the Sonne of God they would not acknowledge him, nor in that degree honour him. Better then to those Iewes can I not compare these Defenders, who speake honourably of our Lordes Body and Bloude in their supper (f) but that his Body is really, that it is verely, in the Sacrament of the aulter, that wil not the Diuel who raigneth in their hartes, suffer their mouthes to utter.

The Bishop of Sarisburie.

M. Hardinge telleth vs, VVe deliuer vnto the Faithful nothing els, but a peece of Breade, and a sippe of VVine: that wee haue neither Intention, nor Consecration: that our faire Cuppes be full of Venime: That our Supper is Schismatical: and our Eloquence is Hypocritical: that our Doctrin is Heretical: that wee are like to the Pelagians, to the Nestorians, to the Ariens, and to the Iewes: and that the Diuel raigneth in our hartes. If the Truthe of God were ruer moze ioined with valie speache, then might M. Hardinge be habile easily to winne the pice. He saith, Our Doctrin is but in a Cotner of the worlde, and that therefore Chryste hath

(a) In respect of this Corner, the Church of Rome were a simple Corner. (b) Vntruthes, ioined with Heathenish blasphemies.

(c) Vntruth, Reade the Answer.

(d) Vntruth. For we cal the Signe the Signe: and the Truthe, the Truthe.

(e) O merueilous horrible Heresie: what Doctour, or Father euer named your Real Presence?

(f) Neither did any Doctour, or Father euer say, That Christes Body is Really, and Verily in the Sacrament.

geuen this watche woordes of vs, Beleue them not. *Howe be it, if he woulde aduisedly consider the mater, and loke wel about him, he should finde, that so many King- domes, and Countries, and Common Weales, as this daie professe the Gospel of Christe, woulde make a good large Cozner in the Church of God. Certainly in respecte thereof, Rome it selfe were a very poore Cozner.*

2 Theſſalon. 2.
Chryſoſtom. In
Opere impers
ſectio. Homil. 49.

Unto whome Christe specially pointed, when he saide these wordes, Beleue them not, bicause it is a Propheſie, it is harde to Judge. But it is very likely, he meante Antichriste, that Man of Sinne, the Childe of Jeſtruction, that auanceth him selfe aboue al that is called God. Aertly Chryſoſtome thereof ſaith thus: Non dico, si dixerint vobis, Ecce in Hæreticis Ecclesijs illis, vel in illis apparuit Christus: sed etiam si in ipsis veris Ecclesijs, quæ Dei sunt, id est, domus vestræ, dixerint vobis, Christum apparuisse, nolite eis credere dicentibus ista de me: quia non est digna Diuinitatis meæ notitia hæc: Ostendens per hæc, quomodo ex ipsis Ecclesijs veris frequenter exeunt Seductores. Propterea nec ipsis omnino credendum est, nisi ea dicant, vel faciant, quæ conuenientia sint Scripturis: ſaie not, if they telle you, Beholde Christe hath appeared in theſe, or in theſe Churches of Heretiques: But if they ſhal ſaie vnto you, that Christ hath appeared in the very true Churches, that are of God, that is to ſay, that are your houſes, Beleue them not, if they ſaie thus of me: for this is no woorthy knowledge of my Diuinitie: by theſe he ſheweth, how that out of the very true Churches oftentimes come foorth the deceiuers. Therefore wee maie not beleue, no not them, onleſſe they ſpeake, or doo thoſe thinges, that are agreeable to the Scriptures.

Aertly, howe ſo euer M. Hardinge wil ſhiſte this mater, the plaine wordes ſeeme rather to touche him, and his companie, then either Luther, or Zuinglius, or any other. For they can pointe with theire fingers, and ſaie, Here is Christe, and There is Christe. Beholde, In this Wyre are thre Christes: in that five: in that ſeuene: in that moe. Therefore it is likely, that Christe geueth vs this ſpecial watcheworde of them, and ſutche others, Beleue them not.

Gabriel Biel.
Lectio. 26.

Here M. Hardinge maketh mutche adw about Consecration: and yet are not his felowes wel agreed, what to make of theire owne Consecration. Gabriel ſaith, Christus potuit sine verbo tanquam verus Deus, Substantiam Panis, & Vini Conſecrare: Vel, potuit verba quædam ſecretò proferre, & per illa Conſecrare: Vel, per hæc verba, Hoc eſt Corpus meum, Conſecrare potuit: Vel, potuit prius Conſecrare, & poſtea diſtribuire: Vel, primum diſtribuire, & poſtea Conſecrare. Quid autem horum fecerit, ex Sacris Scripturis non conſtat: Christe, as beinge very God, might Conſecrate the Subſtance of Breade, and Wine without woordes: Or els, he might ſpeake certaine Wordes in ſecret, and by them Conſecrate: Or els, he might Conſecrate by theſe woordes, This is my Body: Or els, he might firſt Conſecrate, and after deliuer: Or els, firſt deliuer, and after Conſecrate. But whiche of al theſe he did in deede, by the Holy Scriptures it appeareth not. Cardinal Beſſarion ſaith, that in the Latine Church Consecration is wrought by the VVoorde of Christe: in the Græke Church by other Praiers, that ſolowe afterwarde. Catharinus intreatinge pourpoſely here of, ſaith, Christe Conſecrated not with the ſame woordes, that are nowe uſed in the Maſſe, This is my Body. Durandus ſaith, Christe Conſecrated by his Diuine Power, and after Consecration ſaide, This is my Body. Petrus Alliacenſis preldeth this reaſon hereof, Quia, niſi antè fuiſſet Corpus Chriſti, Chriſtus non verè dixiſſet, Hoc eſt Corpus meum: If it had not benne Chriſtes Body before, Chriſte coulde not haue ſaide truly, This is my Body. It is concluded in a Booke called Antididagma, lately ſette foorth by the Chapter of Colaine, that the bare Wordes of Chriſtes Inſtitution, without the wordes of the Canon of the Maſſe, are not ſufficient to worke Consecration. Bonauentura ſaith, To haue the true Fourme of Consecration, wee muſte ſecke, not to the Gospel of Chriſte, but to the Canon.

Beſſarion de Sa-
crament. Eucha-
riſtie.
Catharinus De
Conſecratione.
Durandus Li. 4.
De ſexta parte
Canonis.
Petrus de Allia-
co in 4. Sentent.
Quæſt. 5.
Antididagma.
Bonauentura in
4. Sentent. Diſt. 8.
Quæſt. 2.

Howe be it, thereof groweth a greate inconuenience, that Christe, and his Apoſtles, ſo that they had not the wordes of the Canon, had therefore no Consecration. Againe Bonauentura ſaith, that theſe wordes, Noui, & Aeterni Testamenti,

Testamenti, are not of the Substance of Consecration: but are vsed onely as a furniture. Iohannes Scotus saith, Quod ergo est Concilium? Dico, quod Sacerdos intendens facere, quod facit Ecclesia, legens distincte verba Canonis, a Principio usque ad finem, verè conficit: nec est tutum alicui, reputare se valde peritum in scientia sua, & dicere, volo vti præcisè istis verbis pro Consecratione: *The mater beinge so doubtfull, what then is your Counsell?* I saie, that the Prieste intendinge to doo, what so euer the Church doothe, and readinge the wordes of the Canon distinctly, and plainely, from the beginninge to the ende, doothe verily Consecrate. Neither is it good for a man to reckon him selfe very skilful in his knowledge, and to saie, I wil vse precisely these, or these wordes, to worke Consecration. *Where also these wordes are specially noted in the Margine, Nota, quod de hac materia, Doctor nihil hic assensit* (sed probabiliter aliquid dicens, sub dubio relinquit: *Here marke, that touching this mater* (of Consecration) the Doctour auoucheth nothinge: but speakinge somewhat by the waie of likelyhoode, he leaue the whole mater vnder doubt. In the ende Scotus vncertainely, and doubtfully concludeth thus: Vnde dicunt aliqui, quod Forma Græcorum, & Forma nostra, & quæcunque scripta in Euangelij, sufficiens est ad Consecrationem: *Whereof somme saie thus, that the Fourme of wordes, that the Greekes vse, and the Fourme that wee vse, and any Fourme els written in the Gospels is sufficient to Consecration.* The like certaintie Bonauentura teacheth vs: *For thus he endeth: De hoc est vtilius dubitare: Quis enim potest scire, vtrum Euangelistæ, aut Apostolus ipse intenderint describere Formam? Igitur melius est, hic piè dubitare, quam presumptuose definire: Hereof it is better to stande in doubt. For who can tel, whether the Euangelistes, or the Apostle Paule him selfe, meante to write vs the Fourme of Consecration? Therefore in this pointe it is better, Soberly to doubt, then presumptuously to determine.*

Scotus in 4. senten. dist. 8. que. 2.

Scotus in 4. senten. dist. 8. que. 2.

Bonauentura in 4. senten. dist. 8.

By these selue, good Christian Reader, thou maist see the grounde, and certaintie of M. Hardinges Doctrine. He saith he, Vve haue no Consecration, for that we lacke a Thing: but what Thing it should be, he, and his Felowes cannot telle.

How be it, in dede we vse the same wordes, that Christe vsed. If Christe, and his Apostles Consecrated, then doe we vndoubtedly likewise Consecrate. The wante, that he findeth in vs, he maie also finde in them. S. Augustine saith, Accedat Verbum ad Elementum, & fit Sacramentum: *Joine the Wordes of God vnto the Elemente (or outwarde Creature) and thereby is made a Sacrament.* Origen saith, Panis sanctificatur per Verbum Dei, & Obsecrationem: *The Breade is Consecrate by the Wordes of God, and by Prayer.* S. Ambrose saith, Ante Benedictionem Verborum Cœlestium, alia species nominatur: post Consecrationem, Corpus Christi Significatur: *Before the Blessinge of the Heauenly wordes, it is called an other kinde: After Consecration, the Body of Christe is Signified.*

August. in 100. han. tracta. 80.

Origen in Matthe. Cap. 15.

Ambros. De ijs qui initiantur. Cap. 9.

M. Hard. 332. b.

Addition. M. Hardinge. Christe was a Prieste, and Consecrated as a Prieste, as S. Cyprian, and S. Hierome doo witnesse, that as Melchisedech, in foreshewing the Figure of Christe had donne, *Panem, & vinum offerens; ipse quoque Veritatem sui Corporis, & Sanguinis Representaret:* Christe him selfe also should make presente the Truthe of his Body, and Bloude. Christe made his Apostles also Ministerial Priestes, saieinge, *Doo this (wherein is contained, Make this) in my Remembrance.*

The Answer. Is Representare, Latine to Make presente, M. Hardinge? What Grammarian euer taught you, so to saie? Or, what Makinge finde you in this worde? As you tender your credite, telle vs, who euer spake sutch Latine, or out of sutch Latine, made sutch Englishe? If you can shewe vs no better Authour, we muste needes thinke, it is your owne. I graunte, the Olde Ciuilians haue sometimes vsed this worde Representare, in some sutch maner: As when they saie, Representare legatum, Representare pretium, Representare pecuniam. But in this newe sense, that you haue imagined, I trowe, M. Hardinge, they neuer vsed it. How be it, we speake not now of Ciuilians: we speake of Diuines. Columella saith, Representare faciem veri Maris: *To represente the sight*

Columel. Li. 8.

of the

Confes-
cration.
Intention.

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The Defense of the Apologie of the

Quint. Curtius
Lib. 3.

Hieronym. in
Matthæ. Ca. 26.

Tertul. Contra
Marcion. Lib. 1.
Tertull. Contra
Marcion. Lib. 4.

1. Corinthe 2.
Articulo. 1. Di-
uision. 12.
Summa Angel.
Eucharistia. 26.
Gerson in Flore-
tum. Lib. 4.
Panormitan. de
Celebratione
Missæ. Quidam.

of the very Sea: Curtius saith, Verbis diruta species Representabatur animis: The Image of the defaced Cittie was Represented to their mindes: Will you hereof conclude, that the very Sea, or the very defaced Cittie was made presente and stode Really, and Verily before their eyes? The strangeness of your dealing, M. Harding, forceth me to use more wordes, then might seeme needful.

The place of S. Hierome is plaine against you: Thus he saith, Vt quomodo in praefiguratione eius Melchisedech Summi Dei Sacerdos Panem, & Vinum offerens, fecerat, ipse quoque veritatem sui Corporis, & Sanguinis Representaret: That, as Melchisedech, the Priest of the Highest God had donne, offeringe Breaðe, and Wine in Figure of him, euen so he him self should Represente the Truthe of his Body, and Bloude. As Melchisedech by Bread, and V Vine Represented the Truthe of Christes Bodie, and Bloude, so did Christe also Represente the same. And if Christe, as you saie, Made it presente, then did Melchisedech also, by S. Hieromes iudgemente, Make it presente. But, when wee speake of Sacramentes, Representinge is no thinge els, but Sheweinge, or Signifieinge. So Tertullian saith, Christus non reprobauit Panem, quod ipsum Corpus suum Representauit: Christe refused not Breaðe, by which he Represented his very Body. Which wordes afterwaies in plainer sort he expoundeth thus: Christus accepit Panem, & Corpus suum illum fecit, dicendo, Hoc est Corpus meum, hoc est, Figura Corporis mei: Christe tooke the Breaðe, and made it his Body, saieinge, This is my Body, that is to saie, This is a Figure of my Body.

But that, Representare, should signifie, either to make Christes Body, or to Make it presente, noman, I trowe, euer durste to saie it, but M. Harding.

In these wordes, Doo this, you saie, is contained, Make this. Woe the Christe bid you, to Make this in deede, M. Harding? And what, This, I praye you, would be you Make? We will saie, Christes Body. But Christes Body, as we beleeue, is Made already, and needeth no new Makinge at your handes. But you will saie, Yee Make Christe in Remembrance of Christe: Al this is mere foolishness. For every waie ye tel vs, Yee make Christe. Presume not, M. Harding, to Make him, that made you. It is y enough for your Stella Clericorum to saie, Qui Creauit me, dedit mihi potestatem Creandi se: Sacerdos est Creator Creatoris sui: He, that made mee, hath geuen mee Power to make him: A Prieste is his Makers Maker. But God hath made hel here to the destruction of al them, that yelde their monthes to speake such blasphemie. Christe neuer hadde you, to make his Body, as you imagine. His wordes be plaine: you haue vntreuly reported them: Doo this in my Remembrance. Doo this, saith Christe: He saith not, Make this. And what is meante by this, Dooinge, Who can better teache vs, then S. Paule? Thus he saith, As often, as you shal Eate this Breaðe, or Drinke this Cuppe, you shal publishe the Lordes Deathe, until he come. This is the Dooinge, that Christe commaunded, and this is it, that you haue to do.

An other quarrel, that M. Harding piketh to vs, is this, That wee haue no Intention, or minde to Consecrate. But howe longe hath M. Harding benne a Widersarde? Who made him so prouide to our Intentions? S. Paule saith, Noman can telle, what is in Man, but the Sprite of Man, that is within him. These folies are answered at large in my former Reple to M. Harding. Verily by the late Discourses of that side, the Priestes maie haue Intention, to Consecrate the one halfe of the Hostie, and not the other: Who, hauing thirtene Hostes, he maie haue Intention, to Consecrate but twelue. And thereof groweth a greates question, when he cometh to the reckeninge, and seeth his errour, which of al that whole Companie of Hostes shal goe vnconsecrate. Wea Abbate Panormitane saith, Etiam si Sacerdos celebret, et Deus perdat aliquem, tamen bene Consecrat: Notwithstandinge the Priest saie Masse, with Intention, that God would destroye somme man, yet doothe he Consecrate neuer thelesse. Into such toles these menne throwe them selues, with their foule Intentions.

Our

Our Intention is, to doe, that Christe hath taught vs to doe, that is, to minister the Holy Sacramente in Remembrance of him: and as S. Paule saith, To shewe forth, and to publishe the Lordes Deathe, until he come. And, to this purpose one of M. Hardinges owne Doctours saith, Non sufficit Intentio Consecrandi absolute: Sed Oportet, vt sit conformis Intentioni Sacramentum Institutis: Absolutely the Intention, to Consecrate, is not sufficient: but it must be answerable vnto the Intention of Christe, that ordeined the Sacramente.

Matth. 16.
1. Corinth. 11.
Pupilla Oculi.
De Eucharistia,
Cap. 5.

At the Supper of our Lorde (saith M. Hardinge) ministred in the Catholique Church, by Priestes rightly Consecrate, there is the true, and whole Body of Our Lorde and Saueour geuen, and receiued: be the receiuers beleeuinge, or not beleeuinge. This is no greate maruile in M. Hardinges Doctrin. For they of his side saie, Si dicatur, quod Mus sumat Corpus Christi, non est magnum inconueniens: If it be saide, that a Mous receiue the Body of Christe, it is no greate inconuenience. And Alexander of Hales, a notable Schole Doctour saith, though in more vnseemly, and grosser wise, Si Canis, vel Porcus deglutiret Hostiam Consecratam integram, non video, quare Corpus Domini non simul traiceretur in ventrem Canis, vel Porci: If a Dogge, or a Sowe should happen to swallowe downe the whole Hoste beinge Consecrate, I see no reason, but the body of our Lorde maie passe withal into the belly of the Dogge, or of the Sowe.

De Consecrat.
Dis. 2. Qui bene
in Glossa.
Alexand. Halen.
Par. 4. qua. 45
memb. 1.

But S. Augustine saith farre other wise, Hoc est manducare illam escam, & illum potum bibere, in Christo manere, & Christum manentem in se habere: This is the Eatinge of that meate, and the Drinkinge of that Drinke, that a man dwel in Christe, and haue Christe dwellinge in him.

August. in Io-
han. Tracta. 26.

Likewise Origen saith, Est verus Cibus, quem nemo malus potest edere. Etenim si malus posset edere Corpus Domini, non scriberetur, Qui edit hunc Panem, viuet in æternum: The Body of Christe is the True Foode, whiche no euil man can Eate. For, if the euil man could Eate the Body of Our Lorde, it shoulde not be written, He that Eateth this Breade, shal liue for euer. But hereof we haue spoken more at large in the former Replie to M. Hardinge.

Origen in Mar-
tha. Cap. 15.

Articulo. 23.

M. Hard. 333. b.

Addition. M. Hardinge. You haue sowlly corrupted this place, M. Iewel. Origen speaketh not of the Sacramente in those woordes, nor of the Sacramental Eatinge &c. M. Iewel hath so mangled these woordes, that the sense is cleane altered. For in steede of Verbum Caro factum, he hath placed the Body of Christe, referringe it to the Sacramente &c. He hath changed Edere verbum factum Carnem, into Edere Corpus Domini. And so, whereas Origen meante, that euil menne cannot Eate Spiritually, and effectually the Diuinitie of Christ, M. Iewel hath taught him to saie, that an euil man cannot in the Sacramente eate Christes Body.

And so M. Hardinge awakke out of his dreame.

The Answer. Will you leade your whole life in wzangling, M. Hardinge? And wil you neuer learne to deale plainly? Origen (you saie) speaketh nothinge in this place of the Sacramente. I graunte you. Neither doe I in this place speake one worde of the Sacramente. I speake onely of Christes Body, that is represented by the Sacramente: That Body (I saie) cannot be eaten by the wicked. So saith Origen: so saie others the Learned Fathers.

As for that, you speake of manglinge the woordes, and alteringe the meaninge, it is to Childishe to be answered. You saie, Origene meante, that the wicked man cannot Eate the Diuinitie of Christe Spiritually. Bee it so. Will you then saie, that the wicked man maie eate the Diuinitie, or the Godhed of Christe Corporally, with his bodily mouth, and with his Teethe? Is this the Diuinitie, y^e haue Learned at Louaine? Season it better, M. Hardinge: It is vnauery. Origene in this place firste speaketh of the Sacramente of Christes Body. Afterwarde he speaketh of Christes Body it selfe: And saith, That no euil man can receiue it. And to that purpose he allegeth the woordes of Christe in S. Iohn, Who so eateth of this Breade, shal liue for euer. Leauie this lightnesse, M. Hardinge. Here is neither Manglinge of woordes nor alteringe of sentence.

The Heretical Doctrin, that M. Hardinge talketh of, with al the whole furniture of Hypocritical Eloquence, we maie safely sende home, from whence it came.

came. And I doubt nothing, but he can wel tel, how to vse it.

As for Pelagius, Arius, and Nestorius, wee desie them utterly, and detest them, as wee doe also al other sortes, and sectes of Heresies.

Of the Sacramentes of Christe, wee doe bothe speake, and thinke reuerently, and, as it becommeth vs, and accordinge to the Holy Scriptures. Wee saie, that a Creature, is a Creature: that a Sacramente, is a Sacramente, and not God. Wee saie with S. Augustine, *The Sacramente is not our Lorde, but the Brede of our Lorde*. Againe S. Augustine saith, *In Sacramentis videndum est, non quid sint, sed quid Significant: In Sacramentes we muste consider, not what they be in deede, but what they Signifie.*

Augustin in 10-
han. tracta. 59.
Contra Maxima
min. Cap. 12.

The Apologie, Cap. 11. Division. 2.

Besides this, wee acknowledge, there be twoo Sacramentes, whiche, wee iudge, properly ought to be called by this name: that is to saie, Baptisme, and the Sacramente of thankesgeuinge. For thus many wee see were deliuered and sanctified by Christe, and wel allowed of the Olde Fathers, Ambrose, and Augustine, and such others.

M. Hardinge.

VWhy speake ye not plainly? Be there no moe but twoo Sacramentes? Though yee saie not so expressly, yet wee iudge, that so ye meane. For so your scholeselowe of Geneva Theodore Beza pronounceth in plaine termes in the Confession of your Geneuan Faith. And so your selues, Defenders, doo affirme in the Articles, whiche yee agreed vpon in your Conuocation holden at London in the yeere of our Lorde. 1562. VWhich Articles ye haue put forth in printe by the Queenes Auctoritie, as yee pretende. Now whereas ye acknowledge there be but twoo Sacramentes, why shoulde any man beleue you, rather then the Germanes your firste Scholemaisters, who (a) in their Confession exhibited to Charles the fiftie then Emperoure at Augspurge in the name of all the Protestantes, Anno. 1530. appointe three Sacramentes, Baptisme, the Euchariste, and Penance? The nexte yeere after, (b) Philip Melancthon in his Apologie auouched those three Sacramentes: but afterwarde in the yeere. 1552. he founde out an other, and made vp the number of foure, by addinge the Sacramente of Order to the foresaide three. In Lipsia they receiue three: In VVittenberg, whiche Cittie is not thence far of, they haue foure. At Magdeburg thereby also Flacius Illyricus, and so many as folowe him, wil haue but twoo: and the Zwenckfeldians, that spring out of the same stocke, care for none at al.

(a) Vntruthe
fond and vaine
(b) Vntruthe,
proceedinge of
vnaduised malice.
Reade the
answere.

Forasmuche as yee alleage the names of the Olde Fathers for you, specially S. Ambrose, and S. Augustine, that there be but twoo Sacramentes, let vs see how muche they make for maintenance of your Doctrine, and whether they teache vs not, that there be moe, S. Augustine in his 2. Booke, *Contra literas Petilianis*, speakinge of the place of the Psalme, *Sicut unguentum in Capite*, whiche the Heretike had alleaged, saith thus: *In hoc unguento, &c.* In this ointement his wil is to interprete the Sacramente of Chrisme (he meaneth the Sacramente of Confirmation) whiche in the kinde of visible signes is Holy, as Baptisme is. Lo, S. Augustine calleth Confirmation a Sacramente. S. Eusebius Pope nameth it a Sacramente in his third Epistle written to al the Bishoppes of Tuscya and Campania: *Manus impositionis Sacramentum, &c.* The Sacramente of imposition of Handes (saith he) is to be kepte with greate reuerence, which cannot be performed but by the highe Priestes, (he vnderstandeth Bishoppes). Melchiades nexte to Syluester before the Nicene Council speakinge muche of Confirmation, amonge other thinges saith thus, *Duo hec Sacramenta, Baptismi, & confirmationis, separanda non sunt*: These twoo Sacramentes of Baptisme, and Confirmation, maie not be sundered. Though these twoo Bishoppes were Popes, yet they deserue credite, forasmuche as they liued before that corruption crepte into the Church, after your accompte, and died Holy Martyrs.

This forged
Melciades auanceth his
Oile aboute the
Sacramente of
Baptisme.

That Penance is a Sacramente, and so accompted amonge the Fathers, it is so euident, that who doubteth of it, maie seeme not to haue perused their writings. S. Augustine in *Enchiridio ad Laurentium* speakinge of Baptisme and Penance, calleth bothe, *Salutaria Sacramenta*, Healthful Sacramentes. S. Ambrose signifieth him selfe to be of the same minde, in his first Booke *De Penitentia*, Cap. 6. & 7. And in the seconde Booke, Cap. 2. though without puttinge the expresse name of Sacramente. But in the thirde Chapter of that Booke he putteth the name of Sacramente expressly.

Touchinge Order, that is a Sacramente also by verdit of S. Augustine, whome yee alleage for you. Let vs heare what he saith. In his seconde Booke *contra Epist. Parmeniani* Cap. 13. these mentes be his wordes, where he speaketh of Baptisme, and of the Power to Paptize, whiche is geuen in the

Sacramente

Sacramente of Order: *Vtrumque enim Sacramentum est, & quadam consecratione vtrumque homini datur, illud cum Baptizatur, istud cum ordinatur. Ideo in Catholica non licet vtrumque iterari*: Either of them is a Sacramente, and with a certaine Consecration either is geuen to man: the one when he is Baptized, the other when he taketh Orders. Therefore in the Catholike Church it is not lawfull either of them to be taken twise.

For the Sacramente of wedlocke, besides other good and sufficient proues, that it is a Sacramente, we haue sundrie testimonies out of S. Augustine, and other Doctours. In the Church (saith S. Augustine) not onely the bande of mariage, but also the Sacramente, is so commended, that it is not lawfull for the husbando to deliuer his Wife to an other. He calleth wedlocke a Sacramente in many places of his workes, *De bono Coniugali, Cap. 7. 18.* and in the 24. Chapter of that Booke hee saith: *Hac omnia bona sunt, propter quæ nuptia bona sunt, Proles, Fides, Sacramentum*: All these things be good, for which mariage is good, issue, Faith, the Sacramente.

Of extreme Vnction, who doubteth whether it be a Sacramente, let him reade the Epistle of Innocentius the Firste *ad Decentium Eugubinum Episcopum, Cap. 8.* where moste plainly treatinge of it, he nameth it a Sacramente. Chrysostome interpreteth the place of S. Iames Epistle for this Sacramente. And so dothe Bede, alleaging the place of S. Iames, the sixthe of Marke, the Auctoritie of Innocentius, and the custome of the Church. Seeinge then wee haue founde the (c) seuen Sacramentes expressly mentioned in the Fathers, accordinge to the teachinge of the Catholique Church: whereas ye teache men to beleue there be but two, and pretende that the Fathers spake of no mo: (d) I traiste from hence forthe they wil take better aduise, how they beleue your bare VVoorde without al prouise, and with certaine danger of their soules, forsake the Doctrine of the Church, which is the sure Pillour, and grounde of truth, as S. Paule saith. In this greate pointe, Beza, and ye of that side bee manifestly founde liars.

The Bishop of Sarisburie.

To spende wordes without cause, is affliction of the Spise, and losse of time. **M.** Hardinge here bestoweth mutche labour, and allegeth many Doctours, to winne that thinge, that he might easily haue obtained without any sutch adu. For, gentle Reader, least that thou be deceiued, and thinke, there is some weight in this heape of feathers, we wil graunt without force, and freely, that the Holy Catholique Fathers haue made mention, not onely of Seuen, as **M.** Hardinge here accompteth them, but also of Scuentene sundrie Sacramentes. ^a Tertulian calleth the Helue, wherewith Elizabet recovered the Are out of the water, Sacramentum Ligni, the Sacramente of VWoode: And the whole state of the Christian faith, he calleth ^b Religionis Christianæ Sacramentum, The Sacramente of Christian Religion. ^c ^d S. Augustine in many places hath Sacramentum Crucis: The Sacramente of the Crosse. Thus he saith, In hac Crucis Figura continetur Sacramentum: In this Figure, or Fourme of the Crosse there is contained a Sacramente. So saith Leo, ^e Crux Christi, quæ saluandis est impensa Fidelibus, & Sacramentum est, & exemplum: The Crosse of Christe, which was geuen to saue the Faithful, is bothe a Sacramente, and also a Samplar. S. Hierome saith, ^f Elatere Christi Baptismi, atque Martyrii pariter Sacramenta funduntur: Out of Christes side the Sacramentes of Baptisme, and Martyrdome are powred forth bothe together. * Leo calleth the promise of Virginitie, Sacramentum: Quid eos manebit, qui corruerint fœdera Diuini Sacramenti? What shal become of them, that haue broken the Couenante of the Heauenly Sacramente? ^g The Breade, that was geuen vnto the Nouices, or Beginners in the faith, called Catechumeni, before they were Baptized, of S. Augustine is called a Sacramente. ^h S. Hilarie in sundrie places saith, Sacramentum Orationis: Sacramentum Esuritionis: Sacramentum Scripturarum: Sacramentum Fletus: Sacramentum Sitis: The Sacramente of Praier: The Sacramente of Fastinge: The Sacramente of the Scriptures: The Sacramente of Weeping: The Sacramente of Thirste. ⁱ S. Bernarde calleth the washinge of the Apostles feete, a Sacrament: Ablutio Pedum Sacramentum est quotidianorum peccatorum: The Washing of feete is the Sacramente of daily Sinnes.

Thus many, and many moe Sacramentes, it had benne easie for **M.** Hardinge to haue founde in the Catholique Learned Fathers. Yet, I trowe, he wil not saie, that either the Helue of an Axe, or the whole Religion of Christe, or a Crosse

(c) Vntruth. For the Ancient Fathers neuer reckon precisely Seuen onely Sacramentes. (d) As this is true, so wee desire further credite.

^a Tertul. Aduersus Iudæos.

^b Tertul. contra Marcionem, li. 4.

^c August. Epi. 1. 2.

^d August. in Sermonibus Sanctis. 19.

^e Leo de Resurrectione Domini. Sermo. 2.

^f Hieronym. ad Oceanum.

* Inter Decreta Leonis, Cap. 14.

^g August. De Peccator. merit.

^h Hilar. in Matt. Canon 11. & 12.

ⁱ Bernard. in Serm. De Cena Domini.

Crosse printed in the foreheade, or Martyrdome, or the Scriptures, or a Vowe of Virginitie, or the Breade geuen to the Catechumeni, or Praier, or Fastinge, or VVeeping, or Thirste, or VVashinge of feete, are the necessarie Seuen Sacramentes of the Church.

How be it, we will not greatly strue for the name. It appeareth hereby, that many things, that in dede, and by special propertie be no Sacramentes, maie neuerthelesse passe vnder the general name of a Sacramente. But thus we saie, It cannot be proued, neither by the Scriptures, nor by the Ancient Learned Fathers, that this Number of Sacramentes is so specially appointed, and Consecrate to this purpose, or, that there be neither more, nor lesse Sacramentes in the Church, but onely Seuen.

As for the Reasons, that they of M. Hardinges side haue brought vs for proue hercof, they are tw Childishe, to be remembred. For thus they saie,

The Booke in the Apocalyps hathe Seuen Seales:

The Seuen Angels there haue Seuen Trumpettes:

Christe hath in his right hande Seuen starres:

Christ vwalketh in the middes of Seuen golden Candelsticks:

Zacharie saue Seuen eies vpon a stone:

There vvere Seuen Candelstickes in the Tabernacle:

Ergo, saie they, there muste nedes be sike Seuen Sacramentes in the Church of God.

But, to leaue theise Vanities, and to comme to the purpose, vnto euery necessarie Sacramente of the Church, two things specially are required: that is, a Sensible outwarde Elemente, and the VVoorde of Institution. Without either of these there is no Sacramente. Therefore S. Augustine saith, *Accedat Verbum ad Elementum, & fit Sacramentum: Joine the Worde, of Christes Institution, vnto the sensible Creature, or outwarde Elemente: and thereof is made a Sacramente. The Element, or Creature in Baptisme is Water: the Elementes, or Creatures in Our Lordes Supper, are Breade, and Wine: The wordes of Institution are common, and known.*

The other five Sacramentes want, either the VVoorde, or the Elemente, or bothe together: As for example, Matrimonie, Order, and Penance haue the Worde of God, but they haue no outwarde Creature, or Elemente: Extreme Vnction, and Confirmation haue neither VVoorde, nor Elemente. Therefore these five later, in proper vse of speache, are not taken for necessarie Sacramentes of the Church.

For thus Alexander of Hales saith, *Sacramentum Confirmationis, vt est Sacramentum, neque Dominus instituit, neque Apostoli: Sed postea institutum est in Concilio Meldensi: The Sacramente of Confirmation, as it is a Sacramente, was not ordeined, either by Christe, or by the Apostles: but afterwarde in the Councel of Melda.*

So likewise Durandus saith, *Matrimonium strictè, & propriè loquendo, non est Sacramentum: Matrimonie in dede, and proper kinde of speache, is no Sacramente. Thus one of M. Hardinges owne Doctours saith, Confirmation is no Sacramente: An other saith likewise, Matrimonie is no Sacramente.*

Nowe to that, we make accompte onely of Two Sacramentes, as instituted by Christe, wherewith M. Hardinge findeth him selfe so muche offended, it maie please him to vnderstande, that the Anciente Learned Fathers, Irenæus, Iustinus Martyr, Tertullian, S. Ambrose, Cyrillus Alexandrinus, and others, haueinge occasion to intreate of purpose, and specially hercof, speake onely of Two Sacramentes, I meane of Baptisme, and of Our Lordes Supper, & name none other. S. Cyprian saith, *Tunc demum planè sanctificari, & esse filij Dei possunt, si utroque Sacramento nascantur: Then maie they be thoroughly Sanctified, and become*

Apocalyp. 5.

Apocalyp. 8.

Apocalyp. 7.

Apocalyp. 1.

Zachar. 3.

Exod. 37.

In Compendio

Theologie.

August. in To-
ban. tracta. 82.

Alexander. Ha-
len par. 4. que.
24. mem. 1.

Durandus.

Irenæus.

Iustin. Apol. 2.

Tertul. 1. & 4.

Con. Marcion.

Ambros. De Sa-
cramen.

Cyrl. in Mysta-
gogicis.

Cyprian. Lib. 2.

Epist. 1. ad steph.

the children of God, if they be new borne by bothe the Sacramentes. By bothe the Sacramentes, he saith, meaninge onely of two. S. Augustine saith, Quædam pauca pro multis, eademq; factu facillima, & intellectu augustissima, & obseruatione castissima, ipse Dominus, & Apostolica tradidit disciplina: sicuti est Baptismi Sacramentum, & Celebratio Corporis, & Sanguinis Domini: Our Lorde, and his Apostles haue deliuered vnto vs a fewe Sacramentes in steede of many, and the same in dooinge moste easie, in signification moste excellent, in obseruation moste reuerende: as is the Sacramente of Baptisme, and the Celebration of the Body, and Bloude of Our Lorde. Againe, speakinge of Baptisme, and of the Supper, he saith thus: Hæc sunt Ecclesiæ Gemina Sacramenta: These be the Two Sacramentes of the Church. The two Sacramentes, he saith, plainly expresseing the number of two. Paschasius saith, Sunt Sacramenta Christi in Ecclesia Catholica, Baptismus, & Corpus, & Sanguis Domini: These be the Sacramentes of Christe in the Catholique Church: Baptisme, and the Body and Bloude of our Lorde. To be shorte, Cardinal Bessarion saith, Hæc Duo Sola Sacramenta in Euangelij manifeste tradita legimus: We reade, that these Onely two Sacramentes were deliuered vs plainly in the Gospell.

August. De Doctrina Christi. an. l. 3. ca. 9.

August. De Symbolo ad Catechumenos.

Paschasius De Cæna Domini.

Bessarion De Sacramento Eucharistie.

Here hath M. Hardinge in expresse wordes, Bothe the Sacramentes, and the Two Sacramentes, and the Onely two Sacramentes of the Church. Judge thou nowe therefore, good Christian Reader, what truthe thou maist reckon to be in him, that saith, Beza, and they of his side, are manifestly founde Liers.

Addition. M. Hardinge. Bessarion nameth other Sacramentes. Wherefore there is an impudent Lie included in your wordes, where you saie, that I haue in expresse wordes, the onely two Sacramentes of the Church.

M. Har. 335 d.

The Answer. What colour haue you in your face, M. Hardinge, when ye thus modestly cal others Impudent? I knowe not, howe Bessarion coulde in plainer wise haue expresse his minde. These be his wordes, Hæc Duo Sola Sacramenta in Euangelij manifeste tradita legimus: We reade, that these Onely two Sacramentes, are deliuered to vs plainly in the Gospelles. If Onely two, be Onely two, then iudge thou, good Reader, who is Impudent.

All these thinges notwithstandinge, the late pretended Conncell of Tridente with moste horrible threatnes, and great Curses, concludeth the contrarie: Si quis dixerit, Sacramenta Nouæ Legis non fuisse omnia à Iesu Christo Domino nostro instituta, aut esse Plura, vel pauciora, quam Septem, aut etiam aliquod horum non esse verè, & propriè Sacramentum, Anathema sit: If any man shall saie, that the Sacramentes of the Newe Lawe, were not al ordeined of Our Lorde Iesus Christe: or, that there be fewer, or moe then Seuen; or, that any one of the same, verily, and in proper use of speeche, is not a Sacramente, accursed be hee.

concil. Trident. session. 7.

But, ye saie, Luther, and the Germanes, admitte three Sacramentes, Baptisme, the Lorde Supper, and Penance: And Philip Melancthon afterwarde founde out the Fourthe. M. Hardinge, what is it, that thus exclaimeth your tongue to speake vnto truthe? If it had pleased you, to haue seene it, Luther, and Melancthon plainly expresse their owne meaninge, and viterly remoued al manner occasion of such caustles. Luther writeth thus, Proprie ea visum est vocare Sacramenta, que annexis Signis promissa sunt: Cætera quia Signis alligata non sunt, nuda promissa sunt. Quò fit, vt si rigide loqui velimus, tantum duo sint in Ecclesia Dei Sacramenta, Baptismus, & Panis: cum in his Solis, & institutum diuinitus Signum, & promissionem Remissionis Peccatorum videamus: In Proper speeche those we cal Sacramentes, whiche are promised with Signes annexed. The reste, that haue no Signes, are bare promisses. Wherefore speakinge hercof pretisely, and stricely, there are Onely two Sacramentes in the Church of God, Baptisme, and the Breade: for as mutche as in these Onely wee finde buthe the Signe ordeined by God, and also the Promise of Remission of Sinnes.

In Capitulatione Babylonica.

In Apologia.

Likewise Melancthon saith, He can wel cal Order a Sacramente, so that it be Confession knowne Augustane.

known from Baptisme, and the Supper, whiche in proper speeche, and verily be called Sacramentes.

The Apologie, Cap. 11. Diuision. 3.

We saie, that Baptisme is a Sacrament of the Remission of sinnes, and of that washing, whiche wee haue in the Bloude of Christe: and that no person, whiche wil pzoesse Chyestes name, oughte to be restrained, or kept backe therefrom: no not the very Babes of Chyistians: forsomutche as they be bozne in sinne, and doo pertaine vnto the people of God.

M. Hardinge.

As ye acknowledge fewe Sacramentes, so ye speake of them very slenderly. Baptisme (ye saie) is a Sacramente of the Remission of sinnes, and of that washing whiche we haue in the Bloude of Christe. Nowe whereas ye meane, as within fewe lines ye declare, by the name of a Sacramente, (a) no more but a Token or Signe, specially sithe ye teache in your articles, that Baptisme at the beste, is but a Signe, and Seale of our newe birthe: ye seme not to attribute to Baptisme so muche, as the Scripture doothe. Neither is Baptisme onely a Signe or Token, that sinnes be remitted, but, wee beleue, as the Catholique Church, accordinge to the Scriptures teacheth, that in, and by Baptisme our sinnes be fully, and truly remitted, and put awaie: and that not through the Faith (b) only of the geuer, or receiuer, or of any other, though hereunto it be necessarie in those, that be come to age of discretion: but through the power, and vertue of the Sacrament, and Gods promise. And therefore to whom it is geuen, of them it is rightly saide, that they be Baptized for remission of their sinnes. The Scriptures be plaine. Firste Ezechiel speakinge of this Holy Sacrament, saithe in the person of God: I wished vpon you cleane water, and ye shalbe made cleane from al your defilings, and from your Idols wil I cleanse you. Nexte S. Paule saith, That God hath saued vs by the washing of Regeneration, and of the renewing of the Holy Ghost, whom he hath powred vpon vs abundantly by Iesus Christe our Sauour. That I maie adde to these manifest Scriptures the Auctoritie of a Learned Father, not whereby to strengthen the truth of them, but to witnesse our right vnderstanding of them: S. Augustine, Lib. 3. contra duas epist. Pelagian. Cap. 3. shewing the sleaude of the Pelagians against the Catholikes, saith thus in their person: Againe thei (that is, after their meaning, the Catholikes) auouche, that Baptisme maketh not in deede newe men againe, that is to wit, that it geueth not ful remission of sinnes, &c. Thereto esdooones answeringe S. Augustine saith, (c) *Mentuntur, insidiantur, seruiantur*. They lie, they studie how to deceiue, thei seeke shiftes: we saie not this. And after certayne sentences retourning to Baptisme, he concludeth thus: VVherefore Baptisme washeth awaie al sinnes, vterly al, of deedes, woordes, thoughtes, be they Original, or Actual: be they done ignorantly, or wittingly. But it taketh not awaie the infirmitie, which the regenerate resisteth, &c. VVhiche place dothe not only set foorth the vertue of Baptisme, but also (d) destroierth the Doctrine of our newe Gospellers, that affirme Concupiscence, which remaineth after Baptisme, to be verily sinne. (e) VVherein they erre manifestly againste the Scripture, and sense of the Fathers.

The Bishop of Sarisburie.

It wil is ever plentiful of il wordes. M. Hardinge here maketh him selfe much mater without cause. He teacheth our Newe Clerergie, that Baptisme is not only a Signe, or a Token of Remission of sinnes: He telleth vs of the Faith of the Geueer: of the Faith of the Receiuer: of the power of the Sacrament: of Concupiscence, that it is no sinne. And moze, I trowe, he woule haue saide, if moze had presently comine to minde. Verily the poze Newe Clerergie speaketh not one worde in al this whole place, neither of Signe, nor of Token, nor of the Receiuer, nor of the Geueer, nor of the Power of the Sacrament, nor of Concupiscence, whether it be Sinne, or not Sinne, nor of any other like thinge. Yet in the ende, he taketh S. Augustines woordes, without his meaninge, and crieth out againste vs, They lie, they studie to deceiue, they seeke shiftes. And why so? Certainely because we saie, Baptisme is a Sacrament of Remission of Sinnes: And, that the Children of the Faithful, for that they be borne in Sinne, and pertaine to the people of God, ought therefore to be Baptized. Other causes then these, in any our wordes he can finde none.

True it is, that Sacramente dependeth not, neither of the Minister, nor of the Receiuer, nor of any other. For, though they be al the Children of Sinne, yet is Baptisme the Sacramente of Remission of Sinne. S. Augustine saith, *Securum me fecit Magister meus, de quo Spiritus eius dicit, Hic est, qui Baptizat: Christe,*

(a) Vntruth. For we saie not so.

(b) This tale is needelesse, and out of season.

(c) These words maie wel pertaine to M. Har. him selfe. For we say not thus

(d) Vntruth ioined with grosse ignorance. M. Har. foully mistaketh S. Augustines minde. (e) Vntruth, fond, & vaine. Reade the Answere.

Augustin. in Io-
han. Tracta. 1.
De Conse. dist. 4.
Baptismus talis
Io. 1. 12.

Christe my Maister hath assured mee, of whome his owne Sprite saith, This is hee, that Baptizeth.

Peuerthelesse concerninge the Faith of the Parentes, and others, the Holy Doctours haue sometime witten otherwise. S. Augustine saith, Satis pie, recte creditur, Prodesse paruulo eorum Fidem, a quibus Consecrandus offertur: *It is good, and Godly to beleue, that the Childe is holpen by the Faith of them, by whom he is offered, or brought vnto Baptisme.* Again he saith, Accommodat illis Mater Ecclesia, aliorum pedes, vt veniant: aliorum Cor, vt credant: *Our Maister the Church lendeth them other mennes feete, that they maie come: and other mennes hartes, that they maie beleue.* The like saicings might be alleged out of Iustinus Martyr, S. Cyprian, S. Hierome, and others. For thus they write. Howe truly, I will not saie. But their wordes be plaine. The Prophete Abacuc saith, Iustus ex Fide sua viuet: *The Iuste man shal liue, (not by the Faith of his Parentes, but) by his owne Faith.*

Augustin. De
Libero Arbitrio
Li 3. Cap. 22.
Augustin. De
Verbis Apostoli.
Sermo 10.

Of this Faith S. Hierome saith, Qui plena Fide non suscipiunt Salutare Baptisma, accipiunt quidem Aquam, sed non accipiunt Spiritum: *Thei that receiue not Baptisme with perfite Faith, receiue the VVater: But the Holy Ghoste they receiue not.* S. Augustine saith, Verus Baptismus constat, non tam ablutione Corporis, quam Fide Cordis, Sicut Apostolica Doctrina tradidit, dicens, Fide mundans Corda eorum: Et alibi, Salyos facit Baptisma, non Carnis depositio sordium, sed conscientie bonae interrogatio in Deum, per Resurrectionem Iesu Christi: *True Baptisme standeth, not so muche in washing of the Body, as in the Faith of the harte: As the Doctrine of the Apostles hath taught vs, saieinge, By Faith purifyinge their hartes. And in an other place, Baptisme maketh vs safe: not that puttinge awaie of the filthe of the Fleashe, but the examininge of a good conscience before God, by the Resurrection of Iesus Christe.* Likewise againe he saith, Vnde ista tanta Virtus Aquae, vt Corpus tangat, & Cor abluat, nisi faciente Verbo? Non quia dicitur, sed quia creditur: *Whence is al this so greate Vertue, or Power of the Water, that it toucheth the Body, and washeth the Harte, but by the workinge of the Woorde? Not for that it is spoken (by the Minister) but for that it is beleued (of the Faithful.)*

Hieronym. in
Ezechiel. ca. 16.
De Consecra.
Dist. 4. Verus.
A Cor. 15.
1. Petri. 3.

Augu. in Iohan.
Tracta. 82.

Somme man will saie, Children, or Infantes beleue nothinge, but are vtterly voide of Faith. S. Augustine answereth, Qui non crediderit, condemnabitur. Sicut eos renasci per Ministerium Baptizantium, ita etiam eos credere per corda, & ora confitentium confitemur: *He that beleueth not, shalbe damned. Wee confesse that as they be borne againe by the Ministerie of Baptizers, so they beleue by the hartes, and mouthes of the Confessours.* Again he saith, Habent Fidem, propter Fidei Sacramentum: They haue Faith, because they haue (Baptisme, which is) the Sacramente of Faith. For he saith, Quomodo Sacramentum Corporis Christi, secundum quendam modum Corpus Christi est, ita Sacramentum Fidei Fides est: *As the Sacramente of Christes Body, (not verily, and in deede, but) after a certaine manner of speche, is Christes Body: So Baptisme is Faith, because it is the Sacramente of Faith.* Therefore Cardinal Caietane is worthily blamed by Catharinus in that he saith, An Infante, for that he wanteth Instruction in Faith, therefore hath not perfite Baptisme.

August. in E-
pist. 105.
Augu. Epist. 23.
In eadem Epist.

Catharinus con-
tra Caietanum,
errore. 87. & 88.

Touchinge the Vertue, or Power of this Sacramente, if *Mr. Hardinge* meane thereby the outward Elements of the Water, he knoweth, or maie easily knowe, It is a common resolution amongst al his owne Schole Doctours, Gratia Dei non est alligata Sacramentis: *The Grace of God is not tied to any Sacramentes.* The meaninge thereof is this, that God is hable to worke Saluation, bothe with them, and without them. S. Augustine saith, as it is before alle-
ged: Jam vos Mundi estis propter sermonem, quem loquutus sum vobis. Quare non ait, Mundi estis propter Baptismum, quo loti estis: Nisi quia etiam in Aqua Verbum mundat? Detrahe Verbum: & quid est Aqua, nisi Aqua? *Nowe, are yee cleane because of the Woorde, that I haue spoken to you. But why saith he not, Nowe*

Augu. in Iohan.
tracta. 80.
De Con. dis. 4.
Aliud est.

Augm. Epist. 23.

Ye are cleane because of the Baptisme, wherewith ye are washed: sauinge that, because in the Water it is the Woorde, that maketh cleane? Take awaie the Woorde, and what is the VVater, more then VVater? Therefore he saithe, Aqua exhibet forinsecus Sacramentum Gratia: The Water geueth vs outwardely The Sacramente of Grace. And this is the Power, and Vertue of the Sacramentes.

Notwithstandinge, we muste consider, that the Learned Fathers in their treatises of the Sacramentes, sometime vse the outwarde Signe in steede of the thing it selfe, that is signified: sometime they vse the thinge Signified, in steede of the Signe. As for example, Sommetimes they name Christes Bloude in steede of the VVater: Sommetimes they name the VVater in steede of Christes Bloude. This Figure is called Metonymia, that is to saie, an exchange of names: and is muche used amongst the Learned, specially speakinge of the Sacramentes.

Augm. Epist. 23.

S. Augustine vinge the VVater in place of the Bloude of Christe, that is Signified by the Water, saith thus: Soluit vinculum culpæ: reconciliat bonum naturæ: regenerat hominem in Vno Christo: It breaketh the bande of Sinne: It reconcilith the goodnesse of Nature: It dooth renewe a man in One Christe.

Iohann. 1.

1. Iohann. 1.

Cyprian. De Baptismo Christi.

Notwithstanding, in orde, and in precise manner of speache, Salvation must be soughte in Christe alone, and not in any outward Signes. Christe is that Lambe of God, that taketh awaie the Sinnes of the VVorld. The Bloude of Christ maketh vs cleane from al our Sinnes. S. Cyprian saithe, Remissio peccatorum, siue per Baptismum, siue per alia Sacramenta donetur, Proprie Spiritus Sancti est: & ipsi Soli huius efficiencie Priuilegium manet. Verborum solennitas, & Sacri inuocatio nominis, & Signa Apostolicis Institutionibus attributa, Visibile celebrant Sacramentum. Rem vero ipsam Spiritus Sanctus format, & efficit: The Remission of Sinne, whether it be geuen by Baptisme, or by any other Sacrament, is in deede of the Holy Ghoste: and to the same Holy Ghoste onely the Priuilege of this woorkes dooth appertaine. The solemnitie of the Woordes, and the inuocation of Goddes Holy Name, and the outward Signes appointed to the Ministerie of the Priestres, by the institution of the Apostles, woorkes the Visible outward Sacramente: But touching the Substance thereof (which is the Remission of Sinnes) it is the Holy Ghoste, that woorketh it.

Hieronym. in E-saiam. Cap. 4.
Hieronym. ad Gal. ca. 3.

Likewise saithe S. Hierome, Homo Aquam tantum tribuit: Deus autem dat Spiritum Sanctum, quo sordes abluuntur: The Minister, beinge a man, geueth onely the VVater: but God geueth the Holy Ghoste, whereby the Sinnes be washt awaie. And againe, Si quis Corporeum, & quod oculis Carnis aspicitur, Aquæ tantum accipit lauacrum, non est indutus Dominum Iesum Christum: If any man haue receiued onely the bodily washinge of VVater, that is outwardely seene with the eie, he hath not put on our Lorde Iesus Christe.

Roman. 7.

Concerninge Concupiscence, remaininge in the Faithfull after Baptisme, whether it be Sinne, or no Sinne, there was no greate cause, why S. Paulinge should in this place moue question: sauinge that, as he hath hitherto denied, that Falshedde is Falshedde, so he would nowe denie, that Sinne is Sinne. Undoubtedly S. Paule feelinge the same Concupiscence in him selfe, is forced to mourne, and to crye out, I see an other Lawe in my members, fightinge againste the Lawe of my minde, and leadinge me Prisoner to the Lawe of Sinne. And againe, O Wretched man, that I am: who shal deliuer me from this Body of Deathe.

Ambros. Lib. 10.
Epist. 84.

Therefore S. Ambrose saithe, Non inuenitur in vilo hominum tanta concordia, vt Legi Mentis Lex, quæ membris est insita, non repugnet. Propter quod ex omnium Sanctorum Persona accipitur, quod Iohannes Apostolus ait, Si dixerimus, quod Peccatum non habemus, nos ipsos seducimus, & Veritas in nobis non est: There is not founde in any man suche concord (bitwene the Fleashe, and the Spittle) but that the Lawe (of Concupiscence) whiche is planted in the Members, fighteth againste the Lawe of the minde. And for that cause, these woordes of S. Iohn the Apostle are taken, as spoken in the persone of al Sainctes, If wee saie, wee haue no Sinne, wee deceiue oure selues, and there is no Truthe in vs. And, to leane al others, S. Augustine saithe

1. Iohann. 1.

saith in moſte plaine wiſe, Concupiſcentia Carnis, aduerſus quam, bonus concu-
piſcit Spiritus, & Peccatum eſt, & Poena Peccati, & Cauſa Peccati: *The Concupiſ-*
cence of the Fleaſhe, againſt which, the good Sprite luſterh, is bothe Sinne, and the Paine
of Sinne, and the Cauſe of Sinne. And againe he ſaithr, Quamdiu uiuis, neceſſe eſt
Peccatum eſſe in membris tuis: As longe as thou liueſt, there muſte needes be Sinne
in thy members.

*Auguſt. contra
Iulian. li. 1. ca. 3.
Augu. in Ioham.
Tracta 42*

Of M. Hardinge ſaie, VVee wreafte, and racke S. Auguſtine, and take his
woordes otherwiſe, then he meante, Albertus Pigghius his own P:ncipal Doctour
will controlle him. Thus he writeth: Auguſtinus tradit, hanc ipſam Concupiſcen-
tiam Corpori noſtro inſperſam, atq; innatam in nondum renatis Verè, & Proprie
Peccatum eſſe: quæ ignoſcatur quidem, ſed non tollatur in Baptiſmo: S. Auguſtine
teacheth vs, that this ſame Concupiſcence, planted in our Body, in them, that be not regene-
rate by Baptiſme, Verily, and in plaine manner of ſpeache is Sinne: and that the ſame
Concupiſcence is foregeuen in Baptiſme, but is not vtterly taken awaie.

*Albertus right
in controuer. de
Peccato Originis.*

Yet the late bleſſed Chapter of Trident, in ſpite of S. Auguſtine, hath publiſhed
the Contrarie. For this is the determination of the Fathers there: Hanc Con-
cupiſcentiam, quam Apoſtolus aliquando appellat Peccatum, Sancta Synodus de-
clarat, Eccleſiam Catholicam nunquam intellexiſſe, quod verè, & Proprie in renatis
Peccatum ſit: ſed quia ex Peccato eſt, & ad Peccatum inclinat. Si quis autem con-
trarium ſenſerit, Anathema ſit: The Concupiſcence, whiche the Apoſtle S. Paule ſomme-
time calleth Sinne, this Holy Councel declarth, that the Catholique Churche neuer under-
ſtoode it to be called Sinne, for that it is ſo in deede, and in Proper maner of ſpeache, in
them that be Baptized: but becauſe it is of Sinne, and enclineth vs vnto Sinne. And if any
man thinke the Contrarie, accuſed be he. Thus wee ſee, that by the Decree of this
worthy Couente, S. Ambroſe, and S. Auguſtine, and other Holy Fathers, that
haue written the ſame are al accuſed.

*Concil. Trident.
ſeſſion. 5.*

As for that, M. Hardinge here toucheth, as an error defended by certaine, I
knowe not, by whome, that Baptiſme geueth not ful Remiſſion of Sinne, he maiè
commaunde it home againe to Louaine emongest his ſeloues, and ioine it with
other of his, and their Vanities. For it is no parte, nor portion of our Do-
ctrine. Wee Confeſſe, and haue euermore taughte, that in the Sacramente of Ba-
ptiſme by the Deathe, and Bloude of Chriſte, is geuen Remiſſion of al manner
Sinnes: & that, not in halfe, or in parte, or by waie of Imagination, or by fantaſie;
but ful, whole, and perſite of al togeather: ſo that nowe, as S. Paule ſaithr, There is
no damnation vnto them, that be in Chriſte Ieſu.

Roman. 8.

Nowe Iudge thou indifferently, gentle Reader, what Spalte forced M. Har-
dinge thus terrible to criſe out, They Lie: they studie to deceiue: they ſeeke ſhifies, &c.

The Apologie, Cap. 12. Diuiſion. 1.

Wee ſaie, that Euchariftia, that is to ſaie, the Supper of the
Lorde, is a Sacramente, that is, an euident Representation of the
Body, and Bloude of Chriſte, wherein is ſette, as it were, before
oure eyes, the Deathe of Chriſte, and his Reſurrection, and what ſo
euer he did, whileſt he was in his Mortal Body: to thende wee maiè
geue him thanks for his Deathe, and for our deliuerance. And that
by the often receiuinge of this Sacramente, we maiè dailey reneue
the remembraunce thereof, to thintente, wee beeing fedde with the
Body, and Bloude of Chriſte, maiè be brought into the hope of the
Reſurrection, and of Euerlaſtinge Life, and maiè moſte aſſuredly
beleue, that, as our bodies be fedde with Breaðe, and wine, ſo our
Soules be fedde with the Body, and Bloude of Chriſte.

M. Hardinge.

(a) VVe vter as many Syllables of Real Presence, as Christ euer vttered.

(b) Vntruth ioined with sclauder.

(c) Vntruth, sclauderous, as the Former.

(d) Euen aswel, as by the VVater in Baptisme.

(e) Vntruth, contrarie to the Anciente Fathers: Reade the Answere.

(f) Vntruth, without sense, or sauoure. No Catholique Father euer taught this peuishe Doctrine.

(g) Vntruth, & one of M. Har. mystical dreames.

(h) Vntruth horrible, and Heathenish.

Al this is onely M. Hardinges discante. VVee admit Figures for Figures, and Truthe for Truthe.

M. Har. 339. b.

340 b.

Amonge al these gaye woordes (a) we heare not so muche as one Syllable vttered, whereby we maie vnderstande, that ye beleue, the Very Body of Christe to be in deede present in the blessed Sacramente of the Aulter. Ye confesse the Eucharistia, whiche commonly ye cal, the Supper of the Lorde, to be a Sacramente, and al that to be none other then an euident token of the Body and Bloude of Christe. As for that ye adde to make the mater seeme somnewhat, of the Deathe of The Lord Christe, and his Resurrection, and his actes done in fleshe: VVhat reason or Scripture haue ye, that deserveth a peece of Bread and a Cuppe of VVine (for (b) in your belefe more make ye not of this Sacrament) with the can set them as it were before our eyes? Dothe not rather a faire Painted table set foorth the actes of our Sauour before our eyes more liuely and more expressly? And be we not moued therewith is an euident token to geue God thanks for his great benefites, as wel as if we haue Bread and VVine on a table? But token of I praie you, sithence al is (c) but Bread and VVine after your teaching, howe shal we by eatinge and the Body drinkinge thereof be fedde with the Body and Bloud of Christe? Againe can we by (d) Breade and and VVine be brought into hope of the Resurrection, and Euerlastinge life, as ye saie? And howe of Christe shal we by Eatinge of Breade and Drinkinge of VVine be assured, that Christes Body and Bloude doth in like manner feede our soules, as Breade and VVine feedeth our bodies? Though your imagination be neuer so stronge, yet by eatinge of that, whiche is Breade onely, and Drinkinge of that, whiche is VVine onely, we see not howe your soules can be fedde with the True Body and Bloude of Christe, nomore then ye be at your common meales.

Verily, when al your tale is tolde, ye seme to saie nothing els touching the eating of our Lordes Body, but that the Body of Christe remaineth in Heauen, and that we muste sende vp our soules thither, to eate it there by a certeine Imagination, whiche ye cal faithe. For this is your Maister Caluines Doctrine. By this Doctrine al standeth vpon your faithe: your faithe doth al alone. And Faith he that beleueth in Christe, so as ye teache, eateth his Body, and Drinketh his Bloude. For by your doctee Gospel, to eate the Body, is nothinge els, but to beleue in Christe. If this be true, then is your Supper superfluous.

For declaration of the Truthe herein, it is to be considered, that, when we speake of this blessed Sacrament, we meane specially, the thinge receiued to be the very Real Body of Christe, not onely a Signe or Token of his Body. Yet we thinke it necessarie, (e) the Doctrine of the Fathers be doctee clerly taught: whiche is, that here is a Sacramente, and the thinge of the Sacrament. The (f) Forme of Breade and VVine, whiche is seene, is the Sacramente, that is to saie, a Signe of the Holy thinge. For a Sacramente besides the outwarde shape, which it representeth to the senses, causeth an other thinge to come into knowledge. The thinge of this Sacrament is of twoo sortes, the one (g) in the same contained and signified, the other signified, but not contained. The firste is the Body of Christ borne of the Virgine Marie, and his Bloude shedde for our Redemption: the seconde is the Vnitye of the Church in those that be predestinate, called, iustified, ad glorified. VVhich Church is Christes Body mystical. So that here are three distincte thinges vnderstanded. The one is a Sacramente onely: the other a Sacrament and the thinge: the thirde the thinge and not a Sacrament. The firste is the visible shape or Forme of Breade and VVine: the seconde is the proper and very Fleashe and Bloude of Christe: the thirde his Mystical Body.

And as there be two thinges of this Sacrament, so be there also two meanes or waies of eatinge. The one Sacramental, after which both good and (h) euil eate the true Body of Christ: they to saluation, these to damnation. The other spiritual, after which the good only doo eate. These Defenders, as al other the Sacramentaries, speaking of these distinct things indistinctly, cause confusion, and deceiue the vlearned readers. In such a sense and meaninge the place commonly alleged out of S. Augustine, as also many other the like, maie wel be vnderstanded, without preiudice of the Truthe of Christes Body in the Sacrament: *Ut quid paras dentem & ventrem? Crede, & manducasti.* To what pourpose makest thou ready teeth and belly? Beleue, and thou hast eaten. Nowe these Defenders harping only vpon this one stringe of spiritual eatinge, and shunninge the Faith of the Catholike Church touching the true presence of the Body, and Violently wrestlinge the the Holy Scripture, and Aunciente Fathers to a contrarie sense, admittinge Figures for Truthe, tropes for the letter, shadawes for thinges: plaie vs many a false lesson, and teache horrible lies, to the vter subuersion of those, that be lead by them.

The Bishop of Sarisburie.

Here is no mention (saith the M. Hardinge) of Real Presence: and thereupon he plateth vs many a proper Lesson. Notwithstandinge, here is as mutche mention made of Real Presence, as either Christe, or his Apostles euer made: or in the Primitiue Catholique Church of God was euer belaued.

Addition. M. Hardinge. S. Ambrose saith, thou, whiche receiuest the fleashe of Christ, arte made partaker in that foode, of his Diuine substance. But if it were breade, whiche we receiue at Christes Supper, in that foode of breade, wee shoulde not be made partakers of the Diuine Substance &c. Chrysostome saith, *Vasa non sunt capacia illius, quem in se habent: non sentiunt illum: Nos vero plane.* They Vessels be not partakers of him, nor feele him, whom thei containe: but wee doo truly &c. Leo saith, Ye ought so to communicate of the Holy Table,

Table, that yee Doubte nothing at al of Christes Body, and Bloude. *Hoc enim ore sumitur, quod fide creditur*: For that thinge is taken in by mouthe, whiche is beleued in faith &c. These are such Testimonies, that can neuer be auoided by any answere.

The Answer. Whether these Testimonies maie be answered, or no, I doubt not, but it maie sone appeare. But firste, M. Hardinge, it maie please you to remember, that the Authoure, that beareth the name of Chrysostome, saith thus: In sacris Vasis non est verum Corpus Christi, Sed Mysterium Corporis eius continetur: *The very Body of Christe is not in the holy Vessels, But the Sacrament of that Body is therein contained.* Here haue we Chrysostome, against Chrysostome: The one saith, Christes Body is in the Vessels: The other saith, Christes Body is not in the Vessels. And as touching the mouthe, S. Augustine saith, *The Body of Christe requireth the hunger of the inward Man: By inward drinkinge I am blessed: This breade entreteth not into the belly: To beleue in Christe, That is, to eate the Breade of Life.* Thus we see, that Christes Body is in the Vessels, yet not in the Vessels: In the Mouthe, and yet not in the Mouthe. These Contradictions maie easily be reconciled, if a man be acquainted with the phrases of the Ancient Writers. For further resolution whereof, & for shortness of time, I wil referre the gentle Reader, to that I haue otherwhere writtten touching the same. There shalt thou finde, that, as Chrysostome saith here, Christes Body is in the Vessels, euen so Athanasius saith, *Oure Lorde is in the woordes of the Scriptures: S. Augustine saith, Holy menne receiue Christe in their handes, and in their foreheades: S. Chrysostome saith, The Priest beareth the Holy Ghoste: S. Augustine saith, The people is laide vpon the Communion Table: The people is in the Cuppe: S. Gregorie saith, Abel, by signification bare Christe in his handes.* These, and other like phrases are there alleged. Thus is Christes Body present, not Really, nor in Substance, but onely in Mysterie. Thus Chrysostome saith, *Christes Body is in the Communion Vessels: Thus Leo saith, The same Body is in the mouthe of the Faithful.* Nowe, if M. Hardinge wil geather of Chrysostome, that Christes Body is Really present in the Vessels: or of Leo, that the same Body is really present in the mouthe. Then must he likewise geather of these other Fathers, That God is really present in the woordes of the Scripture: That, Christ is really present in oure foreheades: That, the Holy Ghoste is Really presente in the Bason: That, the people is Really laide vpon the Holy Table, or Really present in the Cuppe: And that, Abel bare Christe Really in his handes. Butche, and other like Absurdities, M. Hardinge, must needs folowe of your Doctrine. But Gregorius Nyssenus saith, *Abusue aliquid in aliquo loco esse dicimus, propter operationem eius, quæ ibi est. Cum enim dicere deberemus, Ibi operatur, Dicimus, ibi est: Wee saie, that a thinge is in some place, by an abuse of speeche, in respect of the effecte of some thing, that there is wrought. For, where as we should saie, There it woorketh, we saie, There it is.* Thus we saie, The Moone is in the Head, or in the Legge: And our wordes are true: And yet in dede Substantially, & Really the Moone is neither in the one parte, nor in the other. And this is it, that Chrysostome saith, *The very Body of Christe is not in the Communion Vessels: But the Sacramente thereof, is there contained.*

But, S. Ambrose saith, *In receiuinge the Sacramente, wee are made partakers of the Diuine Substance.* This (saie you) coulde not be, if there remained breade in the Sacramente. And why so, M. Hardinge? Are not we partakers of the same Diuine Substance in the Sacramente of Baptisme? S. Augustine saith, *By Baptisme wee are incorporate into Christe, and are made One Body with his Body: Leo saith, Corpus Regenerati, sit Caro Crucifixi: The Body, of him, that is newe borne in Baptisme, is made the Fleashe of Christe Crucified, that is to saie, Fleashe of his Fleashe, and Boane of his Boane.* And, what greater participation of the Diuine Substance can you desire? Yet neuertheless the very Substance of Water remaineth still. Euen so notwithstanding we be made partakers of the Diuine Substance of Christ, in receiuing of the Holy Mysteries, yet the Substance of Breade, therein remaineth still. And, so; as mutche as, ye woulde proue by these wordes of S. Ambrose, That Christe

Chrysost. in Opere imperfecto Homil. ii.

Defense. parte. 2. ca. 14. Diu. 4. 3.

Gregor. Nyssenus, De Anima, ca. 11.

August. De Baptismo, De Passio. Domini Sermo. 4.

Ambros. de his
qui in istam ca.
2.
ca. 5.

is presente in the Sacramente, The same S. Ambrose also saith, that Christe is like-
wise presente in the Water of Baptisme. Thus he saith, Crede Diuinitatis illic esse Prae-
sentiam, Operationem credis? Non credis Praesentiam? Vnde sequeretur operatio,
nisi praecederet ante Praesentia: &c. Crede adesse Dominum Iesum inuocatum pre-
cibus Sacerdotum. Ait, vbi fuerint duo, vel tres, Ibi & ego sum. Quanto magis, vbi
est Ecclesia, vbi Mysteria sua sunt, ibi dignatur suam impartire Praesentiam? Beleeue
thou, that there (in the Sacramentes of Baptisme) is the Presence of the Godhead. Beleeue
thou the workinge? and beleeuest thou not the Presence? Howe could the workinge followe,
onlesse the Presence wente before? Beleeue thou, that our Lorde Iesus is present (at the Ba-
ptisme) beeing called vpon by the Prayers of the Priestes. Christe saith, Whereas he two,
or three, there am I. Howe much more wil he vouchesafe to offer his Presence, whereas his
Church is, and where as are the Mysteries (of his Baptisme?) Nowe, M. Hardinge,
as Christe is Present in the one Sacrament, euen so, and none otherwise, is he
Presente in the other.

But, Leo saith, The same thinge is receiued by the mouthe, that is beleeued by oure
Faith. These wordes, as Leo meante them, are very true: but as you woulde
handle them, by your Constructions, they are moste vnttrue: Leo in that place,
Disputeth against the Heretique Eutyches, whoes errour was this, That Christes
Body after his Ascension, was wholly changed into his Godhead, and that therefore
nowe he hath no Body at all. Against him, Leo reasoneth thus: The very Sacrament of
Christes Body, whiche thou receiuest with thy mouthe, is sufficient to reprove thee. For, if
Christe beeing nowe in Heauen, haue no Body at all, howe can this be a Sacramente of his
Body? In like sorte Chrysostome Disputeth against certain other Heretiques,
that saide, Christe died not vpon the Crosse. Nam, quando dicunt &c. When they
saie, howe maie it appeare, that Christe was Crucified, besides many other Argumentes, wee
bringe forth the Mysteries, and stoppe their mouthe. For if Christe Died not, whoes
Figure, whoes Signe, or Remembrance is this Sacrifice? Cuius Symbolum, ac Signum est
hoc Sacrificium? As if he woulde reason thus, The Sacrament is a Remembrance of
Christes Deathe, Therefore it is euidente, that Christe hath Died.

Chrysos. in Mat.
Homil. 83.

Tertull. contra
Marcion. l. 4.

Likewise Tertullian reasoneth against the Heretique Marcion, that saide,
Christ had neuer any Body at all, but onely a vaine shewe, or a likeliness of a Body:
Christe (saith he) saide thus, This is my Body, that is to saie, This is a Figure of my Body.
It coulde not be a Figure, onlesse Christe in deede had a Body. For a vaine shewe or a like-
liness, can beare no Figure. Thus reasoneth Tertullian.

Gelas. contra
Eutychen.

Euen so saith Leo vnto Eutyches: Thou saist, that Christe hath no Body. But
the very Sacramente, that thou receiuest, reproveth thee. For the thinge, that thy mouthe recei-
ueth, is the same, that thou beleeuest by thy Faith. That is to saie, It is a Sacrament of that
thing, that thou beleeuest by thy Faith. We beleeue, that Christ was Borne in the very
Substance of our Body: that he Died: that he was Buried: that he Rose againe:
that he Ascended into Heauen, in the same Body: and that he sitteth at the Right
hand of God the Father. The Sacrament of that Body is it, that we receiue with
our mouthe. So saith Gelasius, Hoc nobis in ipso Domino sentiendum est, quod
in eius imagine profitemur: We must thinke the same of Christ our Lord, that we professe
in (the Sacramente, whiche is) his image. Wee must thinke the same, he saith: and
yet, if we goe precisely to the mater, we maie in no wise thinke the same. So saith
S. Augustine, Aqua Corpus tangit, & cor abluit: The Water (of Baptisme) toucheth
the Body, and washeth the harte. Yet is it not the Water in deede, that washeth the
harte. The Water is a Sacramente of Goddes grace: and that is it, that washeth
the harte. So saith Leo in an other place, speakinge likewise of the Sacramente:
Transimus in quod sumimus: Wee are changed, into the same thinge, that we receiue.
Yet, I trowe, M. Hardinge, you will not saie, Wee are changed into the Sacrament:
But, wee are changed into Christes Body, that is represented by the Sacramente.

Augu. in Iohan.
Tracta. 80.

This Answer is plaine, and agreeable to the Articles of our Faith, and to
the general Doctrine of the Catholique Fathers. And these are the Testimonies,
whiche,

whiche, M. Hardinge saith, Can neuer be auoided by any Answer, while the worlde standeth.

Farther he saith, VVhat reason, or Scripture haue ye, that a peece of Breade, and a Cuppe of VVine can sette the Deathe and Resurrection of Christ, as it were, before your eies? Verily, while your tale is tolde, ye seeme to saie nothinge els, but that the Body of Christ remaineth in Heauen, and that wee muste sende vp our soules thither, to eate it there by a certaine Imagination; whiche ye cal Faith.

Here ye doe greafe wronge, M. Hardinge, to cal the Faith of Christe, an Imagination, or, as I trowe, ye meane, a Fantasie. S. Paule saith, Fides est Substantia rerum sperandarum: Faith is (not an Imagination, but) the Substance, and grounde of the thinges that wee hope for. If ye trauaile once againe to Rome, bringe thus far instructed already, ye wil easily learne the Lesson, that one of your late Popes there, as it is reported, taught his Cardinallles: O, quantum nobis profuit illa Fabula de Christo?

What wee ought to sende vp our Faith into Heauen, and there to embrace the Body of Christe, it is S. Augustines Doctrine, it is not ours. These be his wordes: Dices, Quomodo tenebo Christum Absentem? Quomodo in Caelum manum mittam, vt ibi sedentem teneam? Fidem mitte; & tenuisti. Parentes tui tenuerunt Carne: tu tene Corde: Thou wilt saie, Howe shal I holde Christe beinge Absente? Howe shal I reache my hande into Heauen, that I maie holde him sittinge there? Sende vp thy Faith: and thou holdst him. Thy Fathers (the Iewes) helde him in the fleshe: Holde him thou in thy harte.

Augu. in Iohann.
Tracta. 50.

But, for as muche as M. Hardinge thought it sufficient, so pleasantly to passe ouer this mater with his Imaginations, and Fantasies, I thinke it therefore so much the more needeful, to shewe the iudgemente of the Aunciente Learned Fathers in this behalfe.

Firste therefore S. Augustine saith, Rerum Absentium: Præsens est Fides: & rerum, quæ foris sunt, intus est Fides: & rerum quæ non videntur, videtur Fides: Of thinges that be Absente, Faith is Presente: of thinges, that be Without, Faith is Within: and of thinges, that be not seene, Faith is seene. Againe he saith, Cum non obliuiscimur munus Saluatoris, nonne nobis quotidie Christus immolatur? Ex ipsis reliquijs cogitationis nostræ, id est, ex ipsa memoria Christus quotidie nobis sic immolatur, quasi quotidie nos innotet: When wee forgeate not the gifte of our Sauoure, is not Christe offered vnto vs every daie? Of the very remnantes of our thoughtes, that is to saie, of our very memorie, Christe is so daieily offered vnto vs, as though he renewed vs every daie.

Augu. De Trinitate. li. 13. ca. 6.

Augu. in Psal. 73

And, the more lively to expresse this mater, S. Hierome saith, Tibi Conuiuium Christus est: Cogitatio Christus est: Gaudium Christus est: Desiderium Christus est: Lectio Christus est: Quies Christus est: Christ is thy Banquet: Christ is thy Thought: Christe is thy Joie: Christe is thy Desire: Christe is thy Readinge: Christe is thy Reaste. Likewise S. Ambrose, In animis vestris quotidie pro Redemptione Corporis Christi offertur: In your mindes Christe is daieily offered for the Redemption of the Body.

Hieronym. De 7. Ordinib. Ecclie. De gradu. 7.

Ambros. De Virginit. lib. 2.

And to passe ouer others, for that it pleaseth M. Hardinge, to make him selfe sutch mirth with Imaginations: Euthymius a Greeke Authoure, writinge pouerly of this mater, saith thus, Non oportet simpliciter ea intueri, sed aliud quiddam imaginari, & interioribus oculis ea perspicere, tanquam Mysteria: Wee maie not looke barely vpon these thinges, (that is, vpon the Breade, and Wine) but must thereof imagine somme other mater, and beholde the same with our inwarde Spiritual eies, as it is meete to beholde Mysteries. This Spiritual Imagination, this Hauinge, this Holding, this Enioeing of Christ, it liketh wel M. Hardinge in his pleasure, to scozne, as a fantasie. But, S. Augustine saith, Magis sunt illa, quæ intelligimus, quam ista, quæ cernimus: The thinges, that we vnderstande (or imagine by Faith) are more certaine, then the thinges, that wee see with our eies.

Euthym. in Iohann. Cap. 9.

Augu. Epist. 117.

Neither maie you thinke, M. Hardinge, that, these thinges bringe graunted the Ministracion of the Holy Supper woulde be superfluous. For these tu

bindes

kindes of Eatinge muste enermoze necessarily be ioined together. And who so euer commeth to the Holy Table, and auaunceth not his minde vnto Heauen, there to feede vpon Christes Body at the Right hande of God, he knoweth not the meaninge of these Mysteries, but is boide of vnderstandinge, as the Horse, or the Mule, and receiueth onely the bare Sacramentes to his Condemnation. Therefore the Mystical Supper of Christe, notwithstandinge this Doctrinne, is not superfluous: But your Transubstantiation, your Real Presence, and a greate parte of this your idle talke is mooste vaine, and mooste superfluous.

But ye saie, Howe can Breade, and VVine bringe vs to the hope of Resurrection, or of Euerlastinge Life? And why maie not a man in like manner demaunde of you, How can a fewe Droppes of colde VVater bying vs to the Hope of Resurrection? If VVater maie doo it, why maie not Breade, and VVine likewise doo it?

Basilus. De Sancto Baptismo.

Hieronym. in 1 Cor. 13.

Dionysius ca. 2.

Ambros. in Epist. ad Roman. ca. 6
Ignatius ad Trallianos.

De Consecr. Dis. 2.
Tribus gradib.
In Glossa.

Touchinge the VVater, S. Basile saith, Baptismus est Potentia Dei ad Resurrectionem: Baptisme is the Power of God to Resurrection. Againe he saith, Resurrectionis Gratiam in Die Resurrectionis recipiamus: Upon the Daie of Resurrection let vs receiue (Baptisme, whiche is) the Grace of Resurrection. S. Hierome saith, Non solum propter Remissionem Peccatorum Baptizamus, sed etiam propter Resurrectionem Carnis nostrae: Wee are Baptized, not onely for Remission of Sinnes, but also for the Resurrection of our Fleashe. And therefore the Greekes calle Baptisme ἀθάνατος ἐνδύμα, That is, the VVeede of immortalitie.

Here, M. Hardinge, it were somme pointe of skil, to shewe vs, howe so great Power maie be in so litle VVater. Howe be it, it is not the VVater in deede, that woorketh the force of Resurrection, but the Bloude of Christe, that is signified by the VVater. And therefore S. Ambrose saith, Baptismus Resurrectionis Pignus, & Imago est: Baptisme is the Pledge, and Image of Resurrection. Likewise Ignatius, Credentes in Mortem eius, per Baptisma participes Resurrectionis eius efficiuntur: Beleeuinge in the Deathe of Christe, by Baptisme wee are made Partakers of his Resurrection. The like we saie of the Holy Supper. Neither is M. Hardinge hable to shewe vs any sufficiente cause to the contrarie, but VVine, or Breade maie haue this Power, as wel as VVater. Of this whole matter we shal speake hereafter moze at large.

But if Breade, and VVine as M. Hardinge saith, haue no Power to woork the Resurrection, what Power then can his Accidentes, and emptie Fourmes haue to woork the same? For, as touching the Body of Christe it selfe, his owne Doctours coulde haue tolde him, that it entred not into our Bodies. For thus it is noted, and published for sounde, and certaine Doctrinne, vpon the Decrees: Certum est, quod quam cito Species teruntur dentibus, tam cito in Coelum rapitur Corpus Christi: It is certaine, and out of doubte, that as soone, as the Accidentes, or Fourmes are touched with the teethe, straight waie the Body of Christe is taken vp into Heauen.

Hereof we maie reason thus: Christes Body is suddainely taken vp into Heauen, and is not receiued into our Bodies: and that, as it is noted here, is true, and certaine: The Breade, and Wine, by M. Hardinges Doctrinne, are utterly consumed, no parte of the Substance thereof remaininge: There is nothinge leaste there, but Fourmes, and Accidentes. Hereof it muste needes soloie, by this Doctrinne, that the same bare Fourmes, and Accidentes, beinge receiued into our Bodies, haue Power to woork our Resurrection. But it is wel known, and confessed in al Scholes, that the Substance is better, & worthier, then is the Accidente. Therefore we maie conclude thus, The Accidente of Breade, maie doo it: Ergo, the Substance of Breade, maie mutche more doo it.

For the reste, M. Hardinge saith, The Substance of the Breade is quite remoued: The roundenesse, and whitenesse are the Sacramente: The thinge thereof is of two sortes: The one contained, and signified: the other signified, and not contained. These Mystical fancies maie lie still, vntil M. Hardinge by somme Authozitie, other then his owne, haue proued them better. True it is, that M. Hardinge saith, Wit weene the Sacramente,

mente, and the thinge it selfe, that is to saie, bitwēne the Sacrament, and the Body of Christe represented by the Sacramente, there is greates difference. For in worde, and verily, and in precise manner of speache, neither is Christes Body the Sacramente: nor is the Sacramente Christes Body.

S. Augustine saith, as it is alleged before, Nisi Sacramenta similitudinem quandam earum rerum, quarum Sacramenta sunt, haberent, omnino Sacramenta non essent. Ex hac autem similitudine plerumque rerum ipsarum nomina accipiunt. Itaque secundum quendam modum Sacramentum Corporis Christi, Corpus Christi est: Onlesse Sacramentes had a certaine likenesse of the thinges, whereof they be Sacramentes, without question they were no Sacramentes. And in consideration of this likenesse, oftentimes they beare the names of the thinges them selues. Therefore after a certaine manner of speache (and not therwise) the Sacrament of the Body of Christe, is Christes Body.

August. Epist. 23.
ad Bonifacium.

Herof I haue written more at large, as occasion was offered, in my former Reple to M. Hardinge. S. Ambrose nottinge this difference, saith thus, Non iste Panis, qui vadit in ventrem: Sed Panis Vitæ Aeternæ, qui animæ nostræ Substantiam fulcit: Not this Breade (of the Sacramente) that passeth into the bellie: but (the Body of Christe it selfe, whiche is) the Breade of Everlasting Life: whiche reliueth the Substance of our Soule, and is signified by the Sacrament. Rabanus Maurus saith, Aliud est Sacramentum, aliud vis Sacramenti. Sacramentum in Corporis alimentum redigitur: Virtute Sacramenti Aeternæ Vitæ dignitas adipiscitur: The Sacramente is one thinge: The Power of the Sacramente, is an other thinge. The Sacramente is changed into the foode or nourishment of the Body: by the Vertue of the Sacramente, is gotten the dignitie of Everlasting Life. Likewise S. Chrysostome, In Sacris Vasis, non ipsum Corpus Christi, sed Mysterium Corporis eius continetur: In the Holy Vessels is contained, not the Very Body of Christe it selfe, but a Myserie, or Sacramente of his Body.

Articulo. 21.

De Conse. dist. 2.
Non iste.

Rabanus, Lib. 1.
Cap. 31.

Chrys. in Mat.
thæ. Homil. 11.

So greates difference there is bitwēne the Sacramente, and the Body of Christe. The Sacramente passeth into the Belly: Christes Body passeth into the Soule. The Sacramente is vpon Earthe: Christes Body is in Heauen. The Sacramente is corruptible: Christes Body is glorious. The Sacramente is the Signe: Christes Body is the thinge signified. For wante of this distinction M. Hardinge wandreth blindly in the darke, he woteth not, whither. Therefore S. Augustine saith, speakinge purpofely herof, Eademum est miserabilis animæ seruitus, Signa pro rebus accipere: This is a miserable bondage of the soule, to take the Signes in steede of the thinges, that be signified.

August De Do.
ctrina Christi.
an. Li. 3. Ca. 3.

Whether, and in what sense the wicked maie be saide, to eate the Body of Christe, it shal be discussed hereafter more at large.

As for M. Hardinges Ordinarie Conclusion, of VVrestlinge the Scriptures, and Holy Fathers: Of plaicinge false Lessons: Of teachinge (as he saith) horrible lies: and of subuertinge the people, with al other the like furniture, we wil leaue it fraily, and wholly vnto the Author.

The Apologie, Cap. 12. Diuision. 2.

To this Banquet wee thinke the People of God ought to be earnestly bidden, that they maie al Communicate amonge them selues, and openly declare, and testifie bothe the godly Societie, which is amonge them, and also the hope, which they haue in Christe Iesu. For this cause, if there had benne any, whiche woulde be but a looker on, and abstaine from the holy Communion, him did the O. De Fathers and Bishoppes of Rome in the Primitive Church, before Private Masse came vp, excommunicate, as a wicked person, & as a Pagane.

Neither

Neither was there any Christian at that time, whiche did Communicate alone, whiles other looked on. For so did Calixtus in times paste decree, that after the Consecration vvas finished, al shoulde Communicate, except thei had rather stand vvithout the Church doores. For thus (saith he) did the Apostles appointe, and the same the Holy Church of Rome keepeth stil.

M. Hardinge.

Let this Banket be dighte as it oughte to bee: let the beste dishe be made readie in due sorte, whiche is the very Body of our Sauoure Christe: let the ghestes be tolde what is set before them at that Holy Table: let them be taughte to beleue rightly, to proue, and prepare them selues, as beho- ueth: then wee thinke it moste conuenient the people of God to be bidden thereto, not thereby to Communicate amonge them selues onely, but also, and rather to Communicate with God, to be incorporate in Christ, and to be made Partakers of al the benefites of God procured to man by the Deathe of his Sonne suffered in that Body, which at this high Feaste they Eate. This Banket being thus set forth, if some deuoute persons thinke them selues for good causes vnworthy to assaie ther- of, and to receiue that heauenly foode Sacramentally, finding them selues not so wel prepared, as S. Paule requireth in that behalfe, yet for loue of it desire to be presente, and beholde that table, and spirituallly to taste of that healthful Dishe by Faith, Charitie, Praier, and seruente Deuotion, wherein they doo not wholly abstaine from the Holy Communion: such (a) are not to be condem- ned as idle lookers on, for so ye make them, nor to be driuen out of the Church. Neither did euer the Olde Fathers, and Bishoppes of Rome in the Primitiue Church (saie what ye wil Defenders) excommunicate them, muche lesse did they repute them for (b) wicked Persons, and Paganes. And (c) not seldome the Priest at the Masse (which for this respect with vnreasonable Noueltie ye terme Priuate) when none other were disposed to receiue with him Sacramentally, but Spiritually onely, hath receiued alone the Holy things, whiche he hath offered.

Neither the Decree of Anacletus, which ye beinge deceiued by Gratian (d) vntruely father vpon The Calixtus, requireth that (e) al the people present should Communicate with the Priest at the Masse. VVhich thinge ye should not haue obiected to the Church, seeing that it is not obserued by your more own New order in your Congregations. Reade the Epistle of Anacletus, from whence this Decree is taken, and your selues wil confesse the same. That Holy Father and martyr prescribeth the Order then the whiche he would to be kepte, when Bishoppes, or Priestes saie masse: VVhiche was, that it be done performe in places consecrated to God, that a Bishop at his Masse haue witnesses with him moe then an o- ther Priest. In the (f) solemne Feastes he requireth Seuen, Fiue, or three Deacons, likewise Subdea- cons, and other ministers, al cloathed in hallowed Vestimentes to attende vpon him, to stande of every side of him with a contrite harte, and humble Sprite lookinge downwarde, keepinge him from malicious men, geuinge consente to his Sacrifice. Thus much beinge declared in that Epistle, This Calixtus followeth immediately, *Peracta autem Consecratione, &c.* And when the Consecration is en- ded, let them al Communicate, that wil not be kepte without the Church doores. For so the Apo- stles haue ordeined, and the Holy Church of Rome obserueth. VVho seeth not this requeste of receiuinge the Communion to be referred (g) to the Priestes, Deacons, Subdeacons, and other Mi- nisters in solemne feastes, seruinge the Bishop at Masse? For in that place Anacletus speaketh neuer a woorde expressely of the Lay people. Therefore ye deceiue the vnlearned reader with a lie.

For the better vnderstanding of this Decree, specially whereas Anacletus allegeth the Apostles ordinance for the same, the ninth Canon of the Apostles is to be considered: In whiche they re- quire (h) every Ecclesiastical person to be partaker of the Sacrifice, that is offered, or to be excluded from the Communion: onlesse he shewe iuste cause for the contrary. The reason whereof in that Canon expressed it this: Lease the Clarke abstaining from the Communion should be occasion of offense to the people, and thereby raise an euil suspicion againste him, that sacrificed, as though he had not made the Oblation as it oughte to be.

The Bishop of Sarisburie.

Let this Banket be dighte (saith the M. Hardinge) as it oughte to be: Let the beste Dishe be made ready. Good Christian Reader, the beste, the wholesomest, the moste plea- sante, and moste Comfortable dishe at this Table, is the Deathe of Christe, that Lambe of God, that hath taken awaie the Sinnes of the worlde. Thus Christe him selfe, the Passer of this Feaste, hath willed vs to dreffe this Dinner: Doo this (saith he) in Remembrance of me. Likewise S. Paule, As often as ye shal eate of this Breade, and drinke of this Cuppe, ye shal shewe forth, and publishe the Lordes Deathe, until he come.

This Banket therefore is not the outwarde, or bare Sacrament, but Christes very

(a) Vntruth. For the Catholique Fathers cōdem- ned them.

(b) Vntruth. For S. Chrysostome calleth them *impudentes, & improbos. Ad Ephes. Homil. 3.*

(c) Vntruth. coldely auouch- ed. Reade the Answer.

(d) Vntruthes three together as shal appeare.

(g) Vntruth, plaine and ma- nifest. Reade the Answer.

(h) Vntruth. For in the Apo- stles Canons it is writtē thus: *Quicumq; Fi- deles ingredi- untur in Ecclesiam, &c. Canone. 10.*

1 Corinsh. 11.

very Body, and Bloude, whiche are represented vnto vs by the Sacramente: And, as it is befoze alleged out of S. Ambrose, *It is not the Breade (of the Sacramente) that passeth into the belly, but the Breade of Euerlastinge Life, whiche relineth the Substance of the Soule.* Therefore S. Hierome saith, *Iudaicas fabulas repellamus, & Ascendamus cum Domino in Coenaculum magnum stratum, atque inundatum, & accipiamus ab eo sursum Calicem Noui Testamenti: Lette vs abandonne from vs Jewishe Fables, and let vs Ascende vp with our Lorde into Heauen, into that greete Parlour dresse, and made cleane: and there aboue let vs receiue of him the Cuppe of the Newe Testamente.* In this sense S. Cyprian saith, *Vident hæc Sacramenta Pauperes Spiritu, & hoc Vno contenti Ferculo, omnes huius mundi delicias aspernantur: & possidentes Christum, aliquam huius mundi possidere suppellestem dedignantur: The poore in Sprite see these Sacramentes, and beinge contented with this Onely Dishe, they despise al other the deinty fares of the worlde: and, hauinge possession of Christe, they disdainie to possesse any worldly Substance.* In like sorte speaking of the Birthe of Christe, he saith thus: *Ea quæ licita sunt, & concessa, tangamus: & circa incunabula Saluatoris Prima Infantia eius Fercula degustemus: Let vs touche those thinges, that be lawfull for vs to touche: and standinge aboute the Cradle of our Saueoure, let vs taste of the Firste Dishe of his Childehoode.* Likewise saith S. Augustine, *Cæcus interiorius Panem Christum non videt. Et beatus est? Hoc non dicit, nisi Pariter Cæcus: He, that is blinde in his harte within, seeth not Christe, that is our Breade. And is he blessed? Noman wil so saie, onlesse it be one as blinde, as he.*

But, what manner of feaste is it, that M. Harding prepareth for the people? Howe is it seasoned: howe is it dresse: Firste, by very vncourteous, and vnciuille dealinge, he withdraueth the one halfe, that is, the Cuppe of the Newe Testament, and reserueith it seuerally to him selfe: yet would make the people beleue, they haue the whole. And thus dothe he, when he hath greatted compante to suppe with him, and, when his feaste is beste furnished. Othertwise he suffereth his gheastes to stande a luffe, and he consumeth al his prouision him selfe alone. Neither in dede hath he any thinge to set befoze them, sauinge onely a colde surcharge of deade Shewes, and dounge Ceremonies. The poore people heareth nothinge, vnderstandeth nothinge, Eateth nothinge, Drinketh nothinge, Tasteth nothinge. They publishe not the Lordes Deathe: They knowe not the Lordes Supper.

To sutch a Banket Pasetes the Iuggler vsed sometimes to calle his frendes. There was a greete shewe of varietie, and plentie of al manner of Meates, and Drinckes, the table full. But when any of the gheastes would haue touched any thinge, it vanished suddainely awaie, and was turned to nothinge. And so, when theire eyes were full, they put vp theire kniues, and rose ahungred. Euen thus M. Hardinge sedeth, and feedeth the people of God, with Shewes and Ceremonies, & suffereth them in the meane while to sterue for hungre. Euen as the Prophete saith, *It shalbe like the dreame of a hungrie man. Beholde he eateth, and maketh mery: But when he is awake, his soule is empty.*

Good menne, saith M. Harding, withdrawe them selues, and are contented to be presente onely, and to stande by: but receiue not the Sacramente. But Chrysostome saith to sutch a god deuoute man, *If thou stande by, and doo not Communicate, thou arte wicked, thou arte shamelesse, thou arte impudente. Thou wilt saie, I am vnwoorthy to be partaker of the Holy Mysteries. Then arte thou vnwoorthy to be partaker of the Prayers. Thou maieste nomore stande here, then one of the Nouices, called Catechumeni, that neuer was Christened.*

Addition. M. Harding. A wise man, as M. Iewel taketh him selfe, to be, would vnderstande, that, how earnestly so euer Chrysostome speaketh, to prouoke, that were presente, to Communicate, his woordes importe a Counsell rather then a Precepte.

The Answer. I neede not to telle you, M. Harding, what you take your selfe to be. S. Chrysostome saith, *Who so euer standeth by, refusinge to Communicate,*

De Con. Dis. 2.
Non iste.

Hieronym. ad
Hedibiam.

Cyprian. De
Coena Domini.

Cyprian. De
Natiuitate
Christi.
August. in Psalm.
m. 57.

Suidas.

Esai. 29.

Chrysost. ad
phes. Homil. 3.
Impudens.
Improbis.

M. Har. fo. 342. b

Chrysostom. ad
Ephes. Homil. 3.

De Consecra.
Dist. 2. peracta.
Canon. 12.

is wicked, and shamelesse, and unworthy to be partaker of the Prayers: After the Communion is ended, thou maiste lawfully commee, and see: but while the Mysteries are presente, departe thee hence. Thou maiste nomore be here, then a Cathechumenus or a Novice, that neuer was Baptised. Doe al these wordes impozte onely A Counsel, M. Hardinge, and no Commaundemente? Anacletus saithe, Lette them al Communicate, onelesse they wilbe thruste out of the Church: The Apostles in theire Canons saie thus: Who so entreteth into the Church, and heareth the Scriptures, and receiueh not the Communion, let him be Excommunicate, as a disturber of the Church, and a breaker of Order. Thomas of Aquine saithe, Statutum fuit, vt Fideles quotidie Communicarent: It was a Decree that the Faithful shoulde Communicate every daie. It was a Decree, saithe Thomas, It was an Ordinance, It was a Lawe, It was a Statute. Yet muste we saie, for your pleasure, that maters of Excommunication, and Disturbance of the Church, Decrees, Lawes, Ordinances and Statutes, are onely Counselles, and no Commaundementes? Happy are you, that haue such power, to change the Nature of thinges, and so easily of Counselles to make Commaundementes, and of Commaundementes to make Counselles, when you liste.

KAT

Here, gentle Reader, maiste thou see, a murcifulous change in the Church of God. The thinge, that in olde times was counted Heathenish, Impudencie, and VVickednesse, is now, by M. Hardinges newe Diuinitie, become Godlinesse, and greate Deuotion.

Not Seldome.

But, God wote, here foloweth a very colde Assenuration. Not Seldome (ye saie) the Priest at the Masse, when none other were disposed, receiued alone. M. Hardinge, the worlde wel seeth, your worde is no Gospel. It appeareth by your so many Untruthes, ye care not greatly, what you saie. Thus ye tel vs, Not Seldome the Priest receiued alone. Not Seldome? what is that? why speake you so nicely: what meaneth this colde, and doubtful eloquence, specially in him, that otherwise hath acquainted his voice, to speake so bigge? why saie you not, The Priest vsed dailey, and commonly so to doe: or, if ye coulde not auouche so greate Untruth for very shame, why saide you not, The Priest oftentimes, or at some certaine times receiued alone: at the leaste, at foure, or three, or two sundry times, within the space of fire hundred yerres? At the worste, if ye had saide, but Once, it had benne somewhat. As for, Not Seldome, it is too base: it is too simple: it disgraceth the whole course of your pleadinge, and in plaine speache soundeth, as mutche, as Neuer. It had rather benne your parte, takinge vpon you this countenance of credite, and grauitie, to haue tolde vs Substantially, & plainly, what manner of man this Priest was: where he dwelte: what was his name: when, and where, and in what Companie he saide this Masse: who sawe it: who hearde it: who bare witness to it: by what Recorde, or Authoritie it mase be proued. The matter beinge so greate, and of such Antiquitie, is there noman leaste behinde, to witness the same, but M. Hardinge? In your former Answer ye bringe vs in Boies, Girles, Sicke folke, Laie people, and VVeemen: and vpon such groundes ye sticke not to founde your Priuate Masse. And doubtlesse these examles might haue seemed to stande you in somme pretie steele, if in those daies Boies, and VVeemen had benne Priestes. For Priest, or Bishop, that euer receiued the Sacramente alone, in the Church, before the people, ye are not yet bable to shewe vs one. As for your Leontius, and Amphilochius, and S. Basiles Masse at Midnight, and other like folies, and fables, it seemeth by the silence, ye vse in your late Reioinder, ye are contented wisely, and quietly to geue them over.

Ye saie, VVe are deceiued by Gratian, and haue placed Calixtus in steede of Anacletus. Here firste of al, ye confesse, that Gratian your greate Rabbin, the Father, and Fountaine of your Decrees mighte be deceiued. And verily such plainnesse in dealinge, if ye woulde vouchesaue to vse it oftener, were worthy of somme commendation. For in dede your Gratian, as he was a man of greate readinge, and

and smal iudgement, so he allegeth oftentimes, he knoweth not what: Hieronime, for Origen: Cyprian, for Augustine: Bede, for Ambrose: Iuencus, for Vincencius: Græke, for Latine: Fewe, for Olde. As for this authoritie, wherein you saie, we are deceiued; he allegeth it in two sundrie places: firste vnder the name of Anacletus: nexte vnder the name of Calixtus: meaninge, I trowe, if there were errour in the one, at leaste to redresse it by the other. Therefore, M. Hardinge, if ye had looked better vpon your Booke, what so euer opinion ye haue of Gratian, your Doctoure, ye should haue founde, that we, for our parte, were nothinge deceiued. How be it, your Gratian, in steede of one errour, hath made two. For in deede, as it is true, that these wordes were neuer written by Calixtus: so, of the other side, it is likewise true, they were neuer written by Anacletus: but were manifestly forged, and falsified by others, that folowed afterwarde: as in my former Replie I haue declared moze at large.

De Cen. Diss. 2.
Episcopus.
De Con. Diss. 2.
Peractia.

Artic. 4. Diu. 3.

But it is a woilde to see, what whiles, and shifts these menne can finde, to beare out erreure. Firste (ye saie) these wordes were spoken of the Priestes, Deacons, and Subdeacons, seruinge the Priest at Masse vpon Solemne Feastes. Pardon me, M. Hardinge, to saie the Truthe. For verily, notwithstandinge this solemne saie, it seemeth, ye knowe not, what ye saie. For it mafe please you to remember, that your Anacletus, whose forged Authoritie ye haue alleged, was Bishop in Rome in the time of S. Peter, shortly vpon the Deathe of Christe, when the Church was euerywhere vnder persecution, and ful of Bloude. Nowe, I praye you, who euer tolde you, either of any office, that your Subdeacons had in the Holy Minsterie, or of any greate highe Holy Daies, of Duplex, or magis Duplex, or principal Solemne Feaste in the Church of God, in al that time: Maie we thinke, that the Blessed Virgins, and the Apostles daies were keapte highe, and Holy, while the same Blessed Virgin, and Apostles were yet allue: Though ye had none other regarde, either to God, or to your selfe, yet shame shoulde force you, to forcelie moze aduisedly, what ye saie.

But your greatestt folie appeareth in the shiftinge, and glossinge of these wordes. For you saie, This Calixtus, or Anacletus speaketh onely of the Priestes, the Deacons, and the Subdeacons: and neuer a worde expressely of the Laie people: and therefore, (ye saie) wee deceiue the vlearned Reader with a Lie. Touchinge your vncourteous speache, I weighe it none otherwise, but as it is. The Truthe wilbe habile euermoze to beare it selfe. But, that these wordes of Anacletus, or Calixtus, touche not the Laie people, but onely the Priestes, and the Ministers, the very Glosse him selfe was neuer, either so vnskillful, or so impudent, so to saie. For, whereas the wordes be these, *Let them al Communicate, onlesse they wilbe remoued out of the Church, he setteth thereto this Exposition, Hoc antiquum est: Nam hoc hodie relictum videtur arbitrio cuiuslibet*: This was the olde manner: For nowe adaies it is free for euery man to doo therein, what he wil.

De Con. Diss. 2.
Peractia. In
Glossa.

The like Decree is founde vnder the name of the Apostles Canons: *Quicumq; fideles ingrediuntur in Ecclesiam, & Scripturas audiunt, non autem perseuerant in Oratione, nec Sanctam Communionem percipiunt, velut qui ordinis perturbationem commouent, ab Ecclesie Communionem arceri conuenit: As many (not onely of the Priestes, & Ministers, but) of the Faithful people, as comme into the Church, and heare the Scriptures, but continewe not out the Praiers, nor receiue the Holy Communion, let them be put from the Communion of the Church, as menne that worke the breache of Order.* Likewise it is noted in the Margin vpon the same Canons, *Omnes olim, qui intererant, Communicabant: In olde times al; that were presente, did Communicate.* In the Councel of Antioche it was decreed thus: *Omnes, qui ingrediuntur in Ecclesiam Dei, & Sacras Scripturas audiunt, auersantur autem perceptionem Dominici Sacramenti, &c. ab Ecclesia abijci oportet, &c. Al, that come into the Church of God, and heare the Holy Scriptures, and refuse the receiuinge of the Lordes Sacramente, let them be put from the Church.* These Decrees reache not onely to the Ministers of

Canon. Apostol.
Canon. 10.

Canon. Apost.
Can. 9. In Mar-
gine.
Concil. Antio-
chen. Can. 2.
Concil. Aquis-
gran. Cap. 72.

the Church, but also to the whole people.

Clemens Epist. 2. Clemens, that was Bishop in Rome, as it is thought, next after this Anacletus, saith thus, Tanta in Altario Holocausta offerantur, quanta populo sufficere debeant: Let so many Loaves be offered at the Altar, as may suffice to serve, (not onely the Ministers, but also) the People.

Ambros. in 1. Cor. 11.

S. Ambrose saith, Munus oblatum totius populi fit: quia in vno Pane omnes significantur. Per idem enim, quod vnum sumus, de vno Pane omnes sumere oportet: The oblation offered is made the whole peoples: for that in one Breade al are signified. For in that wee are al one, wee muste al receiue of one Breade.

Chrysostom. in 2. Thessal. Homi. 4.

S. Chrysostome saith vnto the people, Neque nos abundantius, vos autem minus, de Sacra Mensa participamus: Sed pariter, & ex æquo illam vtrique degustamus: Neither doo wee receiue more, and you lesse of the Holy Table: but wee taste thereof equally bothe together. The like might be alleged out of S. Hierome, S. Augustine, Dionysius, and others.

But, for as mutche, as yee so bitterly tel vs, that wee misconstrue these wordes of Anacletus, and deceiue the vnlearned Reader with a Lie, make it therefore please you farther to heare, what your owne late Scholastical Doctours haue written, & iudged in this behalfe.

Durandus in Rational. li. 4. Cap. 55. Hugo Cardinal. in Luc. Cap. 24.

Thomas of Aquine saith, In Primitiua Ecclesia, quando magna vigeat deuotio Fidei Christianæ, statutum fuit, vt Fideles quotidie Communicarent: In the Primitiue Church, when greate Deuotion of the Christian Faith was in strength, it was ordeined, that the Faithful should receiue the Communion euery daie. Durandus saith, In Primitiua Ecclesia omnes Fideles quotidie Communicabant: In the Primitiue Church al the Faithful dailey receiued the Communion. Hugo Cardinalis saith, In Primitiua Ecclesia omnes, quotquot intererant Canonis Missæ, singulis diebus Communicabant. Et, si nollent communicare, egrediebantur post Offertorium: In the Primitiue Church, as many as were presente at the Canon of the Masse, did dailey Communicate: and, if they would not, they departed forth after the Offertorie.

Iohan. Cochle. Contra Muscul. De sacrificio.

If yee thinke, these Authorities are not sufficient, Iohannes Cochleus saith, Omnes olim, tum Sacerdotes, tum Laici, cum Sacrificante Communicabant, sicut ex Canonibus Apostolorum, & ex Libris antiquissimorum Ecclesiæ Doctorem perspicue cognoscitur. Hic vnicum hac de re Canonem recitabo, qui Calixto adscribitur: Peracta, &c. In olde times bothe al the Priestes, and al the Laie people receiued the Communion with the Minister, that had made the Oblation: as it is plainly perceined by the Canons of the Apostles, and by the Bookes of the Ancient Doctours of the Church. One Canon hereof I wil allege, written by Calixtus: &c. Likewise saith Iudocus Clichthoueus, In Primitiua Ecclesia Fideles quotidie sumebant Communionem, secundum illam Calixti sanctionem, Peracta, &c. In the Primitiue Church the Faithful receiued the Communion euery daie, accordinge to this Decree of Calixtus: &c.

Iudocus Clichthoueus in Canon. Missæ.

Here you may see, not onely, that these wordes are alleged by your owne Doctours, vnder the name of Calixtus, wherein you haue noted so greate an error, but also that the same wordes, by the iudgement of the same Doctours, are thought to pertaine no lesse to the Laie people, then to the Priestes.

Now, M. Hardinge, these things considered, I referre the indifferent iudgement hereof to your owne knowledge, and Conscience, whether of vs two hath deceiued the Reader with a Lie.

The Apologie, Cap. 12. Diuision. 3.

De Consec. Dist. 2. Comperimus.

Moreover, when the People cometh to the holy Communion, the Sacramente ought to be geuen them in Bothe Kindes: for so bothe Christe hath commaunded, and the Apostles in euery place haue ordeined, and al the Ancient Fathers, & Catholique Bishoppes haue folowed the same. And who so doothe contrarie to this, he (as Gelasius saith) committeth Sacrilege. And therefore wee saie, that

our

our Aduersaries at this date, who hauinge violently thrust out, and quite forbidden the Holy Communion, doo without the woordes of God, without the Authozitie of any Antient Council, without any Catholique Father, without any Example of the Primitive Church, yea and without reason also, Defende, and mainetaine theire Priuate Masses, and the manglinge of the Sacramentes, and doo this not onely against the plaine expresse Commandementes of Christe, but also againste al Antiquitie, doo wickedly therein, & are very Churcherobbers.

M. Hardinge.

Softie, and sayre, Maisters. Ye shewe more heate then witte, more stomake then learninge, more anger then reason. Yee saie muche, and prouoe litle. But saie yee, and saie againe, what yee wil: wee tel you boldely, that (a) neither Christe euer commaunded, (a) nor the Apostles ordeined, (a) nor al the Ancient Fathers obserued, that the Sacramente be geuen to the people none otherwise, but vnder bothe Kindes onely. If Christe had expressely commaunded it, the Church (of Rome) had not so longe time receiued, and kepte the vse of one Kinde. The Apostles and sundry Holy Fathers Ministred bothe Kindes: wee confesse. That the one Kinde was not also by them Ministred, and that it is vtterly vnlawful, wee denie, (b) and the same shal yee neuer be able to prouoe. Touchinge this whole pointe, and how litle, that ye alleage out of Gelasius, maketh for you, and concerninge Masse not to be omitted for lacke of Companie, to communicate sacramentally with the Priest: (c) I haue saide ynough in my answere to your fellowe M. Iewel his challenge. Bringe yee other stufte, and better then this, or els al the worlde wil see your haltinge, and the feblenesse of your side. That we haue violently thrust out, and quite forbidden the Holy Communion, onlesse ye meane your owne Schismatical, mutable, and polluted Communion, if there were any sparke of shame, or hatred of lyinge in you, yee woulde neuer impute it vnto vs. God dothe knowe, and the worlde is not vnwittinge, (d) how muche, howe often, and howe earnestly the Catholike Church exhorteth her Children to prepare them selues, to receiue their (e) Maker. And though the people of Englande of late yeeres resorted not commonly thereto, yet the deuotion of Christen folke in this Countrey of base Almaine, in Fraunce, in Italy, in Spaine, and in sundrie other Christen Prouinces, is so feruent in frequentinge the Holy Communion, as if ye sawe it, ye would be ashamed of your sleaundersous reporte. Let wise men, and good men iudge, whether we be Churcherobbers, or yee vnshamefast Liears.

The Bishop of Sarisburie.

Where nothinge is answered, it were not amisse, to replie nothinge. If M. Hardinge can onely vouchesauf, to calle vs sleaundersous Reporters, and vnshamefast Liears: and the Lordes Supper a Schismatical, Mutable, polluted Communion, it is sufficient: the case needeth no farther prouoe. To this whole matter, M. Hardinge saith, He hath sufficiently answered M. Iewel. He hath answered, I graunte: but how sufficiently, the mater it selfe wil declare. How be it, he maie not in any wise forgette, that in the same two Mozte Treaties to M. Iewel, containinge onely two and fourtie litle leaues of Paper, he hath sente vs ouer, and published thre score and foure notable, and greates Vntruthes: whereof, I thinke, he hath no greates cause so mutche to glorie.

He saith, That the Sacramente should be deliuered to the people in bothe Kindes, neither Christe euer commaunded it, nor the Apostles euer ordeined it. Thus M. Hardinge saith, onely because it liketh him thus to saie. Yet his owne Catholique Doctours, & the Chiefe Champions of that side saie farre otherwise. Gerardus Loriccius saith, *Ipsi Sacramenti Institutio vult, vt Omnes vna manducemus, & bibamus: The very Institution of the Sacramente it selfe willet, that wee Eate, and Drinke al together.* And Ruardas Tapper the Deane of Louaine saith thus: *Habito respectu ad Sacramentum, eiusque perfectionem, magis conueniret, sub Vtraque specie fieri Communionem, quam sub Altera tantum. Hoc enim magis consonum est eius Institutioni, & integritati, & refectioni Corporalium: & Exemplo Christi, & Patrum Primitiue Ecclesie: Consideration had vnto the Sacramente, and to the perfection of the same, it were more conuenient, that the Communion were Ministred vnder Bothe Kindes, then vnder One alone. For this were more agreeable to the Institution, and fulnesse thereof,*

(a) Vntruthes three together boldly presumed.

(b) To proue a Negatiue, it is a folie. But you shal neuer proue the Affirmatiue.

(c) Certainly yenough. For in the same two Articles ye haue vttered thre score and foure greates Vntruthes.

(d) Vntruth, so sensible, and so grosse, that a man maie feelee it with his fingers.

(e) Vntruth. No Learned Father euer called the Sacramente his God, or Maker.

De Miss. Publica prouocanda. Cassander De Vtraque specie. Pag. 23.

and to the outward refectiō of the Body: Tea and to the Example bothe of Christe, and also of the Fathers of the Primitiue Church.

Chrysost. in. 1.
Corin. Homi. 27.
Theophylact. 1.
Corinth. 11.
Paschasius.

De Con. Dist. 2.
Quia Passus.
M. Har. fo. 343. b.

Certainly these wordes of Christe, Drinke yee al of this: Doo this in my Remembrance, are very plaine wordes of commaundement, and Institution. Therfore Chrysostome saith, Et in Pane, & in Calice Christus dixit, Hoc facite in meam Commemorationem: Christe bothe in the Breade, and also in the Cuppe saide, Doo this in Remembrance of mee. Likewise Theophylactus, Tremendus Calix paricunctis conditione traditus est: The Reuerende Cuppe is in equal manner deliuered to al. And, whereas Christe saith, Drinke yee al of this, Paschasius, to make the mater the plainer, putteth thereto these wordes: Tam Ministri, quam reliqui Credentes: As wel the Ministers, as the reste of the Faithful. In like manner S. Augustine saith, Simul hoc sumimus: simul bibimus: quia simul viuimus: Wee receiue together: wee drinke together: because wee liue together.

Addition. **M. Hardinge.** The literal sence of those wordes, Drinke yee al of this, was none other, then that the Cuppe should be diuided betweene al the twelue in fute sorte, that two, or three of them should not drinke it vp, as thinkinge to haue it filled againe for the reste. But, that Peter should so drinke, as to leaue somme for Iohn: And Iohn so, as to leaue somme for Andrewe: And so eche man to leaue somme deale, til the very laste man had drunke of that Cuppe &c.

The Answer. This is a mannerly kinde of Diminutie, and meete to be noted by M. Hardinge for manners sake.

M. Har. 344. b.

M. Hardinge. Paschasius in that place disputeth of Spiritual eatinge, or drinkinge, and saith, that as wel the faithful people, as the Ministers muste drinke Spiritually of this Cuppe.

The Answer. O good Reader, how longe wil M. Hardinge abuse thy simplicitie? Clerly Paschasius in that place wrote onely of the Sacramente, as M. Hardinge wel knoweth. But he saith, Solus Christus est, qui frangit hunc Panem: It is Christe onely, that breaketh this Breade. Will you therfore saie, M. Hardinge, he spake not of the Sacramente? The next wordes folowinge are theise, Per manus Ministrorum distribuit credentibus: Christe diuideth the Cuppe vnto the faithful by the handes of the Ministers. I beseeche you, is this the Ministration of the Sacramente? Or, what wil you calle it? Muste Paschasius be forced to make Spiritual Ministers, Spiritual Handes, Spiritual Cuppes, Spiritual Receiuers, Spiritual Belouers, and al Spiritual for your pleasure? But Paschasius saith, Christe breaketh this Breade. So S. Augustine saith of the Sacramente of Baptisme, It is Christe that Baptizeth: And Chrysostome saith, It is not the Prieste, that Baptizeth thee: It is God him selfe, that holdeth thy Heade. Shal wee therfore saie, That theise wordes belonge nothinge to the Sacramente of outward Baptisme, but onely to the inward, and Spiritual washinge of the Soule? Clerly Paschasius is as cleare, as the Sunne beames. Consider the whole circumstance of the place. He speaketh onely of the Sacramente. His wordes be euidente, Take, and Drinke yee al of this, as wel the Ministers, as the reste of the Faithful. Leane this Vanitie, M. Hardinge: It is meete for Childzen. Vanitie is moze seemely for a Man.

Aug. Contra Li-
teras Petilia. 11.
3. Cap. 49.
Chrys. in Matth.
Homil. 51.

Notwithstandinge any Promise of Constancie, made to the contrarie, yet, I truste, M. Hardinge of his courtesie wil beleue, either S. Chrysostome, or S. Augustine, or Theophylacte, or Paschasius, or Loricinus, or Tapper, or his Newe Doctours, or the Olde, or his owne, or others. Otherwise, if he be fully deter- mined to beleue noman, it is reason, that noman beleue him.

Here haue wee Christes VVoorde, Christes Example, Christes Ordinance: The Tradition, Perfection, and Institution, of the Sacramente. Nowe, let M. Hardinge shewe vs the Authoritie of any one Anciente Father, either Greeke, or Latine, by whom it maie appeare, that Christe commaunded the Sacramente to be deliuered to the people in One kinde onely, and not in Bothe, Or, that Christ appointed One Order of Receiuinge the Sacramente for the Prieste, and an other for the people: and it shalbe sufficiente: wee wil strue no further.

Perhaps he wil saie, Notwithstandinge Christes wordes be plaine, yet they are not

are not of force sufficient, to binde vs for ever. For so writeth Cardinal Cusanus, touching this selfe same mater: Scripturæ ad tempus adaptantur, & variè intelligentur: ita vt vno tempore secundum currentem Ecclesiæ ritum exponantur: mutato verò ritu, iterum sententia mutetur: The Scriptures are applied to the states of diuers times, and so are taken in diuers senses: So that at one time they are expounded accordinge to the currente order of the Church: But the order of the Church beinge changed, the sense of the Scripture is likewise changed. So S. Augustine saith of the Heretiques the Manichees: Expendunt ista, non in statèra æqua Diuinarum Scripturarum, sed in statèra dolosa Consuetudinem suarum: They Weigh these maters, not in the equal Balance of the Diuine Scriptures, but in the deceitful Balance of their owne Customs. Of the like sorte of Heretiques S. Hilarie saith, Qui ea, quæ Scripta sunt, negas, quid restat, nisi vt ea, quæ non scripta sunt, credas: Seeing thou deniest the thinges, that be Written in the Scriptures, what remaineth there, but that thou muste beleue such thinges, as be not Written in the Scriptures?

Nicola. Cusanus
Epist. 2. ad Bonifacius,

August. Contra
Epist. Parmenian.
ni. Lib. 3. Cap. 2.
Hilar. De Trinitate, Lib. 9.

But where haue these menne the Institution of their Halse Communion? Who ordeined it? Who commaunded it? What Apostle, what Ancient Doctoure, what Holy Father euer vsed it? M. Hardinge him selfe is forced to confesse, by the reporte of Leo, that the firste known Diuiners, and Authoures of it, were the Olde Heretiques called the Manichees. Butche is the Institution, and Antiquitie of their Doctrinne. It sprang firste of Heresie, and was founded by Heretiques.

M. Har. pa. 48. b.
Leo, sermon. 4.
De Quadragesima.

Touchinge Gelasius, I haue already in my former Replie saide so mutche, as then vnto me seemeth sufficient. The wordes be plaine penough of them selfe, & neede no Commentarie: Aut integra Sacramenta percipiant, aut ab integris arceantur. Quia diuisio vnius, eiusdemque Mysterij sine grandi sacrilegio non potest peruenire: Either let them receiue the whole Sacramentes (in Bothe Kindes:) or els let them be driuen from the whole. By which wordes of Gelasius it made appeare, that, where so euer the Sacramente is Ministered in One kinde onely, there is onely a piced, or a Halse Communion, and not the whole.

De Consecr. Diss. 2.
Comperimus.

Farther M. Hardinge saith, God doothe knowe, howe mutche, howe often, and how earnestly the Catholique Church exhorte her Children, to prepare them selues to receiue their Maker. M. Hardinge, why should you so fondely mocke the worlde with so manifest folies? By what wordes, by what examples exhort you them? When euer saide you, as Chrysostome saith to the people: Departe yee hence: yee haue nomore right to stande here, then Heathens, and Infidelles: yee are VVicked: yee are Shamelesse: yee are Impudent, that stande by, and wil not Communicate. And if the Catholique Church do so often, and so earnestly exhorte her Children, howe is then, that the Pope, and his Cardinales do so seldome Communicate, scarcely once throught the yere? Wase we thinke, that the Pope, and his Cardinales be not the Children of the Church?

Chrysost. ad Popul. antioch.
Homil. 61.
In Epist. ad Ephes. Homil. 3.

Last of al, yee saie, Ye exhorte the people to receiue their Maker. I beseeche you, M. Hardinge, what Scripture, what Father, what Doctour euer taught you thus to saie? The Sacramente is a Sacramente: it is not God. It is the Breade of our Lorde, as S. Augustine saith: it is not our Lorde. It is a Creature corruptible: it is not the Maker of Heauen, and Earthe. Accursed is he, that gæueth the name, and glozie of God vnto a Creature, that is no God. S. Chrysostome saith, Nolumus quæso Creatorem cum Creatura confundere: Ne illud audiamus, Seruiuerunt Creaturæ potius, quàm Creatori: Let vs not confounde the Creature, and the Creatour bothe together: Leste it be saide of vs, They haue honoured a Creature more, then their Maker.

Augu. in Iohan.
Tracta. 59.
Chrysost. in Iohan. Homil. 3.

Addition. M. Hardinge. Good wordes, M. Iewel. Christe saith, He that eateth mee, shall liue for mee. VVas not he the Maker of Heauen, and Earthe? If he were, accursed be he, that denieth him so to be.

M. Hard. 347. b.

The Answer. Hereunto, M. Hardinge, we saie, Amen. We knowe, that Christe is very God of very God. But deceiue not your selfe. We speake nowe of the Sacramente of Christe, and not of Christe. The Sacramente is one thinge,

& Christe is an other. Wee eate Christe onely by Faith: we eate the Sacramente onely with the mouth of our Body. When Christe spake these wordes, *He that eateth mee, shall live by mee,* He spake onely of him selfe to be eaten Spiritually by Faith: but he spake not one worde there of the Sacramente. He, that knoweth not this, knoweth nothinge.

M. Hard. 346. a.

August. De Peccatorum Merit.

et Romis. Li. 1. Cap. 24.

Cyprian. de summa plicite Pralat.

Chrysost. ad Hebr. Homil. 16.

August. De Unitate Baptismo ca. 5

Fulgent. ad Donatum.

But S. Augustine saith, *The Sacramente is called Life.* What then? Yet he saith not, *The Sacrament is called our Maker.* S. Paule saith: *Petra erat Christus: The Rocke was Christ.* Yet you make not so vnadvisedly conclude hereof, *That the same Rocke was the Maker of the worlde.* Howe be it, as S. Augustine saith, *The Sacrament of Christes Body was called Life:* So he saith euen in the same place, *The Sacramente of Baptisme was called, Salus, Salvation:* And S. Cyprian calleth the same, *The fountaine of Life:* And S. Chrysostome saith, *The Baptisme of Christe is Christes Bloude:* This is no lesse, then if they had saide, *Baptisme is Life.* And yet none of them euer saide, *The Water of Baptisme is our Maker.* S. Augustine saith, *Plus est Vnus Deus, quam Vnus Baptismus. Neque enim est Baptismus Deus. Sed ideo magnum aliquid est, quia Sacramentum est Dei: One God is more, then One Baptisme. For Baptisme is not God. Yet is Baptisme a greate thinge, because it is a Sacramente of God.* God wordes therefore, *W. Harding:* and spare these blasphemies. For Fulgentius saith, *Veritatem Dei tenere, est Vnum Deum colere: Veritatem Dei in mendacium conuertere, est Creaturæ seruire: To holde the Truthe of God, is to Woorship the Onely God: To turne the Truthe of God into a lie, is to doo homage to a Creature.*

The Apologie, Cap. 13. Diuision. 1.

Wee affirme, that the Breade, and wine are the Holy, and Heauenly Mysteries of the Body, & Bloude of Christe, and that by them Christe him selfe, beinge the true Breade of Eternal Life, is so presently geuen vnto vs, as that by Faith wee verily receiue his Body, and his Bloude. Yet saie we not this so, as though wee thought, that the Nature and Substance of the Breade, and V Vine, is clearely changed, and goeth to nothing: as many haue dreamed in these later times, and yet coulde neuer agree amonge them selues vpon their owne dreames. For that was not Christes meaning, that the vheaten Breade shoulde laie aparte his owne Nature, & receiue a certaine newe Diuinitie: but that he might rather chaunge vs, and (to vse Theophylactes wordes) might Transfourme vs into his Body. For what can be saide more plainely, then that, whiche Ambrose saith, Breade and V Vine remaine stil the same, thei vvere before: and yet are changed into an other thinge: Or, that, whiche Gelasius saith, The Substance of the Breade, or the Nature of the V Vine ceaseth not to be: Or, that, whiche Theodoretus saith, After the Consecration, the Mystical Signes doo not caste of their owne propre Nature: for they remaine stil in their former Substance, Forme, & Kinde: Or, that, whiche Augustine saith, That, vvhich ye see, is the Breade, and Cuppe, and so our eies doo telle vs: but that, vvhich your Faith requireth to be taught, is this: the Breade is the Body of Christe, and the Cuppe is his Bloude: Or, that, whiche Origen saith: The Breade, vvhiche is Sanctified by the V Voorde of God, as touchinge the material Substance thereof,

goeth

In Iohan. Ca. 6.
De Sacr. Li. 4.
Cap. 4.

Gelas. Contra
Eutychem.
In Dialog. 1.
et 2.

In Sermon. ad
Infantes.

In Matth. Ho.
uil. 15.

goeth into the belly, and is caste out into the priue: *Q*, that, whiche Christe him selfe saide, not onely after the blessinge of the Cuppe, but also after he had Ministered the Communion: I vvil drinke nomore of this fruite of the Vine. It is wel known, that the fruite of the Vine is Wine, and not Bloude.

M. Hardinge.

In this Sacramente, after Consecration, the Substance of Breade and VVine beinge tourned into the Substance of the Body and Bloude of Christe, the * outwarde Fourmes of Breade and VVine, whiche remaine, are the Sacramentes of Holy thinges, the Body and Bloude of Christe.

The Bishop of Sarisburie.

In every natural thinge, two thinges are specially to be considered: the Substance, and the Accidentes, as *M. Hardinge* calleth it, the outwarde Fourme. For example, In Breade, the Material thinge, that feedeth vs, and is changed into the Bloude, and nourishment of our Bodies, is called the Substance of the Breade: The whitenesse, the Roundenesse, the Thickenesse, the Swetenesse, and other the like, that are perceiued outwardly by our senses, are called Accidentes. Nowe saith *M. Hardinge*, for as muche as the Substance of the Breade, and Wine is remoued by Consecration, and for that cause cannot be the Sacrament: therefore the Accidentes, & Fourmes, whiche remaine, muste needs be thought to be the Sacramentes. And so vpon a false Position, as shal appeare, he laiceth the foundation of al his Doctrines, by the olde Rule, I trowe, that he learned sometimes in his Sophistrie, Ex Impossibili sequitur quodlibet: Of an impossibilitie ye maie conclude, what ye list: Euen as aptely, and as truely, as somme haue saide, If Christe were not Christe, then Sainste Patrike shoulde be Christe.

If *M. Hardinge* had alleged, either Scripture, or Doctoure, or Father, or Council, or any other Authozitie beside his owne, he might happily haue benne beleued.

To this whole fantasie, gentle Reader, in my former Keple, I haue made a seuerall answer. Merily Christe saith, Non bibam ex hoc fructu vitis: I wil nomore drinke, (not of these Accidentes, but) of this generation, and fruite, (and Substance) of the Vine. S. Paule saith, Panis, quem frangimus: (Not the Fourmes, or Accidentes, but) the Breade, that wee breake. And againe, Quoties manducabitis Panem hunc: As often as ye shal eate (not these Accidentes, but) this Breade. S. Cyprian saith of the same, Panis ex multorum granorum adunatione congestus: Breade moulded, and made of many cornes. I doubt not, but *M. Hardinge* wil confesse, that cornes yelde Flower, and Substance: and not onely Fourmes, and Accidentes. S. Augustine calleth the Holy Mysterie, Sacramentum Panis, & Vini: The Sacramente (not of Fourmes, and Accidentes, as *M. Hardinge* saith, but) of Breade, and VVine. Cyrillus saith, Credentibus Discipulis fragmenta Panis dedit: Christe gaue vnto his Disciples, beleeuinge in him, peeces of Breade, (not peeces of Accidentes).

But *M. Hardinge*, hauinge in his fantasie remoued the whole Substance of the Breade, in steede thereof hath brought vs in Holy Fourmes, Holy Shewes, and Holy Accidentes. His Accidentes be the Mysteries of Heauenly thinges: His Accidentes be the Instrumentes of Goddes Grace: His Accidentes be the causes of Remission of Sinne. We breake Accidentes: We eate Accidentes: We drinke Accidentes: We are fedde with Accidentes: The Substance of our Bodies is increased with Accidentes. And, to be shorte, he worketh al his Miracles by the Power of his Accidentes.

M. Hardinge.

Defe. VVhy be ye so lothe to speake, as the Church speaketh, that in this blessed Sacramente wee receiue the Body of Christe? VVhy had ye rather saie after a * strange manner, that by Breade and VVine Christe him selfe is so presently geuen vnto vs, as that by Faith wee verily receiue his Body Church and his Bloude?

* Vntrithe. No Doctour, or Father euer taught sutch vaine folies.

Matth. 26.
Luc. 22.
I Cor. 10.
I Cor. 11.
Cyprian. in Oratione Dominica.

August. De Fide ad Petrum ca. 19
Cyrill in Iohan. Lib. 4. Cap. 24.

* Vntrithe. For this phrase is vsed commonly of the Ancient Fathers: as shal appeare.

The

The Bishop of Sarisburie.

Roman. 6.
Coloss. 2.
Hieronym. De
Corp. & San-
guine Christi.
Augu. in Iohan.
Tracta. 90.
Cyrill. in Iohan.
Lib. II. Cap. 27.
Hilarie De
Triat. Lib. 8.

August. De Bas-
ptismo contra
Donatist. Li. 3.
Cap. 10.

I neuer thought, it had benne so greate an Heresie, to speake, as the Apostles of Christe, and the Learned Doctours of the Church haue spoken befoze vs. S. Paule saith, *Consepulti sumus cum Christo Per Baptismum in mortem: Wee are buried together with Christe By Baptisme vnto Deathe.* S. Hierome saith, *Per Aquam Baptismi, vel per Ignem Spiritus Sancti, Aeterni illius Panis Corpus effici- tur: By the Water of Baptisme, or By the Fiere of the Holy Ghost, he is made the Body of the Everlastinge Breade.* S. Augustine saith, *Habes Christum in presenti Per Fidem: In presenti Per Baptismatis Sacramentum: In presenti Per Altaris Cibum, & Potum: Thou hast Christe in Presence By Faith: In Presence, By the Sacrament of Baptisme: In Presence, By the Meate, and Drinke of the Altar.* S. Cyril saith, *Corporaliter Filius Per Benedictionem Mysticam nobis vnitur, vt Homo: The Sonne of God By the Mystical Blessinge is vnited vnto vs, as Man.* S. Hilarie saith, *Christus est in nobis Per Sacramentorum Mysterium: Christe is in vs By the Myserie of the Sacraments.*

And, like *sp. Hardinge* shoulde thinke, to take any great aduantage by these wordes thus vttered, as he, and others of his side haue often donne, S. Augustine in moste plaine wise expoundeth the same: *Si ad ipsas res Visibiles, quibus Sacramenta tractantur, animum conferamus, quis nesciat, eas esse corruptibiles? Si autem ad id quod Per illas res agitur, quis non videat, non posse corrumpi? If wee behold the Visible Creatures, (as the Breade, the Wine, the Water) wherein the Sacraments are ministred, who seeth not, that they be corruptible? But if wee consider the thinges, that are wrought thereby, who seeth not, that they cannot be corrupted?*

Howe iudge thou, good Christian Reader, howe childishly these quarrelles be sought againste vs, without cause: what *hypocritall* Catholique eares *sp. Hardinge* hathe, that cannot abide the phrases, and speeches of the Ancient Fathers.

M. Hardinge.

If a man shoulde presse you with your owne wordes, and demaunde, what manner of Presence ye teache, affirminge Christe him selfe presently to be geuen: I weene, ye woulde be founde haltinge. For howe saie ye? If Christe be presently geuen vnto vs by Breade and Vine in the Sacramente, then is Christe present. If he be present, whiche ye muste needes graunte, tel vs further, how is he present: accordinge to the Substance of his Body, or by Grace, or accordinge to the Maiestie of his Godhed? The firste, what shiftes so euer ye see, ye wil not graunt. And therefore is your owne Apostle Martin Luther at fowle defiance with your maisters, Zuinglius, Oecolampadius, Caluine, and you, and so be his Disciples, Ioachimus VVestphalus, Epinus, Pomeran, Heshiusius, Brentius, Illyricus, and many others, as ye knowe. If ye wil saie, he is Present by his Grace, so is he Presente with al good men: and that not onely when the Sacrament is ministred, but also at al other times. Againe, howe can ye make good, that by Faith we receiue his Body, and Bloude? By Faith we receiue Grace, and the Merites of his Deathe suffered in his Body with shedding of his Bloude. But the Body and Bloude it selfe, that is, the very (a) Substance of his Body and Bloude: tel vs, howe by Faith (a) (properly and truly to speake) as who should saie, by Faith made Present, wee receiue it? Furthermore (b) what haue ye to answere to this question? If we receiue the Body and Bloud of Christe verily by Faith (for so ye saie) wee demaunde whether wee receiue the same by Faith onely without the Body, or with the office of our Body. If th' office of our Body be required to the receiuinge of Christes Body in the Sacramente, as Christe him selfe (c) certainly meante (for els howe obeyed the Disciples his commaundemente, to whom he saide at his Supper, Take and eate, this is my Body, likewise of the Cuppe, Take and Drinke, whiche cannot be donne but by the seruice of the Body) hereof then it foloweth, that his Body is verily present. Nowe that it is not receiued by Faith onely, thus we proue it by your owne Doctrinne. (d) It is so receiued, as it is Present: but it is Present by Breade and Vine (as ye saie,) Ergo it is receiued by Breade and Vine. To conclude, if by Bread and Vine, then not by Faith onely. VVil ye geue me leaue to saie, what I thinke of you? Verily it seemeth by your vaine iangling, that as S. Paule saith of sutch other like you, ye vnderstande not, what ye speake, nor whereof ye affirme.

The Bishop of Sarisburie.

In what sense wee make truly saie, Christe is either Presente with vs, or Absent from vs, the mater is not doubtfull, or dangerous to be answered: onlesse *sp. Hardinge* haue forgotten the Articles of his Crede. For thus wee are taught to beleue, *Christe is Ascended into Heauen, and sitteth at the Righte Hande of God.* Whiche Article S. Augustine expoundeth thus: *Noli dubitare, ibi nunc esse hominem*

(a) Vntruthes, two together, For properly, & in Substance, wee receiue it not. Reade the Answere.
(b) VVee answere, it is a peeuish question.
(c) Vntruth. For Christe meante no suche thing, as appeareth by the Fathers.
(d) A Sophistical, and a childish cauil. Reade the Answere.

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nem Christum Iesum, unde venturus est: memoriterq; recole, & fideliter tene Christianam Confessionem, Quoniam Resurrexit à mortuis: Ascendit ad Cœlum: Sedet ad Dextram Patris: nec aliunde, quàm inde venturus est ad viuos mortuosque iudicandos: *Doubt thou not, but Christ Iesus, as Man, is there nowe, from whence he shal come: And beare thou wel in minde, and faithfully beleene the Christian Confession, That Christe is Risen againe from the Deade: And Ascended into Heauen: And Sitteth at the Righte Hande of the Father: And, that he shal come againe from thence, and from no where els, to Judge the quicke, and the Deade.* Againē be saithē, Homo, secundum Corpus, in Cœlo est: & de loco migrat: & cum ad alium locum venerit, in eo loco, unde venit, non est: Christe, as Man, accordinge to his Body, is in Heauen: and passeth from place to place: and, when he commeth to an other place, he is not in the other place, from whence he came. Likewise againē, Secundum Præsentiam Maiestatis, semper habemus Christum nobiscum: Secundum Præsentiam Carnis, rectē dictum est Discipulis, Me autem non semper habebitis: *Accordinge to the Presence of his Maiestie, wee haue Christe euermore With vs: But accordinge to the Presence of the Fleashe, it is true, that Christe saide to his Disciples, Me you shal not haue alwaies with you.*

So saith the Holy Father, and Martyr Vigilus, Dei Filius, secundum Humanitatem suam, recessit à nobis: Secundum Diuinitatem, ait, Ecce ego vobiscum sum vsque ad Consummationem sæculi: *The Sonne of God, accordinge to his Manhoode, is gone from vs: But accordinge to his Godhed, he saithē, Beholde, I am With you until the ende of the worlde.* And againē, Et nobiscum est, & non est nobiscum: quia quos reliquit Humanitate, non Deseruit Diuinitate: *Christe is with vs: and yet he is not with vs: For whome he leaſte, touchinge his Humaine Nature, or his Body, touchinge his Godhed, he leaſte them not.* And againē, Verbum vbiq; est: Caro autem eius vbiq; non est: *The Woorde, (or Godhed of Christe) is euerywhere, but his Fleashe, or Body, is not euerywhere.* So saithē S. Cyril, Et si corpore abfuero, Præsens tamen ero, vt Deus: *Although I be Absente, as touchinge my Body, yet, as God, I wil be Present.*

And, to leaue an infinite number of other Learned, & Catholique Fathers, that haue writtē the like, Origen saithē thus: Secundum Diuinitatis Naturam, non peregrinatur à nobis: Peregrinatur secundum dispensationem Corporis, quod suscepit: *Christe, accordinge to his Godhed, is not a stranger to vs: But he is a stranger, accordinge to the dispensation of the Body, that he receined.*

Thus is Christe bothe Absente, and Presente: Presente in Maiestie, Absente in Body. And in this sense Chrysostome saithē, Semper nobiscum est Christus: Neque enim, nisi nobiscum esset Christus, superesset Ecclesia: *Christe is euermore Presente with vs. For onlesse he were Presente, the Church of God coulde not continewe.*

But M. Hardingē saithē, Howe can yee make good, that by Faith wee receiue his Body, and Bloude? By Faith wee receiue Grace, &c. This question shoulde rather haue benne demaunded of S. Augustine, and of other Learned Doctors, & Anciente Fathers of the Church. How coulde S. Augustine saie, Quid paras dentem, & ventrem? Crede, & Manducasti: *What preparest thou thy toothe, and thy Belly? Beleue: and thou hast eaten.* Howe coulde Tertullian saie, Christus auditu deuorandus est: intellectu ruminandus est: & Fide digerendus est? *Christe muste be deuoured by Hearing: chewed by vnderstanding: digested by Faith.* Howe coulde Origen saie, Sanguis Testamenti infusus est in Corda nostra? *The Bloude of the Testamente is powred into our hartes.* Howe coulde S. Cyprian saie, Esus huius Carnis est quedam auditas, & quoddam desiderium manendi in Christo? *Quod est esca Carni, hoc est Animæ Fides. Non dentes ad mordendum acuius: sed Fide sincera Panem Sanctum frangimus: The Eatinge of this Fleashe is a certaine greedinesse, and a certaine desire to tarrie in Christe. That meate is vnto our Fleashe, the same is Faith vnto our Soules. Wee sharpen not our teeth to bite withal: But with pure Faith wee breake this Holy Breade.* To be short, how coulde S. Augustine saie, Credere in Christum, hoc est manducare Panem Viuum? *To Beleue in Christe, that is the Eatinge of the Breade*

Augu. 2. post. 57.
Ad Dardan.

Augu. in Iohan.
Tracta. 31.

Augu. in Iohan.
Tracta. 30.

Vigilius contra
Eutychem. Lib. 1.

Cyryll in Iohannem.
L. 10. Ca. 7.

Origen in Matthea.
Homil. 33.

Chrysost. 1. Corinth.
Homil. 6.

Augu. in Iohan.
Tracta. 25.

Tertull. de Resurrectione
Carnis.

Origen. in Matthea.
Tracta. 26.

Cyprian. De Cœna Domini.

Augu. in Iohan.
Tracta. 26.

Breade of Life. And againe, Nolite parare fauces, sed Cor: Prepare not your mouthes (to Eate of this Breade, but) prepare your Hartes. To these, and other like Ancient Catholique Fathers, M. Hardinge shoulde haue saide, Howe can ye make good, that by Faith we receiue Christes Body, and Bloude? Thus they witness: thus they write: thus they saie: and therefore, onlesse M. Hardinge can finde vntuthe in theire wordes, they make it good.

But, to force onwarde his mater, he saith: Properly, and truly to speake, howe can wee Eate Christes Body by Faith? Here it might haue pleased M. Hardinge to remember, that these phrases, To Eate Christe: To Drinke Christe: To Digeste Christe: To be Fedde with Christe: To dwelle in Christe: To be cladde with Christe: To be graste in Christe: and other the like, are not plaine, ordinarie, vsual, and Common Speeches: but Mystically, and Couertly vttered vnder a Figure: thereby to geue vs to vnderstande, that Christ is our Spiritual Feate: our Spiritual Drinke: our Spiritual Sustenance: our Spiritual house: our Spiritual robe: & our Spiritual stocke. Therefore S. Augustine saith, Nisi manducaueritis Carnem Filij Homini, & Sanguinem hiberitis, non habebitis Vitam in vobis. Facinus, vel Flagitium videtur iubere. Figura ergo est, Precipiens Passioni Domini esse communicandum, & suauiter, atque vtiliter recondendum in memoria, quod pro nobis Caro eius Crucifixa, & vulnerata sit: Onlesse ye eate the Fleashe of the Sonne of Man, and Drinke his Bloude, ye shal haue no life in you. He seemeth by these wordes, to commaunde vs to doo an horrible wickednesse. (For it is an horrible mater to eate Mannes Fleashe, or to drinke Mannes Bloude). Therefore this is a Figure, (or manner of speache) commaunding vs to be partakers of Christes Passion, and comfortably to laie vp in our minde, that his Fleashe was Crucified, and wounded for our sakes. So saith Gratian, touchinge the same, Quidam non improbabiler exponunt, Carnis, & Sanguinis Veritatem, ipsam earundem rerum efficientiam, id est, Remissionem Peccatorum: Touchinge these wordes, The Truthe of Christes Fleashe, and Bloude, somme menne not vnaptely vnderstande thereby, the effecte, and force of Christes Fleashe, and Bloude, that is to saie, The Remission of our Sinnes. And so S. Augustine saith, Lauerunt Stolas suas in Sanguine Agni, hoc est, in Gratia Dei per Christum: They washte their cotes in the Bloude of the Lambe, that is to saie, in the Grace of God through Christe. This Grace flowinge from Christes Body vpon the Crosse, and geuen to the Faitheful in the Distribution of the Holy Mysteries, oftentimes beareth the name of Christes Body, and is the ground, and Substance of the Sacramente: And who so euer is Partaker of this Grace, is also Partaker of Christes Body. Therefore S. Augustine saith, Cum essent Omnibus Communia Sacramenta, non Communis erat omnibus Gratia, quæ est Virtus Sacramentorum: Whereas the Sacramentes were common to al, yet the Grace thereof was not common to al. And that is the Power, and strength of the Sacramentes.

Likewise S. Ambrose, In similitudinem quidem accipis Sacramentum: Sed Veræ Naturæ Gratiam, Virtutemque consequeris: Yee take the Sacramente in Representation, or Remembrance: But yee obtaine thereby the Grace, and Power of Christes Very Nature.

Here M. Hardinge once againe moueth a very needlesse question. VVee demaunde, (saith he) whether wee receiue the same Body of Christe by Faith onely, without our Body, or with the office of our Body. Any childe might sone be hable to assaile this redde. Rabanus Maurus saith, as it is alleged before, Sacramentum ore percipitur: Virtute verò Sacramenti interior homo satiatur: The Sacramente is receiued With the bodily mouth: but with the vertue of the Sacramente, (which is the Body of Christe) the Inner man (that is, not the Body, but the Soule) is filled. So saith Augustine, Cum videbitis Filium Homini ascendentem, vbi erat prius, certè vel tunc videbitis, quia non eo modo, quo putatis, erogat Corpus suum: certè vel tunc intelligetis, quia Gratia eius non consumitur moribus: When ye shal see the Sonne of Man Ascendinge thither, where he was before, then at the leaste, yee shal see, that he geueth not his Body in futch sorte, as you imagine: Then shal you vnderstande, that his Grace is not

August. De Do-
ctrina Christiana
lib. 3. Ca. 16.

De Consec. Dist. 2.
Species.

August. in Apoc.
Homil. 6.

Augustin. in
Ipsal. 77.

Ambros. De Sa-
cramentis, lib. 6. ca. 1.

Rabanus Mau-
rus, Lib. 1. Ca. 31.

Augu. in Iohan.
Tracta. 27.

is not consumed with bitte of mouth. Againe he saith, Qui manducat intus, non foris: qui manducat in Corde, non qui premit dente: *He that eateth Christes Body inwardly, not that eateth (the Sacramente) outwardly: He that eateth the Body of Christe it selfe in his harte, not that presseth (the Sacramente) with his toothe.*

M. Hardinge argueth farther, Christes Body is so receiued, as it is Present: But it is presente by Breade and VVine (ye saie) Ergo it is receiued by Breade, and VVine: To conclude, if by Breade, and VVine, then not by Faith onely. **If M. Hardinge** had better considered the Rules of his Olde Sophistrie, he might some haue scene the wantes, and defor- mities of this Reason. Emongest childzen it is called Ignoratio Elenchi: Which is the Simplest Fallax of al the reste.

It is true, that of our part, it is not either our hande, or our mouthe, but Faith onely, that receiueth the Body of Christe: but the same Body of Christe is offered, and represented vnto our Faith by meane of the Sacramentes. We speake of such Instruments of Receiuinge, as are of our selfe, and be with in vs: **M. Hardinge** answereth of the Sacramentes, that be external Instruments, and are wholly without vs. So in Baptisme, notwithstanding we haue Christe Presente of our parte Onely by Faith, yet S. Augustine saith, as it is saide before, Habemus Christum in Presenti per Baptismatis Sacramentum: We haue Christe Presently by the Sacramente of Baptisme. Thus is Christe Present vnto vs: Of his part, Onely by his Grace: Of our part, Onely by our Faith: By the Sacramentes, Onely, as by meane of outward Instruments, to moue our senses. This lighte, and childishe erreure, I haue saide before, is called Ignoratio Elenchi, and there- fore seemeth to procede of Ignorance. **M. Hardinge** shoulde haue better ex- amined the force of his Argumentes, before he thus suddainely sente them a- broad.

Touchinge the mater it selfe, it is not the Bodily mouthe, but Faith alone, that receiueth, and embraceth Christes Body. S. Augustine saith, Panis iste In- terioris Hominis querit esuriam. Qui credit in eum, manducat: *This Breade requi- reth the hunger of the Inner Man. He that beleueth in him, eateth his Body.*

This is no iangling, as you saie, **M. Hardinge**: It is the Antiente Catholique Doctrine of the Church of God. We be wel assured of it, and knowe certainly, what we saie. But touchinge the certaintie of your Doctrine in this point, I haue briefly touched it in my former Replie, so much, as I then thought might seme sufficient. Somme of you holde, That Christes Body passeth downe into the stomake: Somme saie, That it entreth onely into the Mouth, and goeth no further: Somme other saie, Quam cito Species teruntur dentibus, tam cito in Caelum rapi- tur Corpus Christi: *As soone as the Fourmes of the Bread be grated with the teeth, straight waie the Body of Christe is caught vp into Heauen.* An other of you saith, A Mouse eateth the Body of Christe: An other saith, Nay, a Mouse cannot eat it: Peter Lombarde, the Grande Master of al your Schole, is piteously confounded in the case, and cannot imagine, yare man, what thinge it should be, that the Mouse ea- teth. For after he had him selfe moved the question, Quid igitur sumit Mus, vel quid manducat: *What is it then, that the Mouse receiueth, or, what eateth it?* He an- swereth, Deus nouit: Nowe, God knoweth: (As for my parte, I cannot telle). But be your Doctours, **M. Hardinge**: such is your Doctrine. Therefore, to conclude with your owne wordes, It appeareth by your agreemente, and your answeres, yee vnderstande not the thinges yee speake of: but bothe assume, and denie, yee knowe not what.

M. Hardinge.

As ye procede forth, ye geue warning to your Readers, not to take you so, as though ye helde with transubstantiation. And there ye speake thereof as best becommeth your scoffinge sprite, cal- linge it a dreame of menne of later times, whereof they coulde neuer yet agree within them selues. By which wordes your eloquence hath set forth the your spite and lyinge at once. For albeit the terme of Transubstantiation be (a) of no greater antiquitie, then the Council of Laterane vnder Innocentius the thirde, where it was by the Holy Ghost, and the Fathers there deuised, as very fitte for openinge of the Truthe impugned by the Berengarians: yet is the Doctrine thereof no lesse An- cient,

Aug. in Iohan. Tracta. 26.

Augustin. in Ioh. ban. Tract. 26.

De Con. Diss. 2. Tribus gradib. In Glosa.

4. Senten. Diss. 13.

(a) Marke this Antiquity. This Council was holden twelue- hundred and fiftene yeeres after Christe.

(b) As in a My-
sterie, or Sacra-
mente: but not
in Substance:
Otherwise it is a
great Vntruth,
(c) Vntruth
manifest, As
shal appeare.

cient, then the Gospel it selfe. For maugre the malice of the Deuil, and of al the Sacramentaries, the Olde Truthe shal preuaile, by whiche wee are taught, that, whiche was Breade, by the Mystical blessinge to be (b) made Christes Body: and that which was wine, to be made his Bloude, as I haue otherwheres sufficiently declared. And the Church hath (c) alwaies hereupon perfetly accorded, touchinge the Substance: though certaine Schoolemen in their Scholastical Disputations, where oftentimes victorie is fought, and Faith not impugned, about discussion of somme schoole point, haue without preiudice of our beliefe disagreed.

The Bishop of Sarisburie.

As for the scoffes, and spites, and lies, ye speake of, **M. Hardinge**, let him haue them, that haue best deserved them. Then verily, without grate wronge, you cannot lose them.

Touchinge your **new Fantasie** of Transubstantiation, VWhether it be a dreame, or no, & whether the dreamers of it the felues were euer yet hable rightly to expounde their owne dreame. It appeareth partely by your owne Confession. **Ye graunt**, The name and terme thereof was neuer knowen, or hearde of al the VVorld, vntil your late Councel of Laterane, Holden in Rome vnder Pope Innocentius the thirde, in the yere of our Lozde a thousande two hundred and fiftene, in the time of Kinge Iohn the Kinge of Englande, and neuer before. Then did your strange Doctrin, and newe Diuinitie, touchinge this Article, firste beginne. So longe the Church of God was hable wel to stande without your Transubstantiation.

And, al be it ye telle vs, Notwithstandinge the newnesse of the name, yet neuertheless the Doctrin thereof hath stil continewed in the Church, and hath benne euermore receiued, and confessed of al the Faithful: and that maugre the malice of the Diuel, and al the Sacramentaries, it is as Ancient as the Gospel, or as Christe him selfe: **Yet of the other side ye confesse** plainely, that for the space of twelue hundred yeres, and moze, no man wiste, by what name to calle it.

But for as mutche, as you thinke it lawfull for you to anouche, and affirme, what you list, true, or false, without controlmente: wher as ye saie, This late Faith of yours is as Anciente, as the Gospel, know you, that somme of the best learned of your owne side, haue saide, It is newe Pointes in Religion: and therefore not so Ancient, as you saie to make it: Somme others saie, It is a doubtful Conclusion: and therefore no Faith at al. **D. Tonstal** thereof saith thus, De modo, quo id fieret, fortasse satius erat, Curiosum quenque suæ relinquere Coniecturæ: sicut liberum fuit ante Concilium Lateranum: Of the manner, and meane, howe this might be (whether by Transubstantiation, or otherwise) perhappes it had benne better, to leaue euery man, that woulde be Curious, to his owne Coniecture: as before the Councel of Laterane it was leaste at libertie. **You saie**, It is as Ancient, as the Gospel: **D. Tonstal** saith, *It is but newe, and came in twelue hundred yeres, and more, after the Gospel: You saie*, It is the Catholique Faith: **D. Tonstal** saith, *It is a Coniecture, or a Gheasse (which differeth not mutche from a dreame) and that before the saide late Councel of Laterane, no man was bounde to beleue it.* And here it maie please you, to consider indifferently with your selfe: *If it were leaste at Libertie, as D. Tonstal saith, for any man, either to receiue it, or to refuse it, as he thought good, howe coulde it then be the Catholique Faith? If it were the Catholique Faith, as you saie, And that maugre the malice of the Diuel, howe then coulde it so many hundred yeres be leaste at Libertie?*

Hereof ye saie, Ye haue written sufficiently otherwheres: **Al this I graunte**: your Bookes are knowen. Howe be it, if you woulde haue written nomoze but Truth, ye might haue saued mutche time, and spared somme paper. But if it shal not mislike you, once againe moze aduisedly to vewe the same, ye shal finde in the very firste Diuision thereof three greate Vntruthes togeather, al within the space of Fouretene lines.

Nowe, whether your fantasie of Transubstantiation be a Dreame, or no, by the Constancie, & Certaintie thereof, and by the agremente of your Doctoures, that founded it firste, it maie appeare. **Petrus Lombardus**, the onely General of al this Campe, hercof vseth these speeches: Quibusdam ita videtur: Quidam dicunt: Quidam tradunt: Quidam concedunt: Alij putauerunt, Substantiam ibi Panis &

Vini

Anno. 1215.

Cuthbertus
Tonstallus. De
Eucharistia.
Lib. I. Pag. 46.

Senten. 4. Dist. 11.
Si autem, &c.

Vini remanere: *Somme menne* Iudge thus: *Somme* saie thus: *Somme* haue written thus: *Somme* graunte this: *Somme* others haue thought thus, that the very Substance of the Breade, and VVine remaineth stil. Here is a strange agremente of Learned menne, specially in a case of the Catholique Faith. But hereto what saith the Peter Lombarde him self, that taketh vpon him, as a Iudge, to determine these doubtles? Howe is he resolved: *¶* *¶*, howe agreeth he in Iudgemente with him selfe: His answer is this, Si autem quaeritur, qualis sit illa Conuersio, An Formalis, An Substantialis, An alterius generis, definire non sufficio: *¶* If a question were moued, what manner of Conuersion, or change this is: Whether it be in Fourme, or in Substance, or of somme other sorte, I am not hable to discusse it. Here we maie see, the blinde lea- oeth the blinde. He that setteth him selfe before al the reste, and woulde be taken for a guide, knoweth not where to sette his owne fote. Gabriel Biel saith, Quomodo sit ibi Corpus Christi, Vtrum per Conuersionem alicuius in ipsum, an sine Conuersione incipiat esse Corpus Christi cum Pane, manentibus Substantia, & Accidentibus Panis, non inuenitur expresse in Canone Bibliae: *Howe the Body of Christe is there, whether it be by changing of somme thinge into it, Or, Christes Body be- gonne to be there together with the Breade, bothe the Substance, and the Accidentes of the Breade remaininge stil without changinge, it is not founde expresse in the Canon of the Bible.* I leaue Innocentius, Scotus, and sundrie others of your Scholastical Do- ctours, with their doubtful Dreames, and gheastes to like pourpose.

Gabriel in Ca-
nonem Lect. 40.

Whether these be Dreames, or no, I leaue to you, M. Hardinge, to consider. Merily Innocentius. 3. saith, Fuerunt, qui dicerent, quod, sicut post Consecrationem vera Panis remanent Accidentia, ita Panis remanet vera Substantia: *There were some, that said, that, as after Consecration there remaine the very Accidentes, or Fourmes of Bread, so likewise the very Substance of the same Breade remaineth stil.* And Cardinal Cu- sanus saith, Quidam Veteres Theologi intellexisse reperiuntur, Panem non Tran- substantiari, Sed superuultiri nobiliori Substantia: *Certaine of the Ancient Diuines are founde of this minde, that the Breade in the Sacrament is not Transubstantiate, or changed in Nature, but remaineth stil, and is clothed with an other Substance, more noble then it selfe.* This was the Iudgement of sundrie the Fathers, best learned in Di- uinitie. And this same Iudgemente Durandus, although he him selfe holde it not, yet he wil not haue it in any wise to be condemned.

Nicola Cusanus
Excitationu li. 6

Howe, M. Hardinge, if you dissemble not, but beleue constantly, as you saie, then cannot these thinges stande, without Presudice of your beleue. For Faith built vpon vncertainetie, is no Faith at al.

M. Hardinge.

But Lorde, what meante ye to allege Theophylacte, and S. Ambrose, whose Doctrine is so con- trarie to yours, as light is to darkenes? Theophylacte expoundinge these woordes of Christe in S. Iohn, As the Liuinge Father hath sent me, euen so liue I by the Father, and he that eateth me, shal liue by me, saith thus: Doeest thou not heare a dreadful saieinge? VVe eate not pure God, for he is vntoucheable, and vnbody. Neither can he be comprehended with eies, nor teethe. Neither eate we the fleashe of a pure man: for that can profite nothinge at al. But nowe that God hath vnited vnto him selfe fleashe after a vspeakeable contemperament, the fleashe is also become lifemaking. Not for that it passed awaie into the Nature of God, beware of that; but after the likenes of fiery yron, whiche abideth yron, and sheweth the operation of fierce euen so (quoth he) the fleashe of our Lorde abidinge fleashe, is lifemakinge, as beinge the fleashe of God the woorde. Then as (saith he) I liue by the Father, who is life, so he that eateth me shal liue by me, beinge tempered with me, as also beinge transelemented into me, who haue Power to viuificate or giue life. VVhich last woordes your owne Doctour Oecolampadius hathe thus turned, *Dum quodammodo miscetur, & trans- elementatur in me, qui viuificare potest*, corruptinge the seconde Doctrine of the writer with his forged * *Quodammodo*, which he founde not in the Greeke there placed, and breakinge the congruities of the Latine speache, by puttinge that in the thirde Person, that ought to be in the firste. If faith wrought al this matter, then after your meaninge, might wee eate God, whiche Theophylacte denieth. He saith, he that eateth Christes fleashe, is tempered together with him, and trans- elemented into him, so as he is made one Body with him as Cyrillus expoundeth the place of S. Paule to the Ephesians; where he saith, that wee be *Concorporalis*, that is to saie, of one Body

This similitude of fiery yron quite ouerthroweth the whole fan- tasie of Tran- substantiation. * Vnto the, pre- sumed onely of ignorance. For, *Quodam- modo*, is in the texte: *Ἀναμι- νώμενος ὁ σῶ- πτερος καὶ μετα- στήνεται ἐν ἐμοί.*

with Chrſte. And an other where, fleashe of his fleashe, and bone of his bones.

The Bishop of Sarisburie.

Of Theophylactes Authozitie, we neuer made any greate accompte. He is but a very late writer, in comparison of the Ancient Fathers. For the most parte of that he writeth, he is but an Abbzidger of Chrysostome. He writeth against the Church of Rome, stontly mainteininge a knowen Heresie, concerninge the Proceedinge of the Holy Ghoste. Notwithstandinge, in this place we alleged his wordes to good purpose. For, as he saith, V-Vec are Transselemented, or Transnaturaed, and changed into Chrſte, euen so, & none other wise, we saie, The Breade is Transselemented, & changed into Chrſtes Body. But, notwithstandinge this change, we remaine stil in Substance, as we were befoze: Therefore we saie, Notwithstandinge the like change, The Substance of the Breade in like manner remaineth stil.

But, what fanſie came in your heade, M. Hardinge, thus to allege, and so vehemently to fozece this place of Theophylacte? What one worde speaketh he, either of your Transubstantiation, or of your Real presence, or of your Corporal, and Fleasly Eatinge? Merely, as, by any his expresse wordes, he nothinge aideth you, so by his crample of Fiery yron, he seemeth quite to ouerthrow you. For, if ye compare the Sacramente with a peece of Burninge yron, (which neuerthelesse was not Theophylactes meaninge: and therefore ye are therein mutche deceiued) then, as the yron, although it be fiery, yet notwithstandinge in Nature, and Substance is yron stil: Euen so the Breade, although it be made the Sacramente of Chrſtes Body, and so the Instrumente of the Grace of God, yet, that notwithstandinge, in Nature, and Substance is Breade stil.

Here, leſte you geuſinge ouer your Transubstantiation, as knowinge it to be onely a late ſounde ſantaſie, ſhoulde hope neuerthelesse by this Crample of Fiery yron to eſtabliſhe your Real Presence, and to ſaie, that, as the fiere is Really, and in deede in the yron, so the Body of Chrſte is in deede, and Really in the Sacrament: it maie pleaſe you to cal to minde, that in the Holy Learned Fathers, the ſame crample, and like fourme of ſpeache, is uſed alſo of the Sacramente of Baptiſme. In the Council of Nice it is written thus: Vides Aquam: Cogita de virtute Dei, quæ latet in Aqua. Cogita, Aquam eſſe plenam Ignis Diuini: Thou ſeeſte the Water: Thinke thou of the Power of God, that lieth in the V-Ver: Thinke thou, that the Water is ful of Heauenly Fiere. Yet, I trowe, ye wil not haue vs beleue, as an Article of our Faith, that this Fiere, whereby is ment the Bloude of Chrſte, is in deede, and Really in the Water.

Theſe, and ſutche other the like, maie nat alwaies be taken, as phyaſes of Preciſe Truthe: but rather, as Amplifications, or heates of ſpeache, the better to ſtirre vp, and to enflame the mindes of the Hearers. And in this ſorte, and ſenſe, to leaue other Authozities, Hoſius, your owne Doctour ſaith, Opera noſtra reſperſa ſunt Sanguine Chriſti: Our Woorkes be ſprinkled with the Bloude of Chrſte. So ſaith the Pope Innocentius. 3. Virtutes noſtre Crucis Chriſti Sanguine Purpurantur: Our Vertues are died, as readde as Purple, in the Bloude of the Croſſe of Chrſte.

Thus onely, M. Hardinge, and none other wiſe, the Holy Fathers ſaie, The Breade of the Holy Myſteries, and the Water of Baptiſme are ful of fiere.

Further Theophylacte ſaith, The Body of Chrſte is Eaten: But the Godhead is not Eaten: becauſe it is vntoucheable, and vncomprehenſible vnto our ſenſes. Hereof you woulde ſeeme to reaſon thus: If Faith wrought al this mater, then might wee Eate God. For by Faith we beleene in God.

Fiſt, touchinge the Eatinge of God, God him ſelfe ſaith, Guſtate, & videte, quod ſuauiſ eſt Dominus: Taſte, and ſee, that the Lorde is delectable. S. Auguſtine ſaith, Panis eſt, & Panis eſt, & Panis eſt: Deus Pater, Deus Filius, & Deus Spiritus Sanctus: It is Breade, It is Breade, and it is Breade: God the Father, God the Sonne, and God the Holy Ghoſte. Againe he ſaith, Deus Panis intus eſt animæ mex: God is the

Council Nicen.
πλήρη τῆ θείας
ἐνερῆς νόε τῶ
ὕδατος.

Hosius in Conf.
Petricouien.
Cap. 48.
Innocen. De My-
ſterys Miſſ. Li. 2.

1. Pet. 2.
Auguſt. De verb.
Domini ſecond.
Lucan. ſerm. 29
Aug. Conf. Li. 1.

the Inwarde Breade of my Soule. Therefore it is not so thowly, and vndoubtedly true, that you saie, The Nature of God cannot be Eaten.

Notwithstandinge, for sparinge of wordes, and time herein, I wil refer you to my former Reple. There shal you finde this whole Obligation fully answered.

Artic. 8. Diu. 16

You saie, Theophylactes reason standeth thus, God cannot be Eaten, because he cannot be comprehended, either with eyes, or with teeth. But Christes Body maie be eaten: Therefore it muste folowe in the Conclusion, that with our eyes we maie see it, and with our teethe wee maie receiue it. Here woulde I saine learne of you, M. Hardinge, VVhen ye saue Christes Body viably in the Sacramente, with your eyes, or when ye pressed it with your teethe? If your teethe can receiue it, why saithe S. Augustine, Quid paras Dentem, & Ventrem? Why preparest thou thy Toothe, and thy Belly? If your Bodily eye can see it, why saie you, It is Inuisible? If it be Inuisible, how is it scene? If it be scene, howe is it Inuisible? It appeareth, that either Theophylacte, the Paister, or you, the Scholar, are deceiued, or one of you vnderstandeth not the others meaninge. Certainly, as Christes Body is scene in the Sacrament, so is it Eaten in the Sacrament. But it is not Heally, or fleschly scene: Therefore it is not Heally, or fleschly Eaten.

Aug. in Iohan. Tracta. 25.

To auoide erreure herein, it behooueth vs to vnderstande, that, To eate God, is to haue the fruition of the Diuine Nature, and to be Incorporated into God. But the Paistie of God so far surmounteth the capacite of man, that as he is in him selfe in Nature, and Godhed, no mortal creature is hable to conceiue him but onely in the Face, and sight of Iesus Christe the Sonne of God. Therefore S. Paule saithe, Christus est Splendor Glorie, & Character Substantie Dei: Christe is the Brightnesse of the Glorie, and the expresse Image of the Substance of God. S. Augustine saithe, Tu quomodo contingis Deum? Quia Verbum Caro factum est, & habitauit in nobis: Howe doest thou touche God? (He answereth) Because the Woorde became Fleashe, and dwelt in vs. Againe he saithe, Si Christus sic veniret, vt Deus, non agnosceretur: If Christe came so, as he is God, no man could know him. S. Gregorie saith, Dominus murus nobis non esset, si forinsecus non fuisset: Intus nos non protegeret, si exterius non appareret: Our Lorde were no wal vnto vs, if he had not benne in the Fourme of Man: He could not inwardely defende vs, if he had not outwardely appeared. So saithe Dionysius, Si cupimus Communionem habere cum Deo, oportet nos in Diuinitatem illius vitam, quam egit in Carne, intueri: If wee desire to haue Communion with God, wee muste beholde that Heauenly life, that he leade in the Fleashe. Thus, as God is God, in Paistie, and in him selfe, wee vnderstande him not, wee conceiue him not, wee know him not: That is to saie, wee haue no fruition of him, wee eate him not. Therefore S. Augustine saithe, Iesum Christum secundum id, quod erat Verbum apud Deum, Paruuli non capiunt. Quomodo ergo capiunt, qui Lac capiunt? Iesum Christum, inquit, & hunc Crucifixum. Suge, quod pro te factus est: & cresces ad id, quod est: Little ones vnderstande not Iesus Christe, accordinge to that he was the Woorde with the Father. Howe then doo they receiue him, that receiue milke? S. Paule saith, they receiue Iesus Christe Crucified. Sucke that thinge, that he was made for thee: and thou shalt growe to that he is.

Hebr. 1.

Aug. in Psal. 134

Aug. in Iohan. Tracta. 2.

Grego in Ezech. Lib. 1. Homil. 14.

Ezech. Hierar. Cap. 3.

Aug. in Psal. 119.

1 Cor. 12.

Hebr. in Leuit. Lib. 1 Cap. 2.

Ambros. in 1 Cor. 12.

Thus in the Holy Mysteries there is represented vnto vs, not the Diuine Nature of Christe, whereby he is Equal to the Father: But his Death, & Humilitie, whereby he abased him selfe, and was made Equal vnto vs. This is the Spiritual Peate, and Drinke, and the onely feedinge of the Soule. Thereof S. Paule saithe, As often as ye shal eate of this Breade, and drinke of this Cuppe, ye shal publishe (not the Diuine Nature, or Godhed, but) the Lordes Deathe vntil he come. So saithe Hesychius, Comedimus hunc Cibum, sumentes eius memoriam Passionis: Wee Eate this Foode, receiuinge the memorie (not of his glorie, but) of his Passion. So saithe S. Ambrose, Quia Morte Domini liberati sumus, huius rei memores, in Edendo, & Potando, Carnem, & Sanguinem, quae pro nobis oblata sunt significamus:

1 Cor. 12.

Hebr. in Leuit. Lib. 1 Cap. 2.

Ambros. in 1 Cor. 12.

1 Cor. 12.

Bicause wee are deliuered by our Lordes Deathe, beinge mindeful thereof, in Eatinge, and Drinkinge. Wee Signifie, or Represente the Fleashe, and Bloude, that were offered vp for vs. Thus in the Holy Mysteries wee Eate, and Drinke the Sacramente of Christe Crucified in the Humilitie of his Fleashe. But his Diuine Nature in Godhed, and Paestie cannot be Represented, or expessed by any Sacramentes.

It was al vaine, and losse labour for you, M. Hardinge so earnestly to proue, that Christes Body quickeneth, and geeueth life. Wee knowe it: Wee Confesse it: Wee feele it: Christe himselfe saith it: I am the Breade of Life: He, that eateth of this Breade, shal liue for euer.

Iohan. 6.

This talke empeachethe noman, but your selfe. For you tel vs, and woulde haue it holden, as an Article of your faith, not onely, That the wicked man without faith, but also that the dumble creature void of Reason, maie receiue the very Body of Christe, and that Substantially, Verily, and in deede. Thus you diuide and sunder Christes Body, from his Spite: and, contrarie to Theophylacte, and to al the Ancient Fathers, and to Christe him selfe, ye saie, It maie be Really receiued wit hout Life.

Ambros. De Beni-
dictionib. Pa-
triar. Cap. 6.

But wee saie, with S. Ambrose, qui accipit hunc Panem non moritur morte Peccatoris: Quia hic Panis est Remissio Peccatorum: Who so eateth this Breade (not the Sacramente of Christes Body, but Christes Body it selfe) dieth not the deathe of a Sinner: For this Breade is the Remission of Sinnes. Wee saie with S. Augustine, Qui Carnem Domini non sumit, non habet vitam: &, qui eam sumit, habet vitam, & hanc vtiq; xternam: He, that receiveth not the Fleashe of Our Lorde, hath no Life: and, he that receiueth it, hath Life, and the same Euerlastinge.

Augu. in Iohan.
Tracta. 26.

Againe wee saie with S. Augustine, Huius rei Sacramentum de Mensa Dominica sumitur, quibusdam ad vitam, quibusdam ad Mortem: Res vero ipsa, cuius Sacramentum est, Omni homini ad vitam, Nulli ad exitium: quicumque eius Particeps fuerit: The Sacramente (of Christes Body) is receiued from the Lordes Table, to somme vnto Life, to somme vnto Deathe: But the thinge it selfe, (that is, the Body of Christe, whereof this is a Sacrament) is to al menne vnto Life, and to no man vnto Death: VWho so euer shalbe Partetaker of it.

Augu. in Iohan.
Tracta. eodem.

For somme Further declaration hereof, it appeareth by the witness of the Anciente Learned Doctors, and Fathers, that wee are Really, and Corpozally ioined, and vnited vnto Christe, not onely by the Mysteries of the Holy Supper, but also by faith, by Baptisme, by the Spite of God, by Loue, and other waies. As faith S. Augustine saith thus: Per Fidem Adcorporamur in Iesu Christo Domino nostro: By faith wee are incorporate in Christe Iesu our Lorde. And againe, Qui venit ad me, Incorporatur mihi: He, that commeth vnto me, is Incorporate into me, S. Chrysostome saith, Quid nobis esse non vult, omnibus modis nos sibi conglutinans, & coniungens? What wil not Christe be vnto vs? For by al manner meanes he cleaueth, and fasteneth him selfe vnto vs. Againe in plainer sorte he saith, Dominum ipsum amplecteris, & Commisceris, & subuectus coniungeris Corpori illi, quod sursum sedet in Coelis: Thou embraceste the Lorde him selfe, and arte mingled with him, and, beinge here beneath, arte ioined to that Body, that sitteth in Heauen aboue.

August. Epist. 31.

Augu. in Iohan.
Tracta. 25.

Chrysa. in Epist.

ad Rom. Hom. 25

Chrysa. in Epist.

ad Colos. Hom. 6

Chrysa. in Epist.

ad Ephe. Hom. 20

In like manner he writeth of the Sacramente of Baptisme: Quomodo ex Carne eius sumus, & ex Ossibus eius? Quemadmodum ille sine Virili Congressu natus est ex Spiritu Sancto, ita nos illud efficitur in Lauacro: Howe are wee of his Fleashe, and of his Bones? He answereth, As Christe was borne by the Holy Ghoste without the knowledge of Man, euen so in the Fonte (of Baptisme) wee are made the same (that is, his Fleashe, and his Bones).

Leo. De Natiuitate
Dom. Serm.
mo. 3.

So saith Leo, Sicut Dominus Factus est Caro nostra nascendo, ita nos facti sumus ipsius (Caro) Renascendo: As our Lorde was made our Fleashe, by that he was Borne: so are wee made his Fleashe, by that wee are newe borne.

Hieronym. De
Viro Perfecto.

So saith S. Hierome, De Carne eius sumus, & de Ossibus eius: Ipse enim est Caput Corporis Ecclesiae: Wee are of his Fleashe, and of his Bones: For that he is the Heade of His Body, whiche is the Church.

Thus,

Thus, M. Hardinge, we are ioined together, and tempered with Christe, not onely by the Holy Mysteries, but also by the Sacramente of Baptisme, & by Faith. And Chrysostome saith, Ne simpliciter teneamus Christum, sed etiam illi conglutinemur. Nam, si quicquam secesserimus ab eo, Perimus: Let vs not onely holde Christe, but also let vs be faste glewed vnto him. For, if wee sulle any thinge from him, wee are vnterly losse. Miste wee therefore conclude, M. Hardinge, that the VVater of Baptisme is Transubstantiate, no parte of the Substaunce thereof remaininge still: or, that Christes Body is Really, and grossely Presente in that Sacramente, as you haue imagined of the other.

Chrysostom. In
1. Cor. Hom. 8.

We finde greate faulte with Oecolampadius, for corruptinge, as ye saie, the founde Doctrine of Theophylacte with his forged, Quodammodo; and for breakeinge the Congruitie of the Latine speache, by puttinge the thirde Person, in place of the firste. Of the Latine Congruitie, I will saie nothinge. The Learned thinke, that Oecolampadius was as skilful, bothe in the Latine tongue, & in the Græke, as M. Hardinge. But for the forginge of, Quodammodo, why doe you not as wel finde faulte with Theophylacte him selfe? For, if it be a forgerie, be him selfe hath likewise forged the same, Quodammodo: and, if that maie be called Corruption, he hath also corrupted his owne Doctrine. These be his wordes: Qui manducat me, hic viuet propter me, dum Quodammodo miscetur mihi, & transelementatur in me: He, that eateth me, shal liue by me: for as mutche as, after a sorte, he is mingled with me, and transelemented, or changed into me. If ye doubt, whether, *δωρις*, in Græke, maie be expounded by, Quodammodo, then is not your skill herein so greate, as ye haue thought. Here, you see, that, not onely Oecolampadius, but also Theophylactus him selfe saith Quodammodo.

Theophylact. In
Iohan. Cap. 6.
*ὁ τρώγων με
& ζῶει δι
ἐμὲ, ἀνίσταται
καὶ μένει ἐν
μοί, καὶ με-
τασχηματίζε-
ται ἐν ἐμῇ.*
August. in psal. 26.
August. in 1o.
Iohan. sermon. 61.
August. Epist.
112 Cap. 18.

Why finde ye not faulte with S. Augustine, for saieinge the like? Omnes in illo, & Christi, & Christus sumus: quia Quodammodo totus Christus, & Caput, & Corpus est: In him wee are all Christes, and Christe him selfe: For after a sorte whole Christe is bothe the Heade (of the Church) and also the Body. And againe, Qui in Christum credit, credendo in Christum veniet, & in eum Christus, & quoquo modo vnitur in eum, & Membra in Corpore eius efficitur: He, that beleeneth in Christe, by beleeninge cometh into Christe, and Christe into him, and after a sorte is vnited into him, and is made a Member in his Body. And againe, Paulum Christus voce mandauit, & in suum Corpus traiciens, Quodammodo manducauit: Christe killed Paule with his voice, and after a sorte, did eat him, swallowinge him downe into his Body. Why finde ye not the same faulte with Cyrillus writinge thus, Decebat ergo eum Quodammodo Vniri Corporibus nostris? It was meete, that after a sorte Christe shoulde be Vnited vnto our Bodies: Or, with S. Chrysostome, writinge the like: Christus nos secum in vnam, vt ita dicam, Massam reducit: Christe mouldeth vs, if I maie so saie, into one lump with him selfe.

Cyrrill. ad Calo-
syrum.
Chrysost. in Mar-
tha. Homil. 84.

Why saie ye not, these, and other like Holy Fathers were Sacramentaries, and Heretiques? Why saie ye not, that S. Augustine, S. Cyril, S. Chrysostome, with theire Forged Quodammodo, corrupted the founde, and Catholique Doctrine of the Church?

Woulde ye rather, for the better sasinge, and colouringe of your Doctrine, wee shoulde strike oute this, Forged Quodammodo, and amende it thus, Qui manducat me, Reipsa Miscetur mihi, & transelementatur in me? Woulde ye haue vs to beleue, that wee are wholly, and thorowly changed into Christes Body, and that wee are made very Christe, God, and Man, the same, that was bozne of the Virgine, and nailed to the Crosse: and that, not, Quodammodo, after a sorte, or by somme pecculare phrase of speache: but Substantially, Really, Verily, and in deed: I reckon, your Doctrine is not fully so sonde.

S. Paule saith, Sumus alter alterius Membra: VVee are Members one of another: Cyrillus saith, Nos inter nos vnimur Corporaliter: Wee are Corporally vnited togather emonge our selues: S. Chrysostome saith, Si quis exuat impudicam

Roma. 12.
Cyrill. in Iohan.
Lib. 11. Cap. 26.

Chrysostom. in
1. Cor. Hornil. 8.

mulierum animas, videbit malum Dæmonem illis admixtum: *If a man wil open the Soules of unchaste, or filthy Weemen, he shal see the Diuel tempered together, and mingled with them.* And thinke you, M. Hardinge, that these, and other like speeches of the Holy Fathers, cannot stande without your Transubstantiation, and Real Presence? Or, that the Godly be Substantially, and in deede in their Bodies ioined together? Or, that the Vngodly be verily vnited, and mingled with the Diuel: without any, *Quodammodo*?

Cyprian De
Cæna Domini.

You might rather haue remembred, that, touching this vnspokeable Unitie betwene Christe, and the Faithfull, that is to saie, betwene the Heade, and the Body, S. Cyprian writeth thus: *Nostri, & Christi Coniunctio nec miscet Personas, nec vnit Substantias: sed affectus confociat, & confederat voluntates: The Coniunction, that is betwene vs, and Christe, neither minglith Persones, nor vnith Substances: but joineth affections, and knitteth willes.* Likewise saith S. Cy-

Cyrril. in Iohan.
Lib. 4. Cap. 29.

ril, Initium, & fundamentum in Sanctificatione Christus est; Per Fidem, scilicet, & non aliter: Hoc enim modo in nobis habitat: *The Beginning, and Foundation of our Holinesse is Christe: By Faith, I meane, and none otherwise. For in this sorte Christe dwelleth in vs.* Likewise Lyra, one of your owne late Doctors: In quantum per Sacramentum Eucharistie vnimur Deo, viuimus Spiritualiter: *Nostri autem vnio apud ipsum est per Fidem, & Dilectionem: So farre forth, as wee are vnited vnto God by the Sacramente of Thankesgeeuinge, wee liue Spiritually: But the Vnion, that is be-*

Nicol. Lyra in
Iohan. Cap. 6.

tweene him, and vs, is by Faith, and loue. And, expoundinge these wordes of S. Paule, Qui adhæret Deo, vnus Spiritus est: *He that cleaueth vnto God, is one Sprite with God: He saith, Vnus, non secundum rem, sed secundum affectionem: He is One Sprite with God, not One in deede, or, accordinge to the Truthe: but, One in affection, or accordinge to Loue.*

Nicol. Lyra.
1. Cor. 6.

Chrys. in Epist.
ad Colos. Hom. 6

And yet, somewhat farther to remoue you from your fantasie of your Real Presence, S. Chrysostome saith, as he is alleged before: *Dominum ipsum amplecteris: cum illo commisceris: & subiectus Coniungeris Corpori illi, quod sursum sedet in Cælis: Thou embracest the Lorde him selfe: thou arte tempered with him: and beinge carried vp (by Faith, and effectiō) thou arte ioined with that Body, that sitteth in Heauen.* In like sense saith Leo: Christus ineffabili modo coepit esse Diuinitate Presentior, qui factus est Humanitate loginquior: *Christe by vnspokeable means beganne to be the neare to vs by his Diuinitie, the further he is made from vs by his Humanitie.*

Leo, De Ascen-
sione Domini,
Sermon. 3.

I doubt not, M. Hardinge, but ye maie easily see, that hitherto your Real Presence is but weakely proued.

M. Hardinge.

* Vntruthe. For he manifestly affirmeth a Figure. His wordes be these, *It is not onely a Figure. Ergo he graunteth, it is a Figure.*

Againe we marvel with what face ye dare allege Theophylacte for you, who in most euidēt wordes ouerthroweth your Figuratiue, Tropical, and Energetical Doctrine touching this blessed Sacramente. For he saith vpon this sixthe Chapter of S. Iohn: Marke wel that the Breade, which is eaten of vs in the Mysteries, ** is not onely a certaine Figure of our Lordes Fleashe, but the Fleashe it selfe of our Lorde.* For he saide not, the Breade that I shal geue is the Figure of Fleashe, but it is my Fleashe. For the Breade is with secreete wordes through the Mystical blessing and comming vpon of the Holy Ghoste, changed into the Fleashe of our Lorde.

Not a figure, but the Fleashe it selfe of our Lordes Transubstantiated.

The Bishop of Sarisburie.

Bernard. Super
Missæ ephthom. 3
August. Contra
Maximi. Lib. 3.

Theophylacte saith, The Breade is not onely a certaine Figure of our Lordes Fleashe, but the Fleashe it selfe of our Lorde. *This Obiection in my former Replie is many wheres answered. Well graunte, The Breade is not a bare, or naked Figure: but by waie of Sacramente, or Mysterie, it is the Body of Christe it selfe. So the VVater of Baptisme, is not an emptie Figure of the Bloude of Christe: but it is Christes Bloude it selfe, because it is the Sacramente of Christes Bloude.* And therefore S. Bernarde saith, Lauemur in Sanguine eius: *Let vs be washed, (not in VVater, but) in the Bloude of Christe.* S. Augustine geueth this general Rule, as I haue often reported, In Sacramentis videndum est, non quid sint, sed quid Significant: *In Sacramentes wee muste consider, not, what*

what they be (in Substance, and Nature) but what they Signifie. Tertullian saith, *Christus acceptum Panem, & Discipulis suis distributum, Corpus suum illum Fecit dicendo, Hoc est Corpus meum, hoc est, Figura Corporis mei: Christe hauinge taken the Breade, and hauinge deliuered the same to his Disciples, Made it his Body, saieing, This is my Body, That is to saie; This is a Figure of my Body. And to appointe a corruptible Creature to this vse, and to make it an effectual instrumente of such high, and hidden Mysteries, it is not the Worke of any mortal man, but the onely Power, and workinge of the Holy Ghost: as it shal farther appeare in the nexte Clause, in mine answere to the wordes of S. Ambrose. Beda saith thus, *Panis, & Vini Creatura in Sacramentum Carnis, & Sanguinis Christi ineffabili Spiritus sanctificatione transfertur: The Creature of Breade, and Wine, by the unspeakable Sanctification of the Holy Ghost, is changed (not into very Real Body, and Bloude, but) into the Sacramente of the Body, and Bloude of Christe:**

Tertull Contrad
Marston Lib. 4.

Beda in Octauis
Ephraim.

M. Hardinge.

Neither maketh S. Ambrose, whiche also yee bringe in, any better for you. VVould God ye would admitte him for Vinpeere in this point. Verily in the booke, and chapter, that ye referre vs vnto, he disputeth as it were of purpose againste you, as though he foresawe the time, when the Church should be troubled with the Heresie of Sacramentaries. *Tu forte dicis, &c.*

Perhappes thou sayest. My Breade is common: But this Breade is Breade, before the wordes of the Sacramentes: so soone as consecration commeth, of Breade is made the Fleashe of Christe. Let vs then auouch this, howe that, whiche is Breade, maie be the Body of Christe? By Consecration. Then with what wordes and speache is consecration made? Euen with those of our Lorde Iesus. For what so euer els is saide (he meaneth at the Masse) it is praisegeuinge to God, and prayinge for the People, for Kinges, for the rest. VVhen the Priest commeth to the Consecration of the honorable Sacramente, there he vseth not his owne wordes, but the VVordes of Christe. Therefore it is the worde of Christe, that maketh the Sacramente. (a) VVhat worde of Christe? Soothely that same worde whereby al thinges be made. Our Lorde Commaunded, and Heauen was made. Our Lorde Commaunded, and Earthe was made. Our Lorde Commaunded, and the Seas were made. Our Lorde Commaunded, euery Creature was engendred. Seest thou then, howe woorkeful is the worde of Christe? VVel then, if there be so greates Power in the worde of our Lorde Iesus, that thinges beganne to be, whiche were not: howe mutche more is it woorkeful,

(b) *Ut sint, quae erant, & in aliud commutentur*, That thinges be which were, and be changed into an other thinge? Here, Sir Defender, Constrewe me these wordes, and what sense can you drawe forth of them, but this: If by the workinge Power of our Lordes worde, thinges haue a beinge, whiche before were nothinge, and had no beinge at al, as Heauen, Earthe, and Seas: howe mutche more Power hath it to woork, that thinges whiche were before, and had a beinge, nowe also be, or haue a beinge, but be changed into an other thinge, *in Aliud*, (c) into a thinge of an other Substance? For by this phrase is signified a Substantial chaunge, whiche aptly is called Transubstantiation: And, I praie you, good Sir, who saith, that the Elementes, I meane Breade and VVine, passe quite awaie, and go to nothinge? Though you so belie vs, wee saie not so: God forbid. VVee saie, that after consecration they be: But what? (d) Not the selfe same they were, whereby the Former Substance is excluded, but the Body and Bloude of our Lorde. Againe in that we saie with S. Ambrose, *In aliud commutantur*, They be chaunged into an other thinge: foloweth it not thereof by good Logike, *Ergo* they be? VVil not this argumente holde in Schole, the Verbe Passiue beinge resolued, (e) *Sunt commutata, Ergo sunt*? For that whiche ceaseth to be, or goeth to nothinge, yee cannot properly saie of it, that it is chaunged: but rather that it is ended, or perissheth. Nowe syr, I reporte me to euery man, that hath any sense, whether I maie not lawfully geue you the Menti, as for manners sake I maye vse the Italian terme, and chalenge you in plaine termes of a Lie, for vttering this vntrithe, vpon that Holy Doctour S. Ambrose, specially speakinge as you doo in your English Translation, by your selfe allowed thus: For what can be saide more plainely, then that, whiche Ambrose saith, Breade, and VVine remaine stil the same they were before, and yet are chaunged into an other thinge? Zeale moueth me to saie beyonde the modestie of my natural disposition, VVhat is iugglinge, what is licinge, what is falsched, what is falscheinge, what is wickednes of falsaries, if this be not?

(a) God maie wel be Omnipotent, without either Transubstantiation, or Real Presence.

(b) S. Ambrose saith, The Breade, and VVine are the same thinges, they were before Consecration: notwithstandinge they be now made a Sacramente.

(c) Vntrue exposition. That were contrarie to S. Ambrose. For then were they not the same thinges, they were before.

(d) O fonde folie. VVhat Beinge haue thinges, when their Substance is gonne?

(e) A vaine Vntrithe. See the Answere. M. Hardinges modestie.

Neither is the saieinge, wherewith this Defender beliieth S. Ambrose, al onely false, and contrary to the Catholike Faith, but also absurde, vnreasonable, and foolish. For if Breade, and VVine remaine stil after Consecration, the same they were before, howe then are they chaunged into an other thinge?

The Bishop of Sarisburie.

Vere, M. Hardinge, onlesse ye had made S. Ambrose a Prophecie, ye thought, he coulde not so handsomely haue serued your tourne, But what, and of whom

he prophesied, and how far he saue before, we shal see hereafter. Merily, if that be the Heresie, that you imagine, then he needed not greatly any Spilte of Prophe-
sie in that behalfe. For he forgetolde vs of no newe Heresie, that was to come:
but rather tolde vs of his owne Heresie, that then was presente. Doubtlesse, the
wordes, that we repute, are not ours: they are his owne.

But Ambrose saith, The Omnipotent Power of the Woordes, wherewith God
made Heauen and Earthe, the same Omnipotent Power of the same Woordes, he useth nowe
in the Consecration of the Sacramente. Therefore (saith M. Hardinge) it muste needes
be gathered, he meante Transubstantiation, and Real Presence: as if without these newe
fantasies, God coulde not be Omnipotent. I make wel answere these menne,
as S. Ambrose vpon the like occasion sometime answered the wilful blinde-
nesse of the Iewes: Atramentum vident: Spiritum Dei non vident: They see the
Inke (of the Letter written) but the Sprite of God they see not: Euen so M. Hardinge,
and others of that side weighe the wordes of S. Ambrose: but his sense, and mea-
ninge they weighe not.

Certainely God sheweth his Omnipotent Power, as wel in the Sacra-
mente of Baptisme, as in the Sacramente of Thankesgeuing. Whereof I haue saide
somewhat, as occasion was offered, in my former Reple to M. Hardinge. Leo
saith thus, Christus originem, quam sumpsit in Vtero Virginis, posuit in Fonte
Baptismatis. Dedit Aquæ, quod dedit Matri: Christe laide in the Fonte of Baptisme
the same beginninge, that he tooke in the Virgins Wombe. He gaue the same preemi-
nence to the VVater, that he gaue to his Mother. Euen so Chrysostome, Ange-
li, qui adfuerunt (in Baptismo) tam inenarrabilis operis modum minimè possunt
enarrare. Adfuerunt tantum, & viderunt: nihil tamen operati sunt: Sed Pater tan-
tum, & Filius, & Spiritus Sanctus: The Angels, that were presente at the Baptisme, are
not hable to utter the manner of that vnspeakeable VVoorke. They were Presente
onely, and saue: but they did nothinge: but onely the Father, the Sonne, and the Holy Ghoste.
Likewise he saith, Ex Spiritu, & sensibili Aqua omnia hæc admirabilia, & huma-
nam excedentia cogitationem, exoriuntur: All these woonderful Woorkes (wrought
in Baptisme) so far exceedinge the thought of man, springe of the Sprite, and of Sensi-
ble Water.

Thus the Holy Fathers vsed oftentimes to auance, and to magnifie the Ho-
ly Mysteries, the better to bringe theire Hearers to the deepe, and inwarde consi-
deration of the same: and therefore, as S. Augustine saith, Sacramenta tantæ rei,
non nisi eiusdem rei vocabulo nuncuparunt: They expressed the Sacramentes of so
greate a thinge, none otherwise, then by the name of the same thinge. So S. Paule
saith, The Rocke was Christe: So an other saith, as I haue otherwheres al-
leged, The Oile is Christe: and an other, Manna erat Christus, qui descendit de
Cælo: The Manna (that rained in the Wildernesse) was Christe, that came downe
from Heauen. Thus are we taught, that Manna was Christe, that the Oile was
Christe, and, that the Rocke was Christe. And theise sayings are true. And
yet in dede, and Merily, in Nature, and Substance, neither the Manna, nor the
Oile, nor the Rocke was Christe.

So saith S. Chrysostome, reportinge the Storye of Dauid: Accipiens Aquam
allatam bibere noluit: Sed semetipsum reprehendit, & Domino eam libauit. Non
enim Aqua erat, sed Sanguis: Dauid receiuinge of the Water, (that his menne had
gotten with greate daunger from the middes of theire enemies) woulde not drinke
of it: But founde faulte with him selfe, and powred it out vnto the Lorde: For it was not
VVater, but Bloude.

I beseeche thee, good Christian Reader, marke wel these Wordes. The storye
is cleare. It was in dede onely a Cuppe of Water, and nothinge els. Yet Chry-
stostome saith, It was Bloude: It was no VVater.

In those daies, it was no daunger, thus to saie. The people was instructed,
and wel acquainted with this phrase, or manner of speache, and knewe the mea-
ninge.

Ambros. De
Nob. & Arc.

Articulu. 2.
Dissol. 4.
Leo in Nat. Is-
tate Domini,
sermon. 5.
Chrysost. in Io-
han. Homil. 24.

Chrysost. in Io-
han. Homil. 24.

August. Ad Bo-
nifaciu. Epist. 23

1. Cor. 10.
Pachym. in 4.
Cap. Hierarch.
S. Germanus, De
corpor. & San-
guis. Christi.

Chrysostom. in
Psalm. 50.

2. Reg. 23

ninge. They were taught, that the Rocke, the Oile, and the Manna in the wil-
dernesse, were onely Sacramentes of Christe: and that, notwithstandinge they
were called by the name of Christe, yet in deede, and in Substance they were not
Christe.

Therefore I make answere M. Hardinge heresin, as S. Augustine sometime
answered the Pelagian Heretiques: Vobis Pelagianis nondum litiganti-
bus, securius loquebantur Patres de his Articulis: Before that you the Pelagians beganne
to quarrel, the Fathers, and Doctours spake without feare, and freely of these Articles.
Athanasius saith of the Arian Heretiques, Incorporalia Corporaliter excipien-
tes, quæ probè dicta erant, interpretationibus deprauauerunt: Takinge Spiritual
things in a Corporal, or Fleashely meaninge (as dothe M. Hardinge, and others his se-
lowes) by their interpretations they haue depraued the things, that were rightly spoken.

August. Contra
Iulianum. Lib. 1.

Athanas. Con-
tra Arian. Scet-
mon. 4.

S. Ambrose saith of the Breade, and the V Vine, Sunt, quæ erant, & in aliud
mutantur: They remaine the same, that they were, and are changed into an other
thinge. Nowe is the hilde wonne: M. Hardinge bloweth a Daigne Trumpe.
Here (saith he) Sir Defender, Construe me these VVoordes. Sothely, god Reader, I di-
strusse not greatly, but this poore Defender mighte easily Construe these
VVoordes, were he neuer so simple a Clerk. The Natural Creatures of the Bread,
and V Vine in the Supper of our Lorde (saith S. Ambrose) remaine still in Sub-
stance, as they were before: yet are they changed into an other thinge, that is to
saie, they are made the Sacramente of the Body, and Bleude of Christe: whiche
before they were not.

Notwithstandinge this worst Construction, beinge cleare, and plaine, make
seme sufficient, yet, for that M. Hardinge so deeply apposeth vs, and willet vs
to Construe him these VVoordes, we wil bothe Construe, and Pars them to for
his pleasure.

Therefore, to warrante our former Construction, S. Augustine saith thus:
Accedat Verbum ad Elementum: & fit Sacramentum: Let the Woordes be added to the
Elemente, or outwarde Creature: and it is made a Sacramente, that is to saie, an other
thinge. Againe he saith, Sacramenta sunt Signa rerum, Aliud existentia, Aliud
Significantia: Sacramentes are Signes, or Tokens of things, beinge by Substance One
thinge, and Signifyinge an other thinge. So saith Chrysostome of the Water of
Baptisme, Cum hoc Elementum acceperit Spiritum Sanctum, fit Sacramentum:
Etiam non erit Aqua Potationis, sed Sanctificationis: Non erit Aqua communis,
sed Refectionis: When this Creature of Water hath receiued the Holy Ghoste, it is made a
Sacramente: and nowe it is not Water to drinke, but Water to Sanctifie: Not common
Water, but Water to Refreshe.

Augm. in Iohan.
Tracta. 80.

August. Contra
Maximi. Lib. 3.
Cap. 2.
Chrysostom. in
psalm. 21.

Thus the Elemente, or outwarde Creature bothe remaineth, and is changed:
It remaineth in proper, & plaine kinde of speache: It is changed vnproperly, that
is to saie, by the waie of a Sacramente, or a Mysterie. So M. Hardinges owne
Glose saith vpon the Decrees: Coeleste Sacramentum dicitur Corpus Christi, sed
Impropriè. Vnde dicitur, Suo modo: Non rei veritate, sed Significante Mysterio:
vt sit sensus, Vocatur Corpus Christi, id est, Significat Corpus Christi: The Heauen-
ly Sacramente is called the Body of Christe, but vnproperly (that is to saie, not in
plaine, and simple manner of speache). Therefore S. Augustine saith, It is so called
after a sorte: that is, not in truthe of mater, but by a Mysterie signifyinge: that the
sense maie be this, It is called the Body of Christe, that is to saie, It signifieth the Body of
Christe. So saith S. Augustine, De Signis differens, hoc dico, Ne quis in eis
attendat, quod sunt, sed potius, quod Signa sunt, id est, quod Significant: Intreatinge
of Signes (or Sacramentes) thus I saie: Lette noman consider in them, that they be in
Substance, but rather, that they be Signes, that is to saie, that they signifie (somme other
thinge). In this sense, and meaninge S. Augustine saith againe, Dominus ait,
Ipse (Iohannes) est Elias: Iohannes autem ipse ait, Ego non sum Elias. Rectè ergo Io-
hannes propriè, respondit: Nam Dominus Figuratè: Our Lorde saide of Iohn the
Baptiste:

De Con. Dist. 2.
Hoc qd. in Glosa.

August. De Do-
ctrina Christia.
Lib. 2. Cap. 7.

Augustin in Io-
han. Tracta. 4.

Changed
into an
other
thinge.

Baptiste: This is Elias: But Iohn him selfe saith, I am not Elias. Therefore Iohn answered wel in plaine manner of woordes: For our Lorde spake in a Figure. Thus in sundrie sortes of speache, Iohn is Elias: and the same Iohn is not Elias: and bothe are true.

But what better Exposition of S. Ambrose can we finde, then S. Ambrose him selfe: I truste, M. Hardinge wil not saie, that so Holy a Father was a Falsifier, and a Lier, specially in declaringe his owne minde. Thus therefore he saith: Ante Benedictionem Verborum Coelestium, alia species nominatur: post Consecrationem, Corpus Christi Significatur. In comedendo, & potando, Carnem, & Sanguinem, quæ pro nobis oblata sunt, Significamus. In Similitudinem accipis Sacramentum. Est Figura Corporis, & Sanguinis Domini. Similitudinem pretiosi Sanguinis bibis: Before the Blessinge of the Heauenly woordes, it is called an other Kinde: After the woordes of Consecration, the Body of Christe is Signified. In Eatinge, and Drinkinge, wee Signifie the Body, and Bloude, that were offered for vs. Thou receivest the Sacramente for a Similitude, or for a likenesse. It is a Figure of the Body, and Bloude of our Lorde. Thou drinkest the likenesse of the pretious Bloude.

Ambros. De ijs
qui initiantur.
Cap. 9.

Ambros. 1. Co-
rinth. ii.

Ambros. De Sa-
crament. Lib. 4.
Cap. 4. & 5.

Ambros. De Sa-
crament. Lib. 1.
Cap. 5.

The like fourme of woordes the same S. Ambrose useth of the Sacramente of Baptisme: Vidisti Aquam? Sed non omnis Aqua sanat: Sed Aqua sanat, quæ habet Gratiam Dei. Aliud est Elementum: Aliud Consecratio: Hast thou seene the Water? But al Water healeth not. But that Water healeth, that hath the Grace of God. The Elemente (or Creature of Water) is one thinge: and the Consecration is an other thinge.

Thus the Breade remaineth: and thus it is changed. It remaineth in Substance: It is changed in Myserie.

But M. Hardinge heauily presseth these woordes, Mutantur in Aliud: That is (saith he) into a thinge of an other Substance. For by this phrase is signified a Substantial changinge, whiche aptely is called Transubstantiation. I wil not here vse your courteous eloquence, M. Hardinge: nor saie vnto you, as you saie to others, I praeie you, good Sir: but thus I saie, I praeie you, M. Hardinge, who gaue you this rule: who taught you this Lesson: De Cælo est, an ex Hominibus? Came it from Heauen, or is it of Menne? Haue the Holy Fathers thus taught you, or is it onely your owne fantasie: What Grammar, What Logique, What Philosophie, What Diuinitie euer tolde you, that, Aliud, euermore signifieth a thinge of an other Substance? If ye haue an Authour, why comme you without him: If it be onely of your selfe, why should wee beleue you?

August. Contra
Maximi. Lib. 3.
Cap. 22.

August. in Io-
han. Tracta. 26.

Ambros. De Sa-
cram. Lib. 1. ca. 5.

M. Har. fo. 347. b

If, Aliud, signifie onely a Substance, and nothinge els, why dothe S. Augustine saie, as it is before alleged, Sacramenta sunt Signa rerum, Aliud existentia, aliud Significantia? Why saith S. Augustine againe, Aliud est Sacramentum, Aliud Virtus Sacramenti? Why saith S. Ambrose, Aliud est Elementum, Aliud Consecratio? For by your Diuinitie the Sacramente, the Fourme, the Consecration, be Accidentes onely, and maye not be taken for the Substance. Verily for ought, that I can learne, Aliud, is nothinge els, but Res alia, an other thinge, whether it be the Substance, or the Accidente. For, I thinke, ye haue not forgotten the Olde rule, Vnumquodque in suo genere est quid.

Gelasius contra
Eutychetum.
Chrysostom. ad
Cæsarium.
Theodoret. Dias-
co. 1.

Addition. ¶ M. Hardinge, vvhich would thinke, that a man of your studie, Addition
and learninge, and of that place, would saie, and mainetaine it, that S. Ambrose meaneeth, Breade, and VVine after Consecration to remaine stil in Substance, that, whiche they were before.

The Answer. ¶ Who would thinke, that a man of your Learning M. Har-
dsinge, would be so haire, or so wilful: Haue you forgotten, that Gelasius saith, Non definit esse Substantia, vel Natura Panis, & Vini? It ceaseth not to be the Sub-
stance, or Nature of Breade, and Wine? Haue you forgotten, that S. Chrysostome
saith, Natura Panis remanet in Sacramento? The Nature, or Substance of Breade re-
maineth stil in the Sacramente: Or, that Theodoretus saith, Christus Naturam Pa-
nis non mutat; Christe changeth not the Nature of the Breade. ¶ Who would thinke,
you

you woulde refuse to expounde one Father by an other?

M. Hardinge. I wil construe theise woordes for him, and wil shewe his extreme blinde-
nesse. *Ergo*, then, *Si tanta vis est*, If so greate strength be, *In Sermonem Dominum Jesu*, In the
speeche of our Lorde Iesus, *Et*, that &c. M. Iewel supplieth, Breade, and VVine, to be the Nomi-
natiue case to the Verbe, *Sint*, Be, or rather, to the Verbe, *Sunt*. He beginneth the Construc-
tion with the Verbe, *Sint*, where as, *Qua erant*, should goe before. Againe, bitweene, *Qua*,
and, *Erant*, M. Iewel conueigheth in a Pronounne Demonstratiue, whiche hath no place there,
suiinge, whiche they were &c. Is, *Sint*, to be Englished, they remaine the same? *Sint* is no
more, but they be &c. Al S. Ambrose reason proceedeth to proue, that Goddes VVoorde is of force
to change Creatures: And he meaneth of change in Substance. For al his Companion consisteth
about the woordes, *Non esse*, and *Esse*; and *Esse*, and *Aliud esse*. &c. And who woulde not
wounder, to see S. Ambrose labour so vehemently, to proue, that Goddes VVoorde is hable to
change a Creature in qualitie, as though a man were not hable to change a thinge in qualitie?
&c. VVhen Consecration is comme vnto it, *De Pane*, from of Breade it is made Christes
Fleashe.

into an
other
thinge.

M. Har. Fol.

348. b.

Fol. 349. a.

Fol. 349. b.

The Answer. Good Reader, the woordes, that I haue already witten, may
suffise thee for Answer in this behalfe. But, whereas M. Hardinge seeketh to
preuaile by his pretie Constructions, and thus nicely teacheth thee to expounde S.
Ambrose, *Ergo*, Then: *Si*, If: *Et*, that: *Sint*, Be, that is to saie, haue a beeing, *Qua e-
rant*, should goe before: *Sint*, should folowe after, his dealinge herein is Lighte,
and childlike, as thou maist see, and not worthy of Answer. The Breade, and the
Wine, saith S. Ambrose, *non sunt*, that they were: And yet are changed into an other thinge.
Here M. Hardinge crieth out, These woordes, Breade, and VVine are not in S. Ambrose.
These woordes M. Iewel hath supplied, to be the Nominatiue case to the Verbe, *Sint*. To An-
swere your Grammatical Diuinitie, M. Hardinge, if S. Ambrose meante not
Breade, and VVine, I praye you telle vs, what thinges meante he? If yee saie,
He meante nothinge, the children wil laughe at you: If yee saie, He meante any
other thinges, then Breade, and VVine, it muste needs folowe, that somme o-
ther thinges, besides Breade, and VVine, are changed into Christes Body: whiche
would be the ouerthrowe of al your Doctrine. S. Ambrose saith, by your owne
Translation, as cleare as midnight, *The thinges that were, be, or haue a beeing, and
they are changed into an other thinge*. What thinges were they? What thinges haue
a beeing? What thinges are changed? Once againe I saie vnto you, If S. Am-
brose meante not Breade, and VVine, I praye you, telle vs, what thinges meante
he? If Breade, and VVine be not changed, where is then your Transubstantiation
of Breade, and VVine? If the Breade, and VVine remaine not, how saie you, that
the Breade, and VVine haue a beeing? Will you saie, They haue a beeing, and yet
be nothinge? Leane these diuises, M. Hardinge: They becommen you not. Why
should you so vainely encumber the worlde with such folies.

S. Ambrose saith, *They are changed into an other thinge*. So maie they be, though
the former Substance, and Nature of Breade, and VVine remaine still. But you
saie, Al S. Ambroses reason proceedeth, to proue, that Goddes VVoorde is of force to change
Creatures, meaninge, as you saie, of change in Substance. How knowe you that,
M. Hardinge? Merely S. Ambrose him selfe seemeth not to knowe it. Beholde his
woordes: Thus he saith, Moses lifted up his rodde, and the water was diuided, and
floode as a Walle: The water of Iordaine turned his Course, and contrarie to Nature flowed
backewarde to his Heade. Is it not cleare, that Nature was changed &c. Nowe telle
vs, M. Hardinge, calle you this a change in Substance? was not the water bothe
of the Reade Sea, and of Iordaine, in Nature, and Substance as it was before?
by theise, and such other like examples it appeareth, that, notwithstandinge S.
Ambrose saie, *The Nature is Changed*, yet he meante a change in qualitie onely,
and not in Substance. But he saith, *Of Breade is made Christes Body*. So Chry-
sostome saith, *The Baptisme of Christe, is Christes Bloude*. But S. Ambrose saith
not, *The Breade is no longer Breade*: Or, the Breade is really changed into
Christes Body. His woordes agree thorowly with the woordes of Tertullian,

Fol. 349. b.

Ambros. De illu-
gatione.

Cap. 9.

Chrysostom. ad
Heb. x. Ho. n. 16.

Cc

that

Changed
into an
other
thinge.

Tertull. Contra
Marcion. lib. 4.

that liued befoze him. For as S. Ambrose saith, *Of the Breade is made Christes Body: Euen so saith Tertullian, Christus accepit Panem, & Corpus suum illum fecit, dicendo, hoc est Corpus meum, hoc est, Figura Corporis mei: Christe tooke Breade, and made it his Body, saieinge, This is my Body, that is to saie, This is a Figure of my Body. The Breade, saith he, is made the Body of Christe. What thinge can there be moze plainly spoken: But he thought it good, further to open his owne meaninge, least any man should be deceiued. He made it his Body (saith he) that is to saie, He made it a Figure, or a Sacramente of his Body.*

Euen so meante S. Ambrose: and the same meaninge he hath many waies plainly vttered, as I haue saith befoze. These be his wordes, *The Body of Christe is Signified: Wee Signifie the Fleashe, and Bloude of Christe: Thou receivest the Sacramente for a likeness: Thou drinkest the Similitude of the pretious Bloude: It is a Figure of the Body, and Bloude of our Lorde.* In this sense S. Ambrose saith, *The Breade is made Christes Body. You muste geue him leaue of Courtesie, M. Hardinge, to expounde his owne meaninge: onlesse you knowe it better, then he him selfe.*

MILAR. fo. 349. b

You saie, VWho would not wonder, to see S. Ambrose labour so vehemently, to proue, that Goddes woorde is hable to change a Creature in qualitie, as though a man were not hable to change a thinge in qualitie? And marreile you so mutche herat, M. Hardinge? It appereth, yee haue not so aduisedly considered the Holy Fathers. S. Cyprian speakinge onely of the Holy Oile, saith thus, *Sanctificatis Elementis iam non propria Natura prebet effectum, Sed virtus Diuina potentius operatur: Adest Veritas Signo, & Spiritus Sacramento: When the Elementes (of the Oile) be Sanctified, it is not the Nature thereof that geueth effecte: But the Power of God worketh more mightily: The Truthe is presente With the Signe: And the Holy Ghoste is presente With the Sacramente. It is not Nature, he saith: It is the Power of God.* So earnestly he labourerth to proue a change: And yet is it a change, not in Substance, as you know, but onely in qualitie. Such extrao:rdinarie speeches be very common in the Ancient Writers. Betramus, that liued aboute eight hundred yeres paste, saith thus, *Christe of the Manna that felle from Heauen in the Wildernesse, inuisibly made his owne Body: And of the Water, that flowed from the Rocke, inuisibly he wrought his owne Bloude. These wordes be vehemente, as none maye be moze. Yet was this change in Qualitie onely, & not in Substance.* So saith the Bede, *Panis & Vini Creatura in Sacramentum Carnis, & Sanguinis Christi, ineffabili Spiritus Sanctificatione transfertur: The Creature of Breade, and Wine by the unspeakable Sanctification of the Holy Ghoste, is turned into the Sacramente of Christes Fleashe, and Bloude. He saith not, It is changed in Substance, or, it is really turned into Christes Fleashe, and Bloude: but onely, It is turned into the Sacramente of Christes Fleashe, and Bloude. And therefore S. Ambrose, after al other his vehement wordes, saith thus, Vera vtiq; Caro Christi, quæ Crucifixæ est, quæ sepulta est: verè ergo Carnis illius Sacramentum est. Ipse clamat Dominus Iesus, Hoc est Corpus meum. Ante Benedictionem verborum Cœlestium alia species nominatur: Post Consecrationem Corpus Christi Significatur: That was the very true Fleashe of Christ, wat was Crucified, and that was Buried: Therefore this is verily a Sacrament of that Fleashe. The Lorde Iesus him selfe saith, This is my Body. Before the Benediction of the Heauenly wordes, it is named an other kinde: After the Consecration, the Body of Christe is Signified.*

Cyprian. De v:ne
Clione Chris-
matis.

Betramus. de Sa-
cram. Euchar.

Bede in Olla-
uis Epiphaniæ.

Ambros. De illis
qui inuian.
Cap. 9.

De illis qui in-
uian. Cap. 3.

Cap. 4.

Cap. 5.

And leaste any man should wonder at these strange kindes of speeches, like as S. Ambrose speaketh of the Changinge of the Breade in our Lordes Supper, euen so he speaketh of the Changinge of the Water in the Sacramente of Baptisme. These be his wordes: *Firste of al the Apostle teacheth thee, not to beholde (in Baptisme) the thinges, that are seene, but the thinges, that are not seene &c. Beleeue therefore the Presence of the Godhed: Beleeuest thou the worke, and beleeuest thou not the Presence? &c. Beleeue not onely the eies of the Body. That thinge is better seene, that is not seene. &c. This is that Myserie, that eie neuer sawe, that eare neuer harde, that neuer entred into the harte of Man. &c. To them of the Iewes, an Angel came downe: vnto thee cometh downe the Holy Ghoste. Vnto them the Creature of the Water was sturred: vnto thee Christe him selfe*

selfe woorketh, that is the Lorde of the Creature: &c. Beleue therefore, that oure Lorde Je-
sus is presente in Baptisme at the Praier of the Priest. &c. Saie not, howe are wee Regene-
rated? I knowe not here the use of Nature. The order of Nature is not there, where as is the
excellencie of Goddes Grace. These, and sutch other like wordes S. Ambrose ut-
tereth, onely touchinge The Sacramente of Baptisme. Beleue yet, (saith he) thy
Bodily eies: Goddes Woordes is woorkesful: Here is no order of Nature: Grace excelleth:
Nature yeeldeth: Christe is the Lorde of the Creature: God is Presente: Christe is Pre-
sente. So earnestly he laboureth to proue this change. And yet is it a change, not
in Substance, but onely in Qualitie. Sutch change is there in the VVater. Sutch
change is there in the Breade, and VVine.

Cap. 2.

Laste of al, where as I haue thus Englished these wordes, *Sunt, quæ erant*,
They remaine the same, that they were, yet charge mee with false Translation. Is,
Sunt, (saie you) to be Englished, they remaine the same? *Sunt*, is no more, but, they be. If S.
Ambrose woulde haue saide, as you vntuely translate him, his woordes had benne these, *Ma-
nent eadem*. Your oblation is pretie, M. Hardinge. Wee will not here dispute of
the propriety of wordes. Be it, that, *Est*, maie not commonly be Englished, to
remaine. Yet sometimes perhaps, and in somme sentence, it maie wel beare
this English. Hieremie saith, Rachel plorat Filios suos, quia non sunt: Dauid
saith, Laudabo Dominum quandiu sum: What if a man woulde thus English
these wordes, Rachel bewaileth her Children, because they remaine not: I wil Praise the
Lorde, while I remaine alive? woulde you therefore condemne him of Heresie? Or,
would you saie, *Sum*, maie not be Englished, To remaine? As for the place of S.
Ambrose, it seemeth, it maie wel so be Englished. *Sunt, quæ erant*: They remaine,
that they were before. If this mislike you, wee wil folowe your owne English,
and saie thus, They are, that they were before. Now, I praye you, what aduantage
haue you gotten by this exchange? But you saie, If S. Ambrose had thus meante, he
woulde haue saide, *Manent eadem*. That maie wel be doubted. For S. Ambrose is
not alwaies mosse curious in choise of wordes. Howe be it, although he saie it
not, yet others haue saide it. For, as it is alleged before, S. Chrysostome saith,
*Natura Panis remanet in Sacramento: The Nature of Breade remaineth in the Sacra-
mente*. And Gelasius saith, *It ceaseth not to be the Substance, or Nature of Breade, and
Wine*. If it cease not to be, then muste you confesse, It remaineth stil. And thus
haue you founde that very same worde, that so hath offended you.

M. Har. fo. 349. A

Hierem. 31.
Psalm. 117.

Chrys. ad Cesa-
rium.
Gelasius Contra
Eutychetem.

Wee saie, The Nature, and Substance of the Breade, and VVine, is not cleare-
ly changed, or consumed into Nothinge, as many haue dreamed in these later daies:
Here M. Hardinge cometh roughly in, as his manner is, and saith, yee believ:
wee saie not so: God forbid. Thus he crieth out, before he be stricken. Salomon
saith, Impius fugit, nemine persequente: The guilty fleeth, before he be chased. For,
notwithstandinge there be multitudes of folies in his Doctrine, yet with this so-
lie we charge him not. But, whether any of his felowes haue so saide, or no,
I reposit me to his Maister, Peter Lombarde. His wordes be these, *Quid ergo fit
de Substantia Panis, & Vini? Illi dicunt, vel in præiacentem materiam resolui, vel
in nihilum redigi: What then becommeth of the Substance of the Breade, and VVine?
They saie, either that it is resolued into the mater, that was before, or els, that it is consumed
into nothinge.*

Proverb. 28.

4. senten. Dist.
11. Quidam.

What? Into nothinge? May God forbid, saith M. Hardinge. So cope, and
so careful he is, for his holy Fourmes, and his kingdome of Accidentes. He saith,
The whole Substance of the Breade is cleane abolished, not one parte thereof remaininge: yet
maie it not be turned into nothinge. And, as if the mater were wel woth the somewhat,
he assureth the same sadly with a greate detestation, God forbid: God shielde the
Breade. Hereof somethinge might be saide, if it were any thinge woth the the hea-
ringe. But, good Reader, thou shalt lose nothinge by the silence: For, I assure
the, verily it is woth the nothinge.

Pet M. Hardinge firste geueth vs his courteous Menti: and afterwarde, in his

Changed
into an
other
thinge.

familiar manner, chargeth vs by plaine termes with a Lie: and suddainely c reth out, as he saith, beyonde the modestie of his natural disposition, VVhat is Iugglinge: what is Licinge: what is Falschedde: what is Falsifeing: what is wickednesse of Falsaries, if this be not? I mighte saie: O Sirs, holde the man. Good Christian Reader, in al these Whattres, thou wilt happily thinke, there shoulde be somewhat. Nowe be it, in deede it is but a panguie of M. Hardinges Rhetorique. He speaketh not thus of his owne Natural disposition, as he him selfe saith, but of Arte, and Studie: leaste thou shouldest thinke, that hauinge spent so many waste wordes, in the ende he had saide nothinge.

But, what is the mater, M. Hardinge: What moueth you, to make this piteous outcrie? Forsothe because we saie, *The Breade, and Wine remaine the same, they were before.* But these be S. Ambroses owne wordes: they be not ours: we make them not: we change them not: but repozte them simply, as we finde them. As they were written in Latine by the Authour, these they are: (Panis, & Vinum) sunt, quæ erant, & in aliud mutantur: The Breade and VVine are the same, that they were: and are changed into an other thinge. Therefore, it appeareth, al these Exclamations, of what is Iugglinge? what is Licinge? &c. pertaine vnto S. Ambrose the Authoure hereof, and not vnto vs.

Lanfrancus. De
Eucharisti.

Nowe, for so muche as, it hath pleased M. Hardinge so earnestly to calle vs forth to construe him these wordes, I beseeche the, good Reader, marke wel, what Constructions he, & his felowes haue imagined, & fastned vpon the same. First of al Lanfrancus, the chiefest Champion of that side, thought it the wisest waie, vnterly to denie these wordes, and to saie, They were neuer written by S. Ambrose. For thus he stormeth against Berengarius: O mentem amentem: O hominem impudentem mentientem: O puniendam temeritatem: Ambrosium accire testem presumis, quod Panis, & Vinum Altaris, per Consecrationem non desinant esse, quod erant, sed commutentur in aliud, quod non erant: Et quidem si de Sacramentis, seu de ceteris, de quibus Ambrosius scripsit, omnes reuoluat Libros, quos Ecclesia in usu nunc habet, tale quid ab Ambrosio dictum, taliterq; expositum, nusquam reperire valebit: O madde minde: O impudent Lier: O rashnesse woorthy of punishment: Darest thou to allege S. Ambrose for a witness, that the Breade and Wine of the Altar leaue not by Consecration, to be that they were before: but are changed into an other thinge, that they were not? Nowe truly if he peruse al the Bookes, that S. Ambrose hath written, either of the Sacramentes, or of other maters, I meane suche Bookes, as the Church hath nowe in vse, he shal neuer finde any thinge so written by S. Ambrose, and so expounded.

But M. Hardinge thought, he might not wel thus doe without impeachment of his modestie. For the very same wordes are to be founde extante, & apparent in euery Booke. Therefore allowinge the wordes, he thought it beste to folowe his Maister Peter à Soto, and to delaie, and qualifie the same with some Construction.

Hieronym, in
Matthe, Cap. 18.

Roman. 1.

Thus therefore he saith, Sunt, quæ erant, & in aliud mutantur: Doothe it not folowe by good Logike, Mutata sunt, ergo sunt: They be changed: Ergo they be? In Louaine, perhaps: In other Vniuersities, I doubt, whether it haue hitherto benne allowed, or no. For by this Logique, whereas S. Hierome saith, Superbia mutata est in Humilitatem, M. Hardinge maie conclude, as he dothe nowe, Superbia mutata est: Ergo est: Pride is changed into Humilitie: Ergo Pride is, or remaineth stil. And, where as S. Paule saith, Commutauerunt Veritatem Dei in mendacium: By this Logique M. Hardinge maie saie, Mutata est, Ergo est: The Truthe of God is changed into a Lie: Ergo, It is Goddes Truthe stil notwithstandinge.

And, to take further victwe of M. Hardinges Construction, thus he saith, Panis, & Vinum sunt, quæ erant, id est, qualia erant: The Breade, and Wine be in Substance the same, that they were: that is to saie, They be in qualities, or Accidentes, as they were. They are changed, in Aliud, into an other thinge: that is, Into an other Substance. They are Changed: that is, They are Transubstantiate. They be: that is, They be not: That they were: that is, that they were not. Thus Substance,

stance, is Accidens: Accidens, is Substance: Beinge, is not Beinge: Not Beinge, is Beinge: Remaininge, is not Remaininge: Changinge, is not Changinge: And the same thinge, is not the same.

With such pretie Constructions M. Hardinge can teache vs to expounde the Anciente Fathers. These be their Keies of the Kingedome of Heauen. Herewith there is nothinge so close shutte, but they can open it: There is nothinge so open, but they can shut it. Here might I conclude with M. Hardinges owne wordes, and rightly saie, as he saith, what is Iugglinge? what is Lieinge? &c. But it shalbe best to leaue his owne eloquence, and modestie, to him selfe.

M. Hardinge.

The places of Gelasius, and Theodorite in apparence seeme to make muche for you, and more then any other Doctours. And though these two Doctours were altogether of this opinion, that after Consecration the Substance of Breade and VVine remaineth, what reason is it, they onely in so great a matter should preiudicate al other Holy and learned Fathers, and which is more, the general Councels, and (a) the whole Church of Christe? The Catholike Faith we finde in them both within fewe lines after the wordes of this Defenders obiection, firste by Gelasius thus expressed: *Sacramenta Corporis & Sanguinis Domini in diuinam transeunt, Spiritu Sancto perficente, Substantiam: permanent tamen in sua proprietate Natura*: The Sacramentes (saith he) of the Body and Bloude of our Lorde passe ouer into a Diuine Substance by the workinge of the Holy Ghoste. Yet remaine they stil in the proprietie of their owne Nature. By diuine Substance he meaneth the Fleashe of our Lorde assumed of the VVoorde. Nowe saith Theodoritus, the Mystical tokens, be vnderstanded to be the thinges, which they be made, and are beleueed, and adored, as beinge the thinges which they are beleueed to be. But euery man knoweth they are beleueed to be made the Body and Bloude of Christe, and therefore be duly adored and woorshipped: so after the minde of Theodorite, they be the Body and Bloude in dede, not Breade and VVine, as before Consecration.

The Substance or Nature of Breade and VVine ceaseth not to be, saith Gelasius: (VVhereas your interpreter addeth of his owne heade this worde So) (b) wee telle you and him, in Theodorite it is not so. Ergo it remaineth, saie yee. VVee graunte the Substance, or Nature of Breade and VVine remaineth after Consecration, so as Gelasius vnderstandeth by the name of Substance, (c) which is nothinge elles but the very Nature (as commonly we speake of Nature) that is to saie, the natural properties of Breade and VVine: for so he expoundeth him selfe afterwarde, saieinge, Yet they remaine in the proprietie of their owne Nature. They remaine (likewise saith Theodorite) in their Former Substance, Figure, and Forme, and be seene and felte as before.

And thereto maie Damascenes definition of Substance pertaine, who saith, that Substance is euery that, what so euer by it selfe is beinge, and hath not beinge in an other. And therefore (d) sithe the Accidens haue their beinge by them selues in this Sacramente, and be not staied on any other thinge: in this consideration. Substance of them maye so be reported, as if them selues were Substance. VVhiche (e) substantial consistinge of the Accidens lackinge a propre name, because it is the mighty and extraordinary hande of God, is also extraordinarily called of Gelasius, and Theodoritus by the name, which the thinge had before, to witte, the Substance of Breade and VVine. And no maruell if they spake not in (f) moste exacte wise of this secrete pointe of Doctrine (of Fourmes and Accidens) at what time it was not as yet by the Church so clearly, and fully discussed: (as it was neuer yet until this date). But sithe of the Schoolemen (Ignorant and Fantastical Sophisters) it hath benue more distinctly named the existence of Accidens without their Subiecte, that is, without an other thinge whereupon they mighte staie.

Againe whereas Breade and VVine by their nature doo nourrishe, (g) this vertue also remaineth in the Accidens geuen to them by the Almighty VVoorde of God, who changeth Creatures to their betteringe, not to their impairinge. This was the meaninge of Gelasius, and Theodoritus, where they saie, the Breade and VVine to remaine in their Former Substance or Nature. Otherwise should they be contrary to them selues, as they, which also doo acknowledge the nature of Breade and VVine to be changed into a more excellent Substance, by the workefull worde of Christe.

The Bishop of Sarisburie.

As for these two Fathers, Gelasius, and Theodoretus, notwithstandinge M. Hardinge would seeme to make smal account of them, for that they be, as he saith, but onely twoo, yet he rather catcheth holde in somme darke, or doubtfull worde by them vttered, then he would seeme vtterly to geue them ouer. Gelasius saith, *The Sacramentes passe ouer into a Diuine Substance*: If he had saide, *They passe ouer*

(a) Vntuthe. For this fantasie was neuer allowed through the whole Church of Christe: as it shal appeare.

(b) Vntruth. VVithout question it is so. For the wordes be, *Non desinit esse Substantia Panis*.

(c) A peculiar vntuthe. It had benne too great a folie.

(d) Vntruth manifeste: Reade the Answer.

(e) Substantial consistinge of Accidens: O folie.

(f) O exacte folie. A heape of Vntruthes without sense.

(g) Vntruth. M. Hardinge by one dreame expoundeth another.

into a *Divine Accidente*, it woulde somewhat better have shadowed these mennes pourpose. But other *Divine Substance* *M. Hardinge* can imagine none, savinge onely *Christes Body* Substantially, and Really contained under the *Fourmes* of *Breade*, and *Wine*. And this fantasie, notwithstanding *Gelasius* neuer knew it, must needs be allowed against al, that *Gelasius* him self can saie to the contrarie.

But if *M. Hardinge* had better remembred the placinge, and meaninge of this worde, *Substantia*, and, that as wel *Gelasius*, as other learned *Fathers* vse the same of *Divines*, and not as *Natural Philosophers*, he should have founde his owne erreure.

It maie please the therefore, good *Christian Reader* to vnderstande, That the *Promise of Mercie*, The *Grace of God*, Our *Faith* in *Christe*, *Goddess Worde*, & the *Holy Sacramentes*, that are the aides, and heales of our *Faith*, are of the *Holy Anciente Writers* called a *Substance*. So *S. Cyprian* saith, *Substantiam Salutis amittunt; They lose the Substance of Salvation*.

So saith *Irenaeus*, *Quamuis sint in Operibus materialibus, tamen putant se non amittere Spiritualem Substantiam: Although they live in worldly, or filthie woorkes, yet they thinke, they lose not the Spiritual Substance*.

Likewise againe he saith of the *folies*, and *Vanitie* of the *Valentinian Heretiques*, *Insubstantiatum ostendit figmentum ipsorum: He shewed, that their Inventions, and Diuises were void of Substance*. So *S. Chrysostome*, *Fides dat Substantiam rebus: Imò potius non dat Substantiam, sed ipsa est Substantia earum: Faith geneth things their Substance: Or rather it geneth not Substance vnto thinges, but it selfe is their Substance*.

In like manner saith *Tertullian*, *Deus Idololatriæ Substantiam cohibuit: God forbade the Substance of Idolatrie*.

So saith *the Abbate Panormitane*, *Continentia non est de Substantia Ordinis: Single, or lose life is not of the Substance of Holy Orders*. And another saith, *Enim, non est de Substantia Consecrationis: This worde, Enim, is not of the Substance of Consecration*.

By these, and other like examples, it maie appeare, that in cases of *Religion*, *Substance* is not euermore taken for *Christes Body* covered with *Accidentes*.

If al these examples will not yet suffice, to growe neare to our pourpose, *S. Ambrose* saith, *Quid est Ieiunium, nisi Substantia, & Imago Coelestis? What is Fastinge, but a Substance, and an Heauenly Image?*

Likewise *Tertullian* calleth *Baptisme*, *Diuinam Substantiam*, A *Divine Substance*. His wordes be these, *Quid festinat innocens ætas, ad Remissionem Peccatorum? Cautius agitur in secularibus: ut cui Substantia terrena non creditur, Diuina credatur: Why hasteth this innocent age (He meaneth Childzen) to the Remission of their Sinnes? Wee are muche more wary in worldly thinges. It is meete, we should commit the Sacramente of Baptisme, whiche is a *Divine Substance*, vnto them, vnto whom we would not commit the Substance of the Earthe?*

By these wee maie see, in what sense *Gelasius* calleth the *Sacramente* of *Thankesgeuinge*, A *Divine Substance*. Clerily none other waies, but euen as *S. Ambrose*, calleth *Fastinge*, A *heauenly Substance*. And as *Tertullian* calleth the *Sacramente* of *Baptisme*, by the same wordes, A *Divine Substance*. And what can al this answaie *M. Hardinge*, to p^rone, either his *Transubstantiation*, or his *Real Presence*?

But why dealeth he so doubly? Wherefore dissembleth he the wordes of *Gelasius*, that immediately in the same sentence wente befoze? For *Gelasius* him selfe so clearely, and plainly expoundeth his owne minde, as no *Louanian Doctor* can doe it better. Thus he saith, *Non definit esse Substantia Panis, vel Natura Vini. Et certe Imago, & Similitudo Corporis, & Sanguinis Christi in Actione Mysteriorum celebratur: There leaueth not to be the Substance of Breade, or the Nature of VVine. And in deede the Image, or Representation, and likeness of the Body, and Bloude of Christe is published in the Ministracion of the Mysteries. And againe in the wordes nexte immediately folowinge, Sacramenta transeunt*

Cyprian. De simplicit. Prælatorum.

Irenæ. lib. 1. c. 1.

In eodem Cap.

Avu. τὰ ἐκ τῶν

Avu. τὸς αὐτῶν

Chr. solum in

Epist. ad Hebræ.

Homil. 21.

Tertull. Aduer-

sus Marcion.

Lib. 2.

Ablas Extra.

De Clericis

Cōiugatis. Cum

Olim pupilla

Oculi. pag. 14.

Ambros. De E-

lia. & Ieanio.

Cap. 3.

Tertull. De

Baptismo.

This is one

of Tertulli-

ans erreours.

Gelasius contra Eutychetem.

in Diuinam, Spiritu Sancto perficiente, Substantiam: permanent tamen in sue proprietate Naturæ: *The Sacramentes, by the workinge of the Holy Ghost, passe into a Diuine Substance: yet notwithstandinge, they remaine stil in the proprietie of their owne Nature.*

This Image, or Representation, or Likenesse, or Memorie of the Body, and Bloude of Christe is it, that Gelasius calleth the Diuine Substance,

And in like sense S. Augustine calleth the same, Coelestem Panem: The Heauenly Breade. Thus he writeth, as he is alleged by Gratian: Coelestis Panis, qui Caro Christi est, suo modo vocatur Corpus Christi: cum reuera sit Sacramentum Corporis Christi: The Heauenly Breade (of the Sacramente) whiche is the Fleashe of Christe, after this sort is called the Body of Christe: whereas in deede it is the Sacrament of Christes Body. Likewise saith S. Cyprian, Diuersa Nomina, vel Species ad Vnam reducuntur Essentiam: & Significantia, & Significata eisdem vocabulis censentur: Diuerse names, or kindes (of thinges) are brought vnto one Substance: That is to saie, The thinges, that doe Signifie, and the thinges, that be Signified, are reckened bothe by one name: That is, as the Body of Christe is called Breade: so is the Breade called Christes Body.

To be shorthe, as Gelasius calleth the Sacramente, A Diuine Substance, euen so Gratian saith to the same pourpose, Quidam non improbabliliter exponunt hoc loco, Carnis, & Sanguinis Veritatem, ipsam earundem efficientiam, id est peccatorum Remissionem: Somme there be, that in this place, not without good reason, by these woordes, The Truthe of Christes Fleashe, and Bloude, vnderstande the Effecte, or workinge of the same, that is to saie, The Remission of Sinnes.

For answere vnto Theodoretus, it maie please the for sparinge of time, to reade my former Replie to M. Hardinge. It is true, that Theodorete saith, The Mystical Tokens (that is to saie) the Sacramentes, be vnderstoode to be the thinges, which thei be made, and beleued: That is, That thei be Mysteries of Christes Body: or, that in a Mysterie, or by waie of a Sacramente, they be the Body of Christe. But it is true also, that he saith, bothe immediately folowinge in the same place, and also before: Signa Mystica post Sanctificationem non recedunt à Natura sua: Manent enim in Priori Substantia, & Figura, & Forma: The Mystical Tokens (or Sacramentes) after the Consecration departe not from their owne Nature. For they remaine stil in their former Substance, and Fourme, and Figure. And, as I haue often alleged out of S. Augustine, In Sacramentis videndum est, non quid sint, sed quid Significant: In Sacramentes wee must consider, not what they be (in deede, and of their owne Nature) but what they Signifie.

So saith S. Chrysostome, Antequam Panis Sanctificetur, Panem eum nominamus: Diuina autem illum Gratia sanctificante, mediante Sacerdote, liberatus est quidem ab appellatione Panis: Dignus autem habitus est Dominici Corporis appellatione: Etiam si Natura Panis in illo remanserit: Before the Breade be Sanctified, we calle it Breade. But, after that, by the meane of the Priest, the Heauenly Grace hath hallowed it, it is discharged from the name of Breade, and is vouchesafed to be called by the name of our Lordes Body: notwithstandinge the nature of the Breade remaine stil.

So saith Theodorete him selfe, Seruator noster commutauit nomina: & Corpori quidem Symboli nomen dedit, Symbolo verò nomen Corporis: Our Sauour hath made exchange of the names: And vnto his Body hath geuen the name of Breade, whiche is the Sacramente: and vnto the Sacramente hath geuen the name of his Body.

Peuerthelesse, notwithstandinge these woordes bothe of Theodoretus, and of Gelasius (The Substance of Breade, and VVine, after the woordes of Consecration remaineth stil) be so plaine, that noman without blusshinge maie denie them, Yet hath M. Hardinge one god shifte leaste in stoare. The Substance (saith he) sommetimes is vsed for the Accidente. Euen as discretely, and to so god pourpose, as if he had saide, Fire is Water, or, Light is Darkenesse. And so by this Construction, Substance sommetimes is no Substance. This is M. Hardinges owne

De Conse. Dist. 2.
Hoc est, quod dicimus.

Cyprian. De vna
Ectone Christi-
maris.

De Conse. Dist. 2.
Species.

Art. 8. Diu. 26.
Et Artic. 12
Diuis. 4.

Theodoret. in 2.
Dialogo, in. on-
fus.
August. Contra
Maximin. Lib. 3
Cap. 22.

Chrysostom. Ad
Casatim.

Theodoret. Dia-
logo. 1.

peculiare Disuinitie, without the witness of any of al the Learned Fathers, Græke, or Latine, one, or other. For, god Reader, thou maist not thinke, that any man, either wel advised, or Learned, woulde saie the like.

The Fathers (saith he) spake not hereof in moste exacte wise. Perhaps they had not Learned their Logique Rules, or vnderstande not the Principles of Natural reason, no not so mutche, as a childe maie easily vnderstande: but vsed Substance for Accidentes: Accidentes for Substance: and one thinge for an other: as menne that knew not what they saide. In deede, M. Hardinge, this is not, as you saie, Exacte wise: It seemeth rather to be, Exacte folie.

Pece adde further, Damascene saith, Substance is euery that, what so euer by it selfe is beinge, and hath no beinge in an other. What needed you here to allege Damascene? Children knowe, that Aristotle, and others longe before him wrote the like. Notwithstanding to this Maior, ye set a Minor of your owne. The Accidentes (saie you) haue their Beinge by them selues: and be not staide in any other thing. O, M. Hardinge, this thinge woulde haue had somme better prouise. Why allege you not, either S. Augustine, or S. Ambrose, or S. Chrysostome, or S. Hierome, or somme other Catholique Father to this purpose: Your simple worde is no god warrante. Ye proue that thinge, that is vniuersally confessed, and needed no prouise: but that ye shoulde proue, ye leaue unproued. This in Sophistrie is called Petitio Principij, The simplest thiste, that can be vted. Damascenes Maior is Confessed, and true. But your Minor, and Conclusion, are bothe vnttrue. For whereas you saie of your selfe: The Accidentes haue their Beinge by them selues: What saie, The same Accidentes haue their Beinge in the Breade, and Wine, as in ther Subiectes. Summe of your owne felowes haue saide, Accidentia illa sunt in Aere, tanquam in Subiecto: These Accidentes are in the Aire, as in their Subiecte. Therefore by their iudgemente, They haue not their Beinge (as you saie) by them selues. You maie also remember, that your Maister him selfe neuer durste, precisely to determine this mater: but onely passeth it ouer darkly, and doubtfully, as beinge not wel resolved, what to saie. His wordes be these: Mihi videtur fatendum, Accidentia illa existere sine Subiecto: It seemeth vnto me, or, as I can gheasse, these Accidentes haue their Beinge without a Subiecte. Butche is the assurance, and certaintie of your Doctrine.

M. Hardinge.

VVe muste not beholde, saith Euthymius, a Greeke Doctoure, the Nature of the thinges, whiche be set before vs: * but the vertue, or power of them.

The Bishop of Sarisburie.

Euthymius, although one of the meanest Doctours, saith right wel, and as the Learned Fathers saide before him. But, M. Hardinge, doo you take your Authours at al aduentures, as they comie to hande: or doo you consider, what they saie? Tel vs, I beseeche you, in your fantasie, what are those thinges, that Euthymius saith, are set before vs? Whether are they the Body, and Bloude of Christe, or els your Accidentes? If it be Christes very Body and Bloude substantially, Really, and in deede, VVhy shoulde wee not consider the Nature of them? What haue they offended you? Or: what imperfection finde you in them? Cyrillus saith, Caro Christi Natura viuifica est: The Fleashe of Christe by Nature hath power to geue Life. And Christe him selfe saith, My Fleashe is Verily Meate: and My Bloude is Verily Drinke. Therefore the Nature herof is wel worthy to be considered. But if there be nothinge els there set forth, but onely your bare, and naked Accidentes, What Power, What Vertue is there in them? What Doctour, or Father euer taught vs, that we shoulde haue Remission of Sinne, and be saued by your Accidentes?

But, as I saide, Euthymius witteth wel, folowinge herein the Doctrine of the Anciente Learned Fathers. S. Basile saith, Si qua Gratia est in Aqua, ea non

De Conse. Dist. 2
species. in
Glosa.

4. Senten. dist. 21
Si autem,

*VVhat is the
Vertue, and Power
of your
Accidentes?

Cyrrill. in Iohan.
Lib. 4. Cap. 12.

non est ex Natura Aquæ, sed ex præsentia Spiritus: If there be any Grace in the Water, (as Baptisme) it is not of the Nature of the Water, but of the presence of the Sprite.

Cyprian, speakinge of the Eile, saith thus: Sanctificatis Elementis iam non propria Natura præbet effectum: Sed Virtus Diuina potentius operatur: It is not Nature, that geueth effecte, or force vnto the Elementes, being Sanctified: but the Diuine Power worketh more mightily.

So saith the S. Chrysostome, Petra erat Christus: Non enim ipsius Petre Natura Aqua scaturiebat: Sed alia quædam Spiritualis Petra omnia operata est, hoc est Christus: The Rocke was Christe. For it was not by the Nature of the Rocke, that the Water gushed out: but a certaine other Spiritual Rocke wrought al these thinges, that is to saie, Christe.

In like manner the Ancient Father Origen, speakinge of the Power, and Vertue of Our Lordes Supper saith thus, Illud, quod Sanctificatur per Verbum Dei, & per Obsecrationem, non suapte Natura sanctificatur vntem: The thing, that is Sanctified by the Woord of God, and by Praier: sanctifieth not him, that useth it, by the Nature of it selfe. By these, and other like aduertisements, these Godly Fathers meant to withdraue Our mindes from the outward corruptible Creatures, to the Spiritual, and Inwarde understanding of the Sacramentes. Therefore Euthymius in the same place saith, Panis habet Similitudinem quandam ad Corpus, & Vinum ad Sanguinem: The Breade hath a certaine Likenesse vnto the Body, and the Wine a certaine Likenesse vnto the Bloude.

M. Hardinge.

VWhen it pleased our Sauour Christe at his laste Supper to institute this blessed Sacrament, at whiche he toke Breade and Vine, and turned them into his Body and Bloude, he would in such wise aduance these Creatures to a muche excellenter condition, as they shoulde lose no whit of their forme Vertues. * For the Sonne of man came not to destroye, but to saue, as S. Augustine saith, is not cause that any thinge tende vnto not beinge.

The Bishop of Sarisburie.

At the laste M. Hardinge hath founde somme Scripture: and that, God wote, full aptely he applyeth to serue his purpose. The Sonne of Man (saith he) came not to destroye, but to saue: Ergo, The Breade, and Vine lose no whit of their Former Vertues.

Here, I beseeche you, M. Hardinge: what came the Sonne of Man to saue? Must we beleue, he came from Heauen, to saue your Accidentes? Was this the cause of Christes comminge? Is this the Religion, ye haue Learned in Louaine? S. Paule saith, Nunquid de lubus cura est Deo? Hath God any special care for Ouse? Might not one muche beter saie to you, Hath God any care for your Fourmes, for your Shewes, for your empty Accidentes?

Perhappes ye will saie, I presse you ouer heauily. Ye meane, that Christe came to saue Breade, and Wine, and not onely Accidentes. Howe be it, so ye cannot saie: For by your owne Doctrin, the Nature, and Substance of the Breade, and the Vine, by the comminge, and presence of Christe, is quite abolished, nothinge remaininge, but onely the Accidentes. But be it, that Christe came, to saue these Creatures, then is your Religion much like vnto the Diuinitie of the Olde Heretiques called the Manichees. Of them S. Augustine writeth thus: Herbas, atque arbores sic putant viuere, vt ea & sentire credant, & dolere, cum læduntur: nec aliquid inde sine cruciatu eorum quenquam posse vellere: They thinke, that Herbes, and Trees haue life, so farre forth, that they beleue they haue sense, and feelinge, and suffer griefe and paine, when they be hurt: and that woman can pul, or plucke ought from them without their smarte. And againe he saith, Nec Oua sumunt, quasi & ipsa, cum franguntur, expirent: They Eate no Egges, imagininge, that, when they be broken, their life, or Soule passeth from them. But che a careful consideration, it appeareth, ye haue for your poore Accidentes.

These be more folles, M. Harding. Christe him selfe saith, Ye came to saue, not your Accidentes, but Sinners: not Breade, and Vine, but the thinge that was losse. And wil ye telle vs, that your Accidentes were losse? Or that Breade, and Vine were such sinful Creatures, as coulde not otherwise be saued, then by the

Basilius de spi-
ritu sancto Ca. 15
EX ECTE QUA
SCIAS EST TO
VIACTOS.

Cyprian. De Va-
tion. Chrisma-
tis.

Christ. 1. Cor.
Hap. 10.

Origen in Mar-
Cap. 15.

Euthymius in
Matthe. Ca 64.

*Vatruhe,
fonde, & Chil-
dist. As though
Christ had died
to saue Acci-
dentes.

1. Cor. 6.

August ad
Quodnullum.

Ibidem.

the Blonde of Christe.

Luke. 9.

D. Hardinge, haue moze reuerence to Goddes Worde. It is Holy: It is it, whereby you shalbe Iudged. Haue better regarde henceforth, to that ye write. Christe him selfe saithe, Filius Hominis non venit, vt perdat Animas Hominum, sed vt seruet: *The Sonne of Man came, not to destroe the Soules of menne, but to Saue them.* Here in sauoure of your case, ye haue leaste out the Soules of Menne, whiche was the knot of the whole, and haue truste in Accidentes. And so there muste needes appeare in you, either grosse ignorance, wherewith you charge others, or wilful corruption.

M. Hardinge.

Seeinge then there is a change by al consent, (a) and certaine it is that the change is not in the Accidentes, because wee see them remaine as they were before, and God deceiueh not our senses in their true and proper obiekt, whiche is coloure, taste, smell, &c. It must needes be, that the change be in substance, (b) whiche is to sense incomprehensible.

The Bishop of Sarisburie.

There is a change in the Breade: (saith **D.** Hardinge) But not in the Accidentes thereof: *Ergo*, in the Substance. In the like order of reason he might haue saide, It is not a *Fearnushe*, *Ergo*, it is a *Fore*. Ye maie not loke, **D.** Hardinge, to scale thus atwaie with so simple Sophismes. This poze thiste emonge Childzen is called *Petitio Principij*.

Your Minor, wherein standeth the whole doubt, and whiche by somme Authoritie, or thewe of reason, one waie, or other, ye shoulde haue proued true, ye haue paste sleely ouer without any manner of prouise at al, and presume it onely to be true. And so the whole weight hereof standeth not by *Truthe*, or *Reason*: but hangeth onely by presumption.

For what Doctoure, or Father euer tolde you, or made you so certaine, that in the Breade there is no change touchinge the Accidentes? Ye saie, Your senses telle you, that the Accidentes remaine stil, as they were before. And the same senses maie also telle you, as **S. Augustine** saith, that the Substance of the Breade remaineth stil, as it was before. But wil you so suddainely forlake your olde Lesson: Wil you now put this mater in Compromise to your senses: Howe often, and how sadly haue you tolde vs, That these be cases of Onely Faith, and that in the Iudgement hereof, bothe Sense, and Reason muste be abandoned? And haue you forgotten that **Chrysostome** saith, *Nihil sensibile traditum nobis est à Christo. Quaecumq; Christus tradidit, insensibilia sunt: There is no sensible thinge deliuered vnto vs by Christe (in these Mysteries).* And againe, *What so euer thinges Christe hath geuen vs, they are vn sensible.* If they be thinges vter vn sensible, howe then can they be iudged by your senses? Why comme ye not forth with the Learned Doctours, and Catholique Fathers, of whom, ye saie, ye haue sutchie plentie. If it be true, as you saie, That there is no change in Accident, why is it not proued? If it be false, why is it anounced? Tel vs, howe longe shal we be bounde to your bare worde?

Terily, **S. Augustine** woulde haue tolde you, that this change is in Accident, and not in Substance. For thus he saith, as it hath benne often remembred, *Nisi Sacramenta Similitudinem quandam haberent earum rerum, quarum Sacramenta sunt, Omnino Sacramenta non essent. Ex hac autem Similitudine plerumq; rerum ipsarum nomina accipiunt: Onlesse Sacramentes had a certaine likenesse of the thinges, of whiche they be Sacramentes, then in deede they were no Sacramentes. And of this likenesse oftentimes they beare the names of the thinges themselves, that are represented by the Sacramentes.* Again he saith, *Secundum quendam modum Sacramentum Corporis Christi Corpus Christi est: The Sacramente of Christes Body after a certaine manner is Christes Body.* And againe, *Non dubitauit Dominus dicere, Hoc est Corpus meum, cum daret Signum Corporis sui: Our Lorde doubted not to saie, This is my Body, when he gaue a token of his Body.* Likewise saith **Tertullian**, expoundinge, and openinge the meanninge of Christes wordes, *Hoc est Corpus meum, Hoc est, Figura Corporis mei: This is my Body, that is to saie, This is a Figure of my*

Ad Infantes:
Quod videtis,
Panis est: quod
etiam oculi re-
nuntiant.
Chrysost. in Mat-
thæ. Homil. 83.

August. ad Boni-
facium Epist. 23.

In eadem Epist.

August. contra
Adimant. ca. 12.

Tertull. contra
Marcionem Li. 4.

of my Body. Pou knowe, M. Hardinge, that Modus, Simile, Dissimile, Signum, and Figura, be in the P^red^ricament of Qualitie: and therefore pertaine to Accident, and not to Substance.

So Chrysostome, where as he amplifieth the Change of the Bread in the Sacrament of Thankesgeuinge, he addeth immediately withal, Sic etiam in Baptismo: Euen so is it, (that is to saie) The like change there is in the VVater of Baptisme. In these Mutations, the Substance as wel of the Breade & Wine, as of the Water, remaineth still: But the Respects, or Qualities, or Accidente, is changed. And this is it, that S. Ambrose saide before, Sunt, quæ erant: & in aliud mutantur: (In Substance) they are the same, they were before: But (in Accident, or Qualitie) they are turned into an other thinge.

Chrysost. in Matthe. Homil. 8.

Ambros. De Sacramento. Lib. 4. Cap. 4.

M. Hardinge.

And here we putte you in minde of your falscheinge of Theodorites woordes, in that ye make him to saie in your Englishe, The Mystical Signes to remaine in their former Substance, Fourme and Kinde, where he saithe * not so, but in their Former Substance, Figure and Shape. Ye knowe pardy, there is greate difference betweene the Kinde of a thinge, and his Shape. The oftener ye use that falsched, as ye vse it very often, the more shal ye be espied to be false teachers, and growe out of credite, where truthe is loued.

*Vntruth. Euen so he saithe. Otherwise M. Hardinge hath a Substance without Kinde.

The Bishop of Sarisburie.

If there be any falschode, or faulte herein, by your owne Confession, it is the Interpreters, and not the Authours. Pou knowe wel, Our Contention is not of the Shape of Breade, but of the Substance. Theodoretus saithe, The Breade departeth not from his owne Nature, but remaineth still in the former Substance, Figure, and Fourme: Saie you, as Theodoretus saithe: Confesse plainely, as he doth, that the Substance of the Breade remaineth still, and with god leaue take the Shape vnto your selfe.

And yet I see no greate cause, why ye shoulde so mightily crye out, False Teachers, Falsched, Falscheinge, for that the Interpreter hath expounded this Latine worde, Forma, by this Englishe worde, Kinde. For, as it is proued before, by sundrie examples more at large, in the Anciente Fathers these two wordes, Forma, and Natura, are often vsed for one thinge. Athanasius saithe, Natura, Essentia, Genus, Forma, vnum sunt: Nature, Substance, Kinde, and Forme be al one. Certainly, if the very Substance of the Breade shoulde remaine, as Theodoretus saithe, and yet the Kinde of the Breade shoulde not remaine, it were a wonder. For, as there is no Kinde without Substance, so is there no Substance without Kinde.

Before, in the seconde parte. 1. Ca. 1. Division. Athana. De Deificationib.

M. Hardinge.

The woordes which ye recite out of S. Augustines Sermon Ad Infantes, we finde in Bede vpon the tenth Chapter of the firste Epistle to the Corinthians. The whole place is this: This thinge whiche yee see in the aulter of God, ye haue sene it also in the night paise. But what it was, what it meaneth, the Sacrament of how greate a thinge it containeth, as yet ye haue not hearde. That then whiche ye sawe, is Breade and Chalice, whiche euen your eyes tel you. But that whiche your Faith requireth to be instructed of, Breade is the Body of Christe, the Chalice his Bloude. If the Substance of Breade remained, as before Consecration, what neede had they to learne, what it were? For of them selues, they might knowe the thinges proponed to be Breade, and VVine. But S. Augustine, ye saie, calleth that they sawe Breade, and VVine. Yea Sir, so it was, so farre as their eyes tolde. But what their faith ought to tel them, he instructeth them, saieing: Breade to witte, is the Holy Body of Christe. To this Construction muste wee stande, by S. Augustine him selfe so set forth.

The Bishop of Sarisburie.

S. Augustines wordes are plaine penough: howe so euer it like you to shadowe them with your Gloses. Thus he saithe, Quod vidistis, Panis est, & Calix: quod vobis etiam oculi vestri renuntiant: The thinge, that you sawe, is the Breade, and the Cuppe: whiche thinge your eyes doo reporte vnto you. Where also maie be noted, as by the waie that S. Augustine, contrarie to your Doctrine, M. Hardinge, referreth the Iudgemente hereof to the reporte, and trial of the senses. And againe he saithe of him selfe in the like case, Vereor, ne ipsis sensibus nostris facere

August. ad Dor-
daum, Epist. 57.

facere videamur iniuriam, quando id loquendo suademus, ubi omnes Vires, officiumque Sermonis facillime superat euidencia Veritatis: *I feare me, wee shoulde doo wronge vnto our Senses, if wee woulde goe about to proue that thinge by speakinge, wherein the euidence of the Truthe it selfe passeth al dewtie, and power of Speache.*

Hesych. in Lenti.
Lib. 12. Cap. 8.

De Confe. Dist. 2.
Hoc est quod. In
Glosa.

Howe be it, S. Augustine saith further, Quod autem Fides vestra postulat instruenda, Panis est Corpus Christi, Calix Sanguis: **This Obication maie be answered by that is saide befoze. These two saicings are bothe true.** Hesychius saith, **Mysterium nostrum simul & Panis, & Caro est: Our Myserie is bothe Breade, and Fleashe. It is Breade in Substance, and in deede: It is also the Body of Christe, not in Substance, but in a Myserie.** Your owne Glose saith, as it is befoze alleged: Dicitur Corpus Christi, sed improprie: Vt sit sensus, Vocatur Corpus Christi, id est, Significat Corpus Christi: **It is called the Body of Christe: but vnproperly, or, not in deue and vsual fourme of speache: The meaninge thereof maie be this: It is called Christes Body, that is to saie, It signifieth Christes Body.**

August. De Ba-
ptismo contra
Donatist. Lib. 3.
Cap. 10.

In a Sacramente wee muste beholde, not onely the outwarde Element, but also the thinge it selfe, wherof it is a Sacramente. S. Augustine saith, Si ad ipsas res visibiles, quibus Sacramenta tractantur, animum conferamus, quis nesciat, eas esse corruptibiles? Si autem ad id, quod per illas res agitur, quis non videat, non posse corrumpi? **If wee consider the visible Creatures, wherein the Sacramentes are ministred, who knoweth not, they be thinges corruptible? But if we consider the thinge, that is wrought thereby, who seeth not, It cannot be corrupted?**

August. in Serm.
ad Infantes.

And in the same place befoze alleged, S. Augustine fully expoundeth his owne meaninge, in what sense the Breade maie be called the Body of Christe. These be his wordes: Christus leuauit Corpus suum in Coelum, vnde venturus est, vt iudicet viuos, & mortuos. Ibi est modo sedens ad Dextram Patris. Quomodo est Panis Corpus eius? Et Calix, vel, quod habet Calix, quomodo est Sanguis eius? Ista, Fratres, ideo dicuntur Sacramenta, quia in eis aliud videtur, aliud intelligitur: **Christ hath lifted vp his Body into Heauen: from whence he shal come to Judge the quicke, and the dead. There is he nowe sittinge at the Right Hande of the Father. Howe then is the Breade his Body? And the Cuppe, or that is in the Cuppe, howe is it his Bloude? His answer is this: O my Brethren, these be called Sacramentes for that in them one thinge is scene, and an other thinge is vnderstanded.**

Thus therefore, the thinge, that wee see with our Bodillie eyes, is the very Nature, and Substance of Breade: But the thinge, that wee see with our Faith, is the very Natural Body of Christe sittinge in Heauen, and represented vnto vs in the Mysteries.

Now, I beseeche thee, good Christian Reader, marke, what Discante M. Hardinge plaiceth vpon these wordes. S. Augustine saith, Beleeue the Iudgemente of your eyes: **M. Hardinge saith, Senses be deceitful: Beleeue not the Iudgemente of your eyes.** S. Augustine saith, The thinge, that you see is Breade: **M. Hardinge saith, It is not so: it is no Breade.** So handsomely this Glose groweth to the Terte.

The Apologie.

Or, that, whiche Origen saith, The Breade, whiche is Sanctified by the Word of God, as touching the Material Substance thereof, goeth into the Belly, and is caste out into the priuie.

M. Hardinge.

(a) Vntruth. For
wee haue Cor-
rupted, neither
woorde nor
Sentence.

To that
Material:
A proper trans-
lation.

(b) Vntruth. For
he nameth it
Breade
seuen times in
that one place.

In alleginge Origen, Sir Defender, ye plaie, your accustomed false plaie, (a) corruptinge his sentence, and falsifyinge his wordes. For they be not as you recite them, but thus: *Ille cibum, qui sanctificatur per Verbum Dei, per q̄ obsecrationem, iuxta id quod habet materiale, in ventrem abiit, & in secessum eicitur:* That meate, whiche is consecrated by the VVoorde of God, Origen and by Praier, accordinge to that Material, whiche it hathe, it goeth into the belly, and is voided forth into the Priuie. Here neither nameth he (b) Breade, as you doo (to cause the people to the doo thinke it is but very Breade) but meate. And that you haue in your Latine, *Quod quidem ad de-*

Materiam

materiam attinet: which is by your Interpreter, As touchinge the material Substance thereof, (c) it is not Origen's, but your owne forged stuffe, to deceiue the ignorant withal, to thende they might be moued by your false handlinge of that Doctour, to beleue, the mater and Substance of very Breade to remaine. He speaketh not of the (d) mater of Breade, but of that which is Material in this Sacramente, meaninge the Accidentes or Qualities remaininge after Consecration, which be Material, but not the mater it selfe of Breade (as Mater is taken for the one parte of a perfecte Substance) (e) and the same Accidentes be voided forth, as Origen had good cause by occasion of Christes woordes to declare, you had none to recorde the same. But it liked your filthie sprite with vile woordes to bringe that Holy Myserie, and Blessed Sacrament into contempt. VVherein ye doo the Diuel Authour of al Heresies the greatest seruice, that maie be deuised.

The Bishop of Sarisburie.

Heresies, False plaie, Falshedde, Falsificinge, Vile woordes, Filthy Spirites, are now become M. Hardinges Dydinarie, and vsual Eloquence. Here haue we corrupted (as he saith) and belied Origen, for that we place this worde, Panis, in steede of Cibus: And, for that we saie, Panis, quod ad Materiam attinet, in steede of thesse wordes, Cibus iuxta id, quod habet materiale. This (saith M. Hardinge) is Forged stuffe: This is Horrible, and shameful corruption to deceiue the ignorant. He that knewe not M. Hardinges modestie, and manner of writinge, woulde thinke, these Tragical termes shoulde beare somme weighte. For sober menne selde vse thus to crie, without somme cause. Touchinge thesse wordes, Cibus, Panis, Materiale, Materia, if there be any thinge, that maie mislike him, it shalbe lawfull for him to reforme the same, and to vse either the one worde, or the other at his pleasure. We stande onely vpon the Substance of Water, and sake no such wanton aduantages by this of wordes.

Heuerthelesse, Origen him selfe, as it appeareth, was not so dangerous in the case. For, whereas M. Hardinge so sharply ouerlooketh vs, for once vninge this worde, Panis, in steede of Cibus, Origen him selfe vseth the same worde, Panis, seven times together in the selfe same place, without reproue: Like as S. Paule, also five times in one place calleth it, Panis: And S. Cyril calleth the portions thereof, fragmenta Panis: peeces of Breade. And yet were none of thesse euer condemned therefore, as Corrupters, and Falsifiers.

But, I beseeche you, M. Hardinge, if this worde, Cibus, Meate, which Origen vseth, and you seeme to allowe, were not Breade, what kinde of Meate then wil you calle it? Fleashe, Fishe, or Fruite, I trowe it was not. You saie, Origen meante thereby, poure Fourmes, and Accidentes, and Shewes of Breade. Nowe verily, this was but a quailly Meate: and I maruile, that euer any wise man woulde calle it Meate. Irenaeus saith, *Of the same Meate is increased, and consisteth the Substance of our Fleashe.* And Rabanus saith, *Sacramentum in alimentum Corporis redigitur: The Sacramente (which is the Breade) is turned into Our Bodily nourishment.* Shewes, and Accidentes, are but a simple fode, to increase the Substance of our Bodies.

Touchinge the other fowle faulte, M. Hardinge saith, his Accidentes, and Qualities be thinges Material: but the mater it selfe, (he saith) they be not. But where learned he this strange Doctrine? What Diuine, what Philosopher, what Logician, what Sophister, what wise man euer taughte him thus to saie? Who euer saide, that Accidentes are thinges Material. It is wel known, that Materia euermore is Substantia, and neuer otherwise. Therefore M. Hardinge mighte as easily haue saide, Accidentes be thinges Substantial. Certainly Accidentes, and Qualities, be Accidentales Forinae, and in the Scholes are called, thinges Formal: which are as farre from thinges Material, as Fire from Water. Notwithstandinge, these menne haue power to make of Accidentes, Substances of Fourmes, Matters: Of thinges Formal, thinges Material: and of one contrarie, to make an other: and al this onely of them selues, without any manner other Authority.

M. Hardinge saith, that the Meate, whereof Origen speaketh, is a Material, (for this is

(c) Vntruthe, Onlesse ye wil rather cal it the Material Accidente.

(d) Vntruthe. For in the same place he saith, Nec Materia Panis.

(e) Vntruthe, vaine, and void of sense. For what Accidentes be voided forth.

1. Corin. ii.

Cyrl. in Iohann. Lib. 10. Cap. 13.

Irenae. L. 5. An.

Retur. & confis

lit Carnis nos

trae substantia.

Rabanus Mau

rus. L. 1. Cap. 31.

Origen in Mar.
Cap. 15.

the lighte, and clearenesse of his Eloquence) but not Materia: and by this prettie distinction, he thinketh, the whole mater is fully dischargad. And amongst the ignorant, that cannot iudge, perhaps he made some to sale somewhat. But Origen him selfe, that best vnderstande his owne meaninge, calleth the same Meate, in the same place, by expresse, and plaine wordes, not onely a thinge Material, or, A Material, as M. Hardinge rather deliteth to calle it, but also the very Mater of Breade it selfe: his wordes be these: Nec Materia Panis, sed super illum dictus sermo est, qui prodest non indigne Domino commendenti: It is not the Mater of the Breade, but the worde spoken ouer it, that profiteth him, that Eateth not unworthily for the Lords. Nowe Iudge thou indifferently, Gentle Reader, howe iuste causes M. Hardinge had, to moue these Tragedies.

Further he saith, It liked our filthy Sprite, with vile wordes to bringe the Holy Mysteries into contempte, and therein wee doo the Diuel greate seruice. M. Hardinge, somme other speache woulde better become a man of your grauitie. Butche li- quore seldome floweth from the Sprite of God. Wee neither encrease, or dimi- nish, nor any waie alter the wordes of Origen: but laie them forth plainly, and simply, as wee finde them. For thus he writeth: Ille Cibus, qui sanctificatur per verbum Dei, & per Obsecrationem, iuxta id, quod habet Materiale, in ventrem abit, & in secessum eijcitur. Coeterum iuxta precationem, quae illi accessit, pro por- tione Fidei fit utilis: The Meate, that is Sanctified by the Wordes of God, and by Praier, according to that Material parte, that is in it, passeth into the belly, and so forth into the Priuie, &c. If there be any Filthinesse, or Villanie herein, it is this Anciente Fathers, whome ye oughte not so vncourteously to reuile, for Ancleanenesse of Sprite: it is not ours.

August. De Ba-
ptismo contra
Donatis. Li. 3.
Cap. 12.

Nowe be it, this is not Origen onelys Iudgemente: but the general, and a- greeable Doctrine of al others the Catholique Fathers. And to allege one in steede of many, S. Augustine saith, as he is before alleged, Si ad res ipsas, quibus Sacramenta tractantur, animum conferamus, quis nesciat, eas esse corruptibiles? Si ad id, quod per illas res agitur, quis non videat, non posse corrumpi? If wee consider the thinges them selues, wherein the Sacramentes be Ministred, who knoweth not, that thei be thinges corruptible? But if wee consider the thinge, that is wrought thereby, who seeth not, that it cannot be corrupted? The Holy Fathers speake not thus of Christes Body, but of the Breade, whiche is the Sacramente of Christes Body. So saith S. Ambrose, Non iste Panis, qui vadit in Corpus: sed Panis Vitae Aeternae, qui ani- mae nostrae Substantiam fulcit: (The Breade that I meane, is) nor this Breade (of the Sacramente) that passeth into the Body: but the Breade of Everlasting Life, that maintaineth the Substance of the Soule.

In the 23. Aris-
tle.
Alexand. Halen.
par. 4 qua. 25.
Mem. 1.

Nowe, if there were such Filthinesse, as you haue imagined, in the Holy Learned Bishoppes, and Doctours of the Church, for utteringe these, and other like wordes, of the corruptible Creatures of Breade, and Wine, what cleane Sprite then is there in them, that speake so filthily of Christes Body it selfe, being nowe Incorruptible, and Glorious, at the righte hande of the Father: Hercof I had occasion to speake somewhat in my former Replie.

Alexander of Hales saith, Quidam dicunt, ubicumq; ponantur Species, siue in mundo loco, siue in immundo, siue in Ventre Muris, ibi est Corpus Christi: Some saie, Where so euer the Fourmes, or Accidentes be laide, whether the place be cleane, or un- cleane, yea though it be in the Moufles belly, yet there is the Body of Christe. Againe he saith, Si Canis, vel Porcus deglutiret Hostiam Consecratam integram, non video; quare Corpus Domini non simul traiceretur in ventrem Canis, vel Porci: If a Dogge, or Hogge shoulde swallowe downe the Hoste Consecrate beeing whole, I see no cause to the contrarie, but the Body of Christe maie passe withal into the belly of the Dogge, or of the Hogge.

Clemens. Epist. 2.

Likewise your owne Clemens, whom ye so often cal the Apostles Fellowe, writeth thus, Ne murium stercore inter fragmenta Dominiq; Portionis appareant:

Lette

Let not Mife dounge be founde amonge the fragmentes, or peeces of the Lordes portion. By whiche Portion, hee meaneth the Sacramente. Your owne Catholique allowed Gloſe ſaith, Corpus Chriſti poteſt eugmi: The Body of Chriſte maie be vomited up againe.

De Con. Diſt. 2.
Si quis in Gloſſ.

It abhorreth my harte, to utter theſe wordes: They be ſo horrible, and full of filthe. Yet this, M. Hardinge, is your owne Doctrine: This is your Sprite: This is it, that ye haue ſo longe maintained with Fire, and Sworde. By ſuche vncleane, and vnciuile ſpeache, ye bringe Chriſtes Body it ſelfe into contempt, and lotheſomeneſſe in the hartes of the people.

But, that you maie the better ſee the conſente, and certaintie of your owne Doctrine, whereas you are wel contente to expounde theſe wordes of Origen, as vndoubtedly ſpoken of the Sacramente of Chriſtes Body, youre Inſtructor, and Maſter, Doctour Gardiner, telleth you, that the ſame wordes pertaine nothinge at al vnto the Sacramente: And yet, vnto what thinge els they ſhoulde pertaine, it ſeemeth by the doubtfulneſſe of his anſwere, he was neuer wel reſolued. His wordes be theſe: Non de Euchariftia loquitur Origenes, ſed de Pane ſanctificato per Verbum Dei, & Orationem, quem communiter manducamus: vel de eo, qui ſolebat dari Catechumenis, de quo Auguſtinus: Origen ſpeaketh not (theſe wordes) of the Sacramente: but either of the Breade, that is ſanctified by our Lordes Wordes, and by Praier: whiche wee commonly uſe to Eate: or els hee ſpeaketh of the Breade, that was geuen to the Nouices, called Catechumeni, Whereof S. Auguſtine ſpeaketh. If this tale be true, then is yours Antrue, M. Hardinge, and al your longe Commentarie of Fourmes, and Accidentes, is but in vaine. It were good, ye take a date, that ye maie be better agreed vpon that, ye ſel vs.

Mar. Anton.
Conſtantinus. ad
obſectum. 166.

And, whereas, to hiſſe the mater, ye put your more Spiritual Fourmes, and Holy Accidentes to al the paines, to paſſe into the belly, and ſo ſothe into the draught, and auouche the ſame in ſuche ſober wiſe, as if ye partely vnderſtoode, what ye ſaide, it maie pleaſe you to vnderſtande, that by the Iudgemente of your owne Schoole felowes the Canoniſtes, ye are ſculpy deceiued. For thus they determine the mater, quite againſt you: Species illæ alijs cibis non permixcentur: Non enim in ſtomachum descendunt: quare per ſecceſſum non emittuntur: Theſe Fourmes, or Accidentes are not mingled with other meates. For they goe not downe into the ſtomake: and therefore they paſſe not into the Priuie. Nowe, M. Hardinge, if the Breade be utterly conſumed, and haue no beinge at al, and if the Accidentes paſſe not into the Priuie, what other thinge els remaineth there, to paſſe that waie: It is a ſtrange kinde of paſſage, whereas is nothinge to paſſe.

De Con. Diſt. 2.
Tribus gradibus. in Gloſſa.

Hereby it maie appeare, that either the Gloſe, or M. Hardinge, is in error. But the Gloſe is allowed, and counted Catholique: therefore the error muſt be M. Hardinges. Nowe be it, to ſaie the truth, M. Hardinge, and his Gloſe too, are bothe in error.

The Apologie.

O, that, whiche Chriſte him ſelfe ſaide, not onely after the Bleſſing of the Cuppe, but alſo after he had Miniſtered the Communion, I vil drinke nomore of this Fruite of the Vine. It is wel known, that the Fruite of the Vine is Wine, and not Bloude.

M. Hardinge;

Chriſt ſaie they) him ſelfe ſaide, not onely after the bleſſing of the Cuppe, but after he had Miniſtered the Communion, I wil drinke nomore of this Fruite of the Vine. Hereunto thei adde of their owne heades, (a) It is wel kuowen, that the Fruite of the Vine is Wine, and not Bloude. By this they woulde ſignifie, that in the Chalice we haue not Chriſtes Bloude, as him ſelfe ſaide, but mere Wine, as againſt Chriſte they labour to perſwade.

But wee ſaie, that thoſe wordes (I wil not drinke ſrom hencefoorth of this generation of the Vine) either were ſpoken (b) only before the Communion, (c) or only after, (d) or in bothe times. If

(a) Vntruth. For theſe be S. Chryſtoſomes wordes, and not ours. This is M. Har. Vndoubted Certaintie,

(c) M. Hardinge
refuseth S. Ma-
thewes, and S.
Markes Order.

(f) As by vvaie of
a Sacramente.
Othervise it is
Vntrue.

(g) A weigthy
pointe of Salua-
tion. Yet M. H.
him selfe by his
Confession, vn-
derstandeth it
not.

(h) Vntrue, the
vaine and arro-
gant.

(i) Vntrue, the
grounded vpon
a mere folie.

(k) Vntrue, the
that saie vpon
Christ him selfe.

(l) A fond causil,
For we speake
onely of a Nas-
tural Vine.

(m) As in a My-
sterie. Other-
wise it is Vn-
true.

they were spoken before the Communion, (which opinion is the more probable) it is very clerely proved by them, that wine remaineth not, as it shal hereafter be deduced.

For these causes it maie wel be saide, that we should rather follow the order of Luke, who witnesseth that Christe spake these woordes before his maundie, (c) then Mathewe, and Marke, who tel it, as spoken after. Secondly the order of Luke is confirmed by the circumstance of the thinges, that he describeth, more then the other Euangelistes. Nowe because in the Chalice of the Olde Lawe there was certainly not Bloude, but VVine, (whereas Christ teacheth, that in his Chalice his owne Bloude is (f) contained) let the discrete reader iudge, whether we must not rather thinke, that these woordes of Christe, I wil not from hencefoorth drinke of this generation of the Vine, doo not rather pertaine to the Cuppe of the Olde Lawe, (as Luke placeth them) then to the Chalice of Christe after the Consecration, wherof Mathewe, and Marke reherse them.

Fourthly, and lastly, when Mathewe, and Marke reherse that Christe saide, he would not from hencefoorth drinke of that generation of the Vine, they both, in much like sorte of speaking adde thereunto these woordes, (whiche in the Apologie are guilefully left out) Vntil that daie, when I wil drinke it newe with you in the Kingedome of God my Father. If Christ spake of a Newe drinke, whiche is to come, by likelyhoode the drinke paste is Olde. VVhat exclamation would be sufficient to expresse, that in this (g) weigthy pointe of Saluation, our Englishe Clergie are content (h) to blinde the people, the right worshipful, yea the Honorable of our Countrie in so vile a sort, that after many Fathers woordes misreported, and wrongfully wrested, they doubt not to attempt the same in Christes own sayings, and in those sayings of his, which euidently proue the contrary.

But nowe let vs graunt of our free liberalitie, contrarie to so many good and stronge reasons, that Christ saide after Consecration, I wil not from hencefoorth drinke of this generation of the Vine, vntil the Kingedome of God come, then it must be further vnderstanded, that the Kingedome of God is taken in Scripture sometime for the present state of the Church, after Christes resurrection of this worlde, according to that is saide oftentimes in Scripture, The Kingdome of God draweth nigh: sometimes also for the ioie of Heauen: as when Christe saith, I dispose for you a Kingedome, as my Father hath disposed for me, that yemaie eate and drinke at my table, &c. Nowe if we take these woordes of Christe, spoken before Consecration, it is not vnconueniente, to vnderstande them of either of bothe Kingdomes: that is to saie, of the Kingdome of Resurrection, or of Glorie, as Chrysostome and other doo witness, because bothe were to come at that time. But if we take them spoken after Consecration, as we rather vpon confidence of the truth, then for necessity, at this time doo graunt, then these woordes (Vntil the Kingedome of God come) are to be meant onely of the Kingedome of Glorie. For these Holy Mysteries belonge to the Kingedome of Christes Resurrection and Ascension. Neither were they practized by the Apostles in the Church of Christe, vntil the Holy Ghoste came downe vpon them.

And so the newenes of it there, is fruition of it, not vnder the fourmes of Breade, and VVine, (i) as wee haue it now, but face to face without al figure and fourme. Then is it to be noted that Christe saide not, I wil drinke nomore of the Fruite of the Vine, But, I wil not from hencefoorth drinke of this generation of the Vine: Of this I saie, whereof nowe I haue drunken, (k) whiche is vnder the fourme of wine my Bloude, whiche am the true Vine. For whereas this Apologie saith (it is wel knowen, that the Fruite of the Vine is VVine, and not Bloude) it seemeth to declare that the Authours thereof are ignorant in the holy Scriptures, where (l) they mighte haue founde the fruite of some Vine to be called Bloude. For Iacob saide to his sonne Iudas, bearinge the Figure of Christe, He shal washe his robe in VVine, and his Cloke in the Bloude of a Grape. Lo, a Grape hath his Bloude: a Grape is the fruite of the Vine: and therefore it is not wel knowen, that the Fruite of the Vine is not Bloude. The Holy Ghoste did in these woordes of Iacob prophesie, that Christe the true Vine shoulde geue the Grape of his Body to be pressed vpon the Crosse, from whence the VVine was shedde, (m) whiche is in our Chalice, as Chrysostome also noteth. And nowe it is no wonder, if we expounde the worde (Vine) mystically.

O what strength truth hath? how plainly she dareth to shewe her face, nor nipping the Scriptures, nor misenglistinge them, nor dissemblinge any iote, that maie seeme to make against hir?

The Bishop of Sarisburie.

Marke, gentle Reader, howe mightily M. Hardinge wasteth, and what paines he taketh, to drawe this place to his purpose. First he assureth vs for certayne, That Christ spake these woordes before the Consecration, and that therefore they pertaine nothinge to the Sacramente.

Nevertheless, afterwarde he graunteth, as he saith, of his free liberalitie, That Christe spake the same woordes After the Consecration, and that they pertaine specially to the Sacramente. And yet againe vpon further assistance, and boldnesse of the cause, he seemeth to saie, It maie be, that Christe spake the same woordes at bothe times: that is, as wel After the Consecration, as Before.

Againe he saith, S. Lukes reherisal is more likely, then S. Mathewes, For that S. Luke writeth eche thinge in Order: and S. Mathewe out of Order.

Againe, One Cuppe is first the VVine of the Olde Testamente: and immediately after,

The

Againe, One Cuppe is firste the VVine of the Olde Testamente: and immediately after,
The same Cuppe is the VVine of the Newe Testamente.

Againe, The Kingedome of God, sometime is the state of the Church, some-
time it is the state of Cloyster. Againe, The Fruite of the Grape, sometime is very
Natural wine, sommetime it is the very Bloude of Christe. Notwithstandinge
Steuin Gardiner saith, that neither the Natural Wine, nor Christes very Bloude,
but the Accidentes, and Figures are the Fruites of the Wine. Yet againe he
saith, Christe Dranke his owne very Bloude at the Supper: and euen nowe him selfe Drin-
keth the same his owne Bloude in the Kingedome of Heauen.

In the ende, M. Hardinge, after he hath wel wandred, and walked him selfe,
bothe Before, and After: In Order, & out of Order: This Waile, and that Waile:
with the Olde Cuppe, and with the Newe: and hath wel staied him selfe by con-
iures, and libellaries: at the laste he bloweth by the Triumphe, with a looly
courage, and crieth out with an ende of an Olde Senge, O what strength Trueth
hath, and howe plainly she dareth to shewe her face.

Here, by the waile, a man might demaunde of M. Hardinge, notwithstandinge
pinge the greare Confidence he pntendeth to haue in his cause: If Christe spake
these wordes Before the Consecration, of the very Natural Wine of the Grape, &
of the Ceremonial Cuppe of the Old Lawe, how dranke he then afterward of the
same Natural Wine of the Grape, after a Newe Sorte: or how was the same Na-
tural Wine fulfilled in the Kingedome of God? If Christ spake the same wordes
After the Consecration, the Substance of Wine, by these mennes fantasie, bringe
bitterly abolished, and nothing there remaininge, but onely the Accidentes, how
was it then the Fruite, or generation of the Vine? Thus, howe so euer he take it,
either Before, or After, he shal hardely be hable to shifte his handes.

But, to leaue these unfruitful gheasses, until M. Hardinge haue better a-
greed with him selfe vpon somme certaintie, wee saie that the Cuppe of Blessinge,
whiche Christe calleth the Cuppe of the Newe Testamente, notwithstandinge it
were made in a Mysterie the Sacramente of Christes Bloude, yet in Nature, and
Substance was very Wine still, and, as Christe him selfe calleth it, The very
Fruite, and generation of the Grape, as it was before.

The wordes of the Euangeliste S. Mathewe are very plaine: He tooke the
Cuppe, and, when he had geuen thanks, hee gaue it them, sayinge, Drinke ye al of it: For this
is my Bloude of the Newe Testamente, that is shedde for many, for the Remission of Sinnes.
I saie vnto you, that I wil not Drinke henceforth of this Fruite of the Vine, until that day,
when I shal Drinke it Newe with you in the Kingedome of my Father. To auoide the
manifeste truthe of this rebursall, M. Hardinge saith, S. Mathewe vttered one thinge
for another: the Later for the Former: the Cuppe Consecrate, for the Cuppe Vnconsecrate: and
placed his matters out of order. And by this poore Myste, he thinketh the plaine Storie
of the Gospel is fully answered.

But let vs see, what the Learned Fathers haue iudged, and written in
this behalfe. So shal the weighte of these coniectural gheasses, and the Face of
M. Hardinges Trueth, whiche he so matche magnifieth without cause, the better
appeare. Clemens Alexandrinus hereof writteth thus, Quod Vinum esset, quod
benedictum est, Christus ostendit, dicens Discipulis: Non bibam ex Fructu Vitis
huius, donec bibero ipsum vobiscum in Regno Patris mei: That it was VVine,
that was Blessed (at the Supper) Christe him selfe shewed his Disciples, sayinge: I wil
nomore Drinke of the Fruite of this Vine, until I shal Drinke it with you in the Kinge-
dome of my Father.

S. Basile saith, Fructus terrae genituras, & genimina, non Natos, appellamus:
Non enim bibam, inquit, de genimine Vitis huius: Wee calle the Frutes of the Earthe,
the Generations, or Springes of the Earthe: But the Children of the Earthe wee doo not calle
them. For so saith Christe, I wil nomore drinke of the generation of this Vine,
vntill the Wine, that Christe had Blessed, is called by S. Basile, after the time of

Do it

Consecra

5.

6.

7.

Anton. Constantino

ad obic-

clum 27.

8.

Before.

After.

Matth. 26.

Clemens in Fe-

da, 200, Lib. 2.

ca. 2.

Basil contra

Eunom. Lib. 2.

The
Fruite of
the Vine.

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The Defense of the Apologie of the

Cyprian, Lib. 1.
Epist. 6.

Augustin. De
Ecclesiast. Dog-
matibus, cap. 79.

Consecration, not onely the Generation of the Wine, but also the Fruite of the Earthe. What so euer it shal please M. Hardinge to thinke of the sense hereof, he must needs confesse, the wordes are very plaine. Likewise saith S. Cyprian, Dominus Sanguinem suum Vinum appellauit, de botris, & acinis plurimis expressum, atq; in Vinum coactum: The V Vine pressed out of clusters, and many Grapes, and so made V Vine, Our Lorde called his Bloude. S. Augustine saith, Et Vinum fuit in Redemptionis nostræ Mysterio, cum Dominus diceret, Non bibam amodo de hoc genimine Vitis: There was V Vine in the Myserie, or Sacrament of Our Redemption, when Our Lorde saide, I wil nomore Drinke hencefoorth of this Fruite of the Vine.

Here note thou, good Reader, howe handsomely S. Augustine, and M. Hardinge agree togerthe. S. Augustine saith plainely, It was the Sacramente: M. Hardinge saith plainely, It was not the Sacramente. S. Augustine saith, These wordes were spoken after the Consecration: M. Hardinge findeth faulte with S. Mathewes Order, and saith, They were spoken before the Consecration. S. Augustine, folowinge the plaine wordes of Christe, saith, It was V Vine: M. Hardinge, folowinge his owne wordes, againste bothe S. Augustine, and Christe too, saith vndoubtedly, It was no V Vine.

Augusti. Quæ-
stion. Evangelicar. Li.
1. Ca. 43.

Chrysost. in Mat.
Hom. 83.

Againe S. Augustine saith, Dominus per Vini Sacramentum, commendat Sanguinem suum. Quid enim aliud, Nouum Vinum, nisi immortalitatem renouandorum Corporum intelligere debemus? Our Lorde by the Sacramente (not of fourmes, or Accidentes, but) of V Vine, commendeth vnto vs his Bloude. For what other thinge mai we vnderstande the Newe V Vine to be, but the Immortalitie of our Bodies, that shalbe renewed? S. Chrysostome saith, Cum Dominus hoc Mysterium traderet, Vinum tradidit. Et iam post Resurrectionem sine Mysterijs in simplici mensa Vino vsus est. Ex genimine, ait, Vitis: quæ certè Vinum, non Aquam producit: Our Lorde, when he deliuered this Myserie, deliuered (not Accidentes, but) V Vine. And after his Resurrection, beeing at a plaine table without the Myserie, he vsed V Vine. For so he saith, Of the Fruite of the Vine: V Whiche Vine surely beareth, not V Water, but V Vine.

M. Hardinge saith, V Who so euer expoundeth these wordes as spoken of the Myseries, beliethe bothe the Holy Fathers, and Christe him selfe. S. Chrysostome expoundeth the same wordes, as spoken of the Myseries, & to that purpose applieth the wordes of Christe. Therefore, by M. Hardinges Conclusion, He beliethe both the Holy Fathers, and Christe him selfe.

In like manner S. Hierome saith, Christus in Typo Sanguinis sui non obtulit Aquam, sed Vinum: Christe in the Signification of his Bloude, offered, not Water, but Wine. By these selwe, I truste, it mai easily appeare to the indifferente Reader, howe iuste cause M. Hardinge had, thus to proclaime, and publishe the Face, as he saith of his Truthe: and with such courage, and countenance to crie out, that we haue wilfully corrupted the wordes of Christe.

M. Hardinge saith further, These Defenders adde of their owne heades, It is wel known, that the Fruite of the Vine is V Vine, and not Bloude. I thoughte, M. Hardinge would not haue piked so simple a quarrel to these wordes, of whose heade so euer they had bene added. For, I trowe, he hath but seldome heard, or scene, that a Natural Wine hath bozne Natural Bloude. How be it, these wordes proceeded not altogether of our owne heades. S. Chrysostome also of his heade vttereth the same. For thus he writeth, Ex genimine Vitis: quæ certè Vinum producit, non Aquam: Of the Fruite of the Vine: whiche Vine verily bringeth forth, not Water, but Wine. S. Cyprian saith, Inuenimus Vinum fuisse, quod Dominus Sanguinem suum dixit: Wee finde, it was Wine, that our Lorde called his Bloude. And Dionysius, Lyra, and other like Doctours of M. Hardinges owne side, saie, De hoc genimine Vitis id est, de Vino, quod generatur in Vineâ: Of this Fruite of the Vine: that is to saie, Of the Wine, that groweth of the Vine.

Hiero. aduersus
Iovinian. Li. 2.
Chrysost. in Mat.
Hom. 83.
Cyprian. Lib. 2.
Epist. 3.
Dionysius, &
Lyra, in Mat.
ca. 26.

Againe,

Againe, *M. Hardinge* saith, It is to be noted, that Christe saide not, I wil drinke no more of the Fruite of the Vine: But, I wil not from hencefoorth drinke of this generation of the Vine: as if there were somme maruillous greate difference betwene these two wordes, Fruite, and Generation. And this thinge (he saith) is wel woorthy to be noted. Verily, the difference betwene these two wordes, is as greate, as is the difference betwene Ensis, and Gladius: or, Liber, and Codex: It were whiche wordes, sounde onely excepted, it is harde to discern, whether is other. *M. Hardinge* saith, It is to be noted, that Christe saide not, I wil drinke no more of the Fruite of the Vine. *Pet S. Hilarie* saith, Bibentes ex Vitis istius fructu: *Drinkinge of the Fruite of this Vine.* If these wordes, as beinge doubtfully spoken, maie be shifted into some other sence: *Pet Clemens Alexandrinus*, as he is before alleged, and as he is translated by *Gentianus Heruetus*, saith plainly, Non bibam de hoc Fructu Vitis: *I wil nomore Drinke of this Fruite of the Vine.* And *S. Cyprian* somme what in plainer wise saith, Non bibam ex ista Creatura Vitis: *I wil nomore Drinke of this Creature of the Vine.* Therefore, I thinke, *M. Hardinge* him selfe wil saie, This note was not greatly worthe the notinge.

*Hilari. in Mat.
Canon 30.
Clemens in Fe-
das, 100, Lib. 2.
Ca. 2.
Cyprian. Lib. 2.
Epist. 3.*

Pet farther he saith, These Defenders seeme to be ignorant of the Holy Scriptures: Where they mighte haue founde the Fruite of somme Vine to be called Bloude. For *Iacob* saide of Christe, He shal washe his Robe in VVine, and his Cloke in the Bloude of a Grape. It is a harde shifte, *M. Hardinge*, so suddainely to conuete the mater from ordinarie vse of speache, vnto an Allegorie. Wee speake of a Natural growinge Vine, whiche, wee saie, beareth not Bloude, but onely Wine. But, as touchinge, that yee saie, Christe is sometimes called a Vine in the Holy Scriptures, it is onely an Allegorie, or a Figure of speache. And in that sorte he is called also sometimes a Lambe, and sometimes a Rocke. For, although Christe, for certaine properties, maie be resembled vnto a Vine, yet is he not therefore verily, and in deede a Natural growinge Vine: nomore then he is a Natural Lambe, pruned of a Pewee, or a Natural growinge Rocke. Therefore it was greate violence, thus to force the wordes of the Scriptures to this purpose. Otherwise, by the like phrase of speache, one saith, Lachryma est quidam animæ Sanguis: A teare is a certaine Bloude of the Soule. And *S. Augustine* saith, Vident Sanguinem Corporum: Animarum Sanguinem non vident: They see the Bloude of the Bodies, but the Bloude of the Soules they see not. An other called Wine, Terræ Sanguinem: the Bloude of the Earthe. *Pet* maie not *M. Hardinge* therefore saie, that either the Soule of Man, or the Moulde of the Earthe, in deede hath the Natural, and Real, and very Bloude. These be onely certaine Figures, and Fourmes of speache. But Christ, when he saide, *I wil nomore Drinke of this Fruite of the Vine*, spake plainly, and simply, and without Figure. And therefore *Chrysostome* saith, as it is alleged before, Ex genimine Vitis: quæ certè Vinum producit, non Aquam: Of the Fruite of the Vine: whiche Vine, verily bringeth forth, not Water, but Wine. But *Chrysostome* saith, The Wine, that was shedde from Christes Body, that is to saie, the Bloude of Christe, is in the Cuppe. This is true, as in a Myserie, or by a Figure of speache: because Christes Bloude is represented in the Cuppe. Otherwise, if wee speake simply, and plainly, and without Figure. *Chrysostome* saith, In Vasis Sanctificatis non est ipsum Corpus Christi: sed Mysterium Corporis eius continetur: In the Sanctified Vesselles, there is not the very Body of Christe in deede: but a Myserie of that Body is therein contained.

Andronicus.

*Chrysost in Mat.
Homil. 83.*

Chrysost. 1. Cor. 10

*Chrysost. in Ope-
re imper. Rom. 11*

The Apologie, Cap. 14. Diuision. 1.

And in speakinge thus, we meane not to abase the Lordes Supper, or to teache, that it is but a colde Ceremonie onely, and nothinge to be wrought therein: (as many falsely seia under vs, wee teache) For wee affirme, that Christe doothe truely, and presently geue him selfe wholly in his Sacramentes: In Baprisme, that wee maie put

Do iii

him

(a) Vntruthes
two together:
For we neuer
called it either
Bakers Bread, or
onely Figure.
(b) Vntruth. For
Christes Death
is as Present, as
his Body.
(c) VVhat so e-
tier corruptible
Creature is ho-
noured as God,
it is an Idole.
(d) Vntruthes,
standinge in
wronge Expofi-
tion. For Chry-
sostome faith,
*Ascende ad
Caeli portas: i-
mā non Celi,
sed Celi Celo-
rum.*

(e) Vntruthes,
grounded vpon
a dreame. No
Learned Do-
ctour euer saide
thus.

(f) The Bread is
for vs, not wee
for the Breade.

(g) Christe
made: Christ
wroughte:

A strange Di-
uinitie.

(h) Vntruth For
M. Mardinge
wel knoweth,
that this sonde
solie was neuer
Catholique.

(i) Vntruth. For
Abraham, and
Isaak receiued
Christes very
Body, before
the Sacramente
was ordeined. It
is not peculiar
to the Supper.

(k) Such vnchri-
stian scornes,
against Christes
ordinances are
very vnseemely.

(l) Christe offe-
reth him selfe
vnto our
Faithes: and by
our Faith he
is receiued.

him on: and in his Supper, that wee maie Eate him by Faith, and
Sprite, and maie haue Euerlastinge Life by his Crosse and Bloude.
And we saie not, this is donne sleightly, or coldely, but effectually, &
truely. For, although wee doo not touche the Body of Christe with
teethe, and mouthe, yet wee holde him faste, and eate him by Faith,
by Understandinge, and by Sprite. And it is no baine Faith, that
comprehendeth Christe: neither is it receiued with colde deuotion,
that is receiued with Understandinge, Faith, and Sprite. For
Christe him selfe altogether is so offered, and geuen vs in these
Mysteries, that wee maie certainly knowe wee be Fleashe of his
Fleashe, and Bone of his Bones: and that Christe continueth in
vs, and vce in him.

M. Hardinge.

It is easy to be perceiued, who abaseth more our Lordes Supper, whether ye, that teache it to
be very (a) Bakers Breade and VVine with the (a) onely Figure of Christes Body and Bloude, or wee
who beleue it to be his true Body and Bloude, with the onely Fourmes of Breade and VVine.
(Of which Fourmes neither Christe, nor his Apostles euer tolde vs one worde).
VVhether ye, that wil haue it a Figure of Christes whole Body absent, or we, who wil haue Chri-
stes Body present in deede, with a Figure of his Deathe, whiche (b) Deathe is absente only. VVhe-
ther ye, that cal it an Idol when it is worshipped, or we that doo according to our duetie Adore
it, because that Roial Body (as Chrysostome saith) whiche is sette before vs (d) to be seene nowe in
Earthe, is woorthy of the moste highe Honour. But whether of those twoo is the colder Cere-
monie and more simple Supper, to haue Breade and VVine with a Signe onely of Fleashe and
Bloude, or to haue Real Fleashe and Bloude with suche formes of Breade and VVine, as (e) by the
Power of God doo nolesse bodily nourishe vs, then the Substance it selfe woulde haue done: wee
doubte not of wise mens iudgemente. Ye haue your carnal Bankettes fatte and ful inoughe of the
beste fleashe, and it is with you superstitious to Eate drie and Lenten meates. But ye wil haue your
spiritual Bankettes so leane, and Carrien, as a man maie wel discerne, whether ye haue more phan-
tastie to your Fleashe, or to your Sprite.

Ye write, that many falsely scaunder you, sayenge that ye teache nothinge to be wroughte in
the Lordes Supper, whereas ye affirme, that Christe dothe truely and presently geue his owne selfe
in his Supper, that we may eate him by Faith and Spirite. And other worke in the Lordes Supper
ye shewe none. And this which ye shewe, a man may doubt, whether it be a thinge wrought in
the Lordes Supper, or no. VVel may ye saie, that it is a thinge wrought in them which come to the
Supper: but that it is wrought in the Supper it selfe, ye shewe it not: the Supper being that which is
called *Cena*, to witte, the meate receiued, not *Canalis*, which is the acte of Supping. For sith that
Supper is nothinge els but meate and drinke set vpon the Table to be receiued by suche as come
vnto it, that which is wrought in the Lordes Supper, must be wrought (f) in the meate and Drinke
which our Lorde hath at his table. And as the mater whereof our Lordes Supper is made, is Breade
and VVine: so the Supper made thereof is our Lordes Body and Bloude, into which the Breade
and VVine by the Almighty power of the VVoorde is changed. So that if ye wil shewe Christ him
selfe to be (g) made or (h) wrought in our Lordes Supper, ye must shewe Breade and VVine to be
changed into Christe him selfe, and so to be Eaten of his faithfull at his Table. But whereas there
are three thinges, Christe that maketh the Supper, the Communicantes that receiue the Supper,
and the Supper it selfe: ye saie, that Christe for his parte geueth his owne selfe verily presente, like-
wise that the Communicantes for their parte Eate him by Faith and Spirite. And so ye shewe,
that the maker of the Supper woorketh, and that the Communicantes woork. But al this while
ye shewe vs not what is wrought in the matter of the Supper, that is to saie, in the Breade and
VVine, nor what is made of them. O greates scaunder that ye were charged withal, whiche not so
muche as by your owne woorde ye are discharged of.

Howe muche sounder is the (i) Catholike Doctrine, which teacheth the proper woork of our
Lordes Supper to be the turning of the Substance of Breade and VVine into his Body and Bloude: per
VVhiche woork because ye wil not confesse, ye haue deuised a woork of your owne working, of our
whiche is not propre to our Lordes Supper. For if I can receiue Christe in my house at home by
Faith and Spirite, howe is that worke (k) proper to his Supper, whiche maie be wrought without
his Supper? Or can I not beleue in Christe, or lise vp my Sprite vnto him, (l) excepte I come to
Supper? Or if I doo calle for Christe, dothe he not geue him selfe by grace vnto me?

But (saie ye) al the Lordes Supper Christe geueth him selfe verily presente. To what purpose,
I praie you? That wee maie Eate him (saie ye) by Faith, and Sprite. VVel reasoned forsooth.

Haue

Have ye forgotten the geeuinge to eate, and eatinge that, whiche is geeuen, to be Relations, one of them hauinge relation to the other? If Christe doo exhibite him selfe verily present, as your Latine Texte hath, or geuen his owne selfe verily and presently, as your Interpreter telleth your tale for you: (m) dooth not he so exhibite or geue him selfe, as he wilbe receiued? Or dooth he shewe in one hande a peece of Breade, and with the other strike vs on the heade with a stone? If he geue him selfe verily present, as ye saie, we take him verily Present. And then (Onlesse ye meane by him selfe, his grace whiche is of Christe, and not Christe him selfe) we eate him verily Present, not only by Faith, and Sprite, but by takinge him into (n) our Mouthe, and Body. If it please him at any time to be Eaten by Faith and Sprite alone, (after which sorte he is dailey eaten by those that humbly cal vpon him) then he geueth not him selfe verily Present, but by Faith and sprite, otherwise named grace, or some spiritual effecte of his workinge. But in our Lordes Supper the Scripture requireth a special and peculiar presence of Christ, to witte, of his fleashe, so as it may be Eaten. If then he geue him selfe verily presente, as ye saie, he is present in his owne person, God and Man, with Body, with Bloude, with Soule, with Godhed. If ye meane the very presence of his Godhed, that presence belongeth nomore to Christe, then to the Father, and to the Holy Ghoste. And so haue ye not declared any peculiar presence belonginge to his Supper. For by Presence of his Godhed he is alwaies verily presente, as wel before Supper, as at, or after Supper: because he filleth Heauen and Earthe. It remaineth that either ye vnderstand not your selues, or wilfully deceiue that infinite number of Soules, for whose sake Christe hath shedde his Bloude.

(n) Your errour in makinge the Presence of Christe in Baptisme like to his presence in the Supper is to grosse. For although Christe woorketh bothe our Regeneration and our nourishment by his Diuine Sacramentes, yet in Baptisme our Regeneration is by name attributed in the Gospel to the Holy Ghoste also, to shewe that Christes presence there is spiritual. But his Supper consisteth of his Body and Bloude, whiche are so vnited to Christe, as they are peculiar to the seconde person in Godhed. Againe for as muche as they are receiued into vs, as foode to nourishe our Bodies to Resurrection, (o) as the Gospel saith, and nomans Body is otherwise nourished then by Eatinge in deede that meate whereof he is nourished, and the Fleashe of Christe, as him selfe saith, is meate in deede, and his Bloude Drinke in deede: VVee are forced to beleue an other manner of presence in the Sacramente of the Aulter, then in Baptisme. And therefore ye haue handled this matter to sleightly and coldely.

VVhereas ye saie, we doo not touche the Body of Christe with Teethe and Mouthe, (p) are ye so accustomed to swallowe downe whole morsels, as ye neuer touche them with your Teethe? Or haue ye learned to eate that, whiche ye touche not with your Mouthe? If Christe saide, Take, Eate this is my Body, and the Apostles tooke and Eate the same, neither could they take and Eate without touching: it seemeth ye handle eatinge to sleightly and coldely, when ye will haue it without touching. Chrysostome a more Substantial handler of things then any of you is, saith of Christes Body, *Quod omnium maximum est atq. principium, in terra non conspicaris tantum, sed tangis; neq. solum tangis, sed comedis, & eo accepto domum redis.* Of al things that be in earthe, what is the greatest, and the chiefeest, (q) that dost thou not onely see, but touchest: neither onely dost thou touche it, but also eate it, and hauing receiued it, thou goest home againe. Howe we touche it we knowe, for it is not nowe a mortal and corruptible Body, wherein we maie fasten our Teeth, but glorious, and immortal, (r) and therefore wee touche it by the reason of the Accidents of Breade and VVine, with whose Formes (as S. Augustine speaketh) it is couered or veiled, and so cometh it to our Teeth, and to our Mouthe, and nourissheth both our Bodies and Soules to life Euerlasting. Nay but we saie ye holde him faste, and Eate him by Faith, by Vnderstanding, and by the Spirite. I prate ye be not to haste to holde him, before ye haue him, Howe came ye by him? His grace he geueth diuerse waies, but him selfe bodily and presently as man, he neuer promised to geue otherwise, then when he saide, Take, Eate, this is my Body. And then Iudas (s) who had but a very meane Faith, because he receiued the Sacrament, receiued him also. And our blessed Lady although she had a most perfit Faith, receiued him not after that sorte, because then she receiued not the Sacramente. Howe can ye assure your selues, that your Faith taketh the Body of Christe, (t) whiche was neuer promised to your Faith? If your Faith take him not as he is in the Sacrament, howe can your Faith holde him faste there? As here before ye haue saide much and proued litle of the Real Presence, wrestinge and stretching certaine Fathers sentences and the Scripture it selfe to that purpose, not wholly and Faithfully, but by peece-meale and patchedly alleaged, so as ye mighte beste make them serue to the maintenance of your false Doctrine: righte so in the conclusion of that parte of your Apologie, with a like grace ye heape a number of mangled authorities together, whereby to perswade, that forasmuch as the Fathers haue a luerified vs to liue vpon our mindes to Heauenwarde, we shoulde not thinke we Eate the Fleashe of Christe as beinge here presente with vs vnder the Forme of Breade. Therefore whereas ye laye to the Catholiques charge, as though by their Saciledge the people were bereft of a greate benefite, in that they be taught to be content with the one kinde, vnder the same receiuinge nolesse then if they had bothe: howe muche more woorthily are ye to be charged with the crime of Saciledge, that (v) robbe them of the greatest Treasure that is in the Church, so matche as in you lieth, the Body and Bloude of our Lorde: and in flecte thereof pretende to deliuer vnto them a peece of Bakers Breade, and a cuppe of VVine? But let vs see what good reason, or

(m) This is the Caniballes. Diuinitie. S. Ambrose saith, *Non hic Panis, qui vadit in Ventrem.*

(n) Vntruth. For the finest, and beste Learned Fathers haue mainteined the same: As shall appeare.

(o) Vntruth for there is no such worde in al the Gospel.

(p) Heathenish, and Vnchristian scoffinge.

(q) As you see Christes Body in the Sacrament: euen so ye

touch it, and so ye eate it: and none otherwiset S. Ambrose saith,

Fide Christus tangitur: Non tangitur Corpore.

(r) Vntruth, Childlike, and vnseuerly. The Learned Fathers neuer knewe these fables, Iudas had a very meane Faith.

(s) Vntruth. As shall appeare. But where was Christes body promised to your Mouth.

(t) Vntruth. For we robbe them not, but offer them in deede, and verily the Body of Christe: and there them where, and wherewith they maie receiue it.

auctoritie ye bring out of the Fathers against the true p[er]sence of Christ in the Blessed Sacrament.
The Bishop of Sarisburie.

M. Hardinge, your conscience knoweth, and wil testifie against your selfe, that we neuer called the Holy Sacramente of Christes Body, Bakers Breade, no moze then we cal the Sacramente of Baptisme, a Pail of VVater. We haue alwaies spoken honourable, and reuerently thereof, as it was mete we shoulde speake of the Mysteries of the Deathe of Christe, and as the Holy Catholique Fathers haue euermoze vsed to speake befoze vs.

*M. Hardinge
Articulo. 24.*

These wilde, and wanton, and vnseemly speeches, agree rather with your Doctrinie. For, calle your owne wordes a litle to remembrance. In your first Answere, ye calle the Holy Sacramente, as it is vsed, and Ministred by vs, according to the Order of the Holy Fathers. A peece of Breade not woorth a pointer. In this place ye calle the Holy Ministration, so vsed by vs, A leane, and a Carrien Banket: In the nexte diuision, ye calle it A Toie. These be your wordes, **M. Hardinge**, and make wel stande, bothe with the Sobrietie of your Sp[ee]che, and also with the whole Substance, and tenoure of your Religion.

*August. contra
Maximin. Lib. 3
Cap. 22.*

We calle it, The Sacramente of thankesgeuinge, and the Sacrament of Christes Body, and Bloude. And with the Holy Father S. Augustine we saie, In Sacramentis videndum est, non quid sint, sed quid significant: In Sacramentes we must consider, not, what they be (in them selues) but what thei signifie.

*Chrysost. in Gen
nes. Homil. 24.*

We haue no special regarde to the Breade, Wine, or Water: For they are Creatures Corruptible, as wel after Consecration, as they were befoze: But we directe our Faith vnto the very Body, and Bloude of Christe: not as beinge there Really, and Fleashly Presente, as ye haue imagined: but, as sittinge in Heauen at the Righte hande of God the Father. The Holy Father Chrysostome saith, although in general wordes, not speakinge specially of this Sacramente: Oculi Fidei, quando vident hæc ineffabilia bona, ne sentiunt quidem hæc visibilia. Tantum inter hæc, & illa interest: The eyes of our Faith, when thei beholde these unspeakeable good things, thei doo not so mutche, as marke these outward things, that we see with our Bodily eyes. So greate is the difference bitweene these things. And herein resteth the grossenesse of your erreure, that ye diuide not the one thinge from the other. S. Augustine saith, Aliud est Sacramentum, aliud res Sacramenti: The Sacramente of Christes Body is one thinge: and the Substance of the Sacramente, (or Christes Body represented by the Sacramente) is an other thinge: And againe he saith, Ea demum est miserabilis animæ seruitus, Signa pro rebus accipere: To take the Signes (or Sacramentes) in steede of the thinges them selues, (that be Signified, as **M. Hardinge** dothe) is the miserable bondage of the Soule. In like manner Origen saith, Simpliciores nescientes distinguere, ac discernere, quæ sint, quæ in Scripturis Diuinis Interiori homini, quæ verò Exteriori deputanda sint, vocabulorum similitudinibus falsi, ad ineptas quasdam Fabulas, & figmenta inania se contulerunt: Simple menne, not habile to discerne in the Holy Scriptures, what thinges oughte to be applied to the vtter Man, and what to the Inner, beinge deceiued by the likenesse of wordes, haue turned them selues to a sorte of pecuisshe Fables, and vaine Fantasies.

*Augu. in Iohau.
Tracta 26.
August. De Do
ctrina Christi
ana, Lib. 3 ca. 5.
Origen. in Pro
logo in Cantica
Canticor.*

You ca'lle our Doctrinie, naked, and colde, for that we saie, The Sacramente is a Figure. And yet because ye cannot in any wise denie, but the same worde, Figure, to the same purpose is commonly vsed of al the Anciente Catholique Fathers, and Doctours of the Church, Therefore we thought it good to qualifie, and to mince the mater, and to saie, It is a Figure, not of the Body, but of the Deathe of Christe. And here it is a worlde to see, howe pitifully ye trouble your selfe with your varietie, and change, and miste of Figures.

*M. Hard. Artic.
12. Diuision. 2.*

Firste you saie, The Sacrament, by the iudgement of Damascene, is called a Figure before the Consecration, that is to saie, befoze the Sacrament be a Sacrament. For befoze Consecration, it is no Sacramente. Afterwarde vpon better cause ye saie,

The

The Fourmes onely, and the shewes, and Accidentes are the Figure of Christes Body. Againe you saie, Christes Body Inuisible, is a Figure of Christes Body visible: that is to saie, A thing vncertaine, is a Figure of a thinge moste certaine. Nowe laste of al ye saie, as I thinke, no man euer saide before, The very Body of Christe it selfe is a Figure of the Deathe of Christe. Thus many pretie strange vnknewen Figures ye are diuinen to diuise, thereby to auoide one simple, plaine, vsual, and common Figure. For, to leaue an infinite number of other Ancient Fathers, S. Augustine saithe, Dominus Figuram Corporis sui Discipulis suis commendauit, & tradidit: Our Lorde commended, and deliuered to his Disciples a Figure (not, as ye saie, of his Deathe, but) of his Body.

Augu. in Psal. 3.

Wherreas you saie, The Body of Christe is present in deede, and that his Deathe is Absente onely: If ye liste to cauille, as ye do, and as your manner is, idely to plaie with the wordes, and phrased of the Aunciente Fathers, ye might as wel, and by as good warrant saie, that Christes Death is as Present, as his Body. For, S. Cyprian saithe, Passio Christi est Sacrificium, quod offerimus: The Sacrifice, that wee offer, is the Passion of Christe. Chrysostome saithe, In Mysterijs Mors Christi periclitur: The Deathe of Christe is wrought in the Mysteries. S. Hierome saithe, Christus nobis quotidie Crucifigitur: Vnto vs Christe is Crucified euery daie. And S. Gregorie saithe, Christus iterum in hoc Mysterio Moritur: In this Myserie (of the Holy Communion) Christe is put to Deathe againe. By these wordes, thus pressed, and rackte, as your manner is, ye maie easily ppeue, not onely that Christes Body, but also that his Passion, and Deathe, and Bloude sheddingge is verily Presente.

Cyprian. Lib. 2. Epist. 3.

Chrys. in Act. 4. Homil. 2.

Hieronym. in

Psal. 97.

De Con. Dist. 2.

Quid sit.

Ye saie, Ye Adore the Sacramente with godly Honour. We answere you, as Christe sometime answere the woman of Samaria, Vos Adoratis, quod nescitis: Ye Adore, and worshipping, ye knowe not what. For who euer willed you thus to Adore the Sacramente? Who taught you, who bade you so to do? What Prophete? What Apostle? What Father? What Doctoure of the Church?

Iohan. 4.

But here, M. Hardinge, ye do vs greake wronge, to saie, wee calle Christes Body an Idole, sauinge that ye haue a Chartare, to speake what ye liste. For wee knowe, and haue enermore Confessed with Chrysostome, that the Body of Christe is woorthie of the highest Honour: and wee Adore it, and worship it, euen as the very Body of the Sonne of God. Howe be it, as it is saide before, Christes Body is one thinge, and the Sacramente is an other. The Sacramente is in Earthe: Christes Body is in Heauen, at the right hande of God the Father. And therefore Chrysostome saithe in the same place, Ascende ergo ad Coeli portas, & diligenter attende: imò non Coeli, sed Coeli Caelorum: & tunc, quod dicimus intueberis: Mounte vp therefore vnto the gates of Heauen, and diligently consider: Naie, I saie not, vnto the gates of Heauen, but vnto the gates of the Heauen of Heauens: and so shal ye see the thinges, that we speake of.

Chrys. 1. Corin. Homil. 24.

Chrysost. in eadem Homil.

But, what meante you, M. Harding, thus out of season to presse in with your Lenten Argument, and to saie, It is Superstitious with you, to eate drie, and Lenten Meates? If ye saie, there can be no Superstition in choise of meates, either ye are deceiued your selfe, or els ye seeke occasion by the wale, to deceiue others.

Tertullian saith, Deus ventre non colitur, nec cibus, quos Dominus dicit perire, & in secessu, naturali Lege purgari. Nam, qui per Escas Dominum colit, prope est, vt Dominum habeat ventrem suum: God is not honoured with the Belly, nor with meates, whiche the Lorde Christe saithe, doo perishe, and are purged in conueiance by Natural Order. For who so by meates honoureth the Lorde, in a manner maketh his Belly to be his Lorde. S. Hilarie saithe, Heretici sicco Panis Cibo viuunt. Sed quis tandem otiosi huius propositi profectus est? Totum hoc inane, atq; ridiculum est. & cum ipsis Superstitionis causis miserabile: Heretiques liue by drie Breade. But what profite is there in this idle pourpose? It is altogether vaine, and foolish, and in respecte of the causes of their Superstition, it is also Miserable.

Tertul. in Epist. de Cibis Iudaicis.

Hilar. in Psal. 64

S. Hierome saithe, Quid prodest oleo non vesci, & molestias quasdam, difficul-

Hieronym. ad Iulianum.

tates ciborum quærere, Caricas, Piper, Nuces, Palmarum fructus, Similam, Mel, Pistacia? Audio præterea, quosdam contra regulam, hominum Naturam, aquam non bibere, nec vesci Pane: sed forbitunculas delicatas, & contrita olera, betarumq; succum, non Calice forbere, sed Concha: Prò pudor. Non erubescimus istiusmodi ineptijs? nec tædet Superstitionis? Insuper etiam famam abstinentiæ in delicijs quærimus: *What auaieth it to eate no Oile, and with paine, and mutche adoo, curiously to seeke for meates, Figges, Peper, Nusses, Dates, fine white Breade, Hoony, and Pistacia? Beside this, I heare saie, there be somme, whiche contrarie to the common order, and Nature of menne, wil neither drinke Water, nor eate Breade: but seeke for delicate suppinges, and Herbes shridde together, and the iuice of Beetes, and receiue the same, not out of a Cuppe, but out of a shelle. Phy for shame. Doo we not blushe at sutch foolishnesse? Are wee not weery of sutch Superstition? And yet beside al this, linge in sutch curiouse delicacie, wee looke to be praised for our Fastinge. To leaue al others, Erasmus, a man of greate Iudgemente, saithe, Maior est in his rebus Superstitio apud Christianos, quàm vnquam fuit inter Iudæos: There is more Superstition herein amonge Christians, then euer was amonge the Iewes. We weigh not the choise of Fische, or Fleathe: but the burthen of the minde, and the snare of the Conscience.*

Erasm. in Anno
in 14. ad Roma.

But, to passe ouer your nédelesse Lenten talke, the feaste, that we sette before the people, is neither drie, nor carrien, (notwithstandinge it liketh you, by your vnciuile termes, so to calle it) but Spiritual, Holy, and Heauenly: I meane, the very Body of Iesus Christe the Sonne of God, to the comforte, and relingue of Body, and Soule. And yet, so; as mutche as it so wel deliteth your eares, to calle it carrien, we refuse not the name. Chrysostome likewise, although in more reuerende, and stulle sense, calleth it Carrien. These be his wordes, Vbi est Cadauer, ibi sunt Aquilæ. Cadauer Domini Corpus est propter Mortem. Aquilas autem appellat, vt ostendat, ad alta eum oportere contendere, qui ad hoc Corpus accedit, & nihil cum terra debere illum habere commune, nec ad inferiora trahi, & repere, sed ad superiora semper volare, & in Solem Iustitiæ intueri, mentisq; oculum habere acutissimum. Aquilarum enim, non Graculorum, est hæc Mensa: *Where as the Carrien is, there are the Egles. The Carrien is the Body of Christe, in respecte of his Deathe. But he nameth Egles, to shewe, that, who so wil approche to this Body, muste mounte alofte, and haue no dealinge with the Earthe, nor be drawen, and creepe downe-ward: but muste euermore flee vp, and behold the Sonne of Justice, and haue the eie of his minde, quicke and sharpe. For this is a Table of Egles (that lye on highe:) not of laies (that creepe beneath.)*

Chrysostom. 1.
Corin. Hom. 14.

We adde further, But, saie ye, at the Lordes Supper Christe geueth him selfe verily present. To what pourpose? I praie you. That we maie eate him (saie ye) by Faith, and Sprite. VVel reasoned forsoothe. *Nowe forsoothe, M. Hardinge, this is Hicke Scorners Logique, farre vnmaie for a man of your grauitie.*

Haue ye foregotten (saie you) the geuinge to eate, and eatinge that, whiche is geuen, to be Relatiues, one of them hauinge Relation to the other? If Christe doo exhibite him selfe verily presente, doothe not he so exhibite, or geue him selfe, as he wilbe receiued? If he geue him selfe verily presente, we take him verily Presente, and then we eate him verily presente, not onely by Faith, and Sprite, but by takinge him into our Mouthe, and Belly. *Merily, M. Hardinge, this, of your parte, was not very wel reasoned. For a man maie haue Christe verily Presente, although he haue him not in his mouthe. S. Augustine saithe, Habes Christum In Præsentia, per Signum: In Præsentia, per Fidem: In Præsentia, per Baptismatis Sacramentum: Thou hast Christe in the time Presente, by his Signe, or Token: In the time Presente, by Faith: In the time present, by the Sacrament of Baptisme. Thus many waies we haue Christe Presente, and verily Presente. And S. Augustine imagineth Christe thus to saie vnto the people of Capernaum, Non hoc Corpus, quod videtis, manducaturi estis: Ye shal not eate (with your bodily mouthe) this Body of mine, that you see. We remember wel the relation, that is bitwene Ge-uinge, and Receiuinge: and therefore we maruelle so mutche the more, that you so vnchastfully*

Augustin. in Io-
han. Tracta. 30.

Augu. in Ioh. 6.

Unskillfully would abuse it. For, as Christ's offereth his Body Spiritually to our Faith, and Spirit: Even so Spiritually, by our Faith, and Spirit, we receive it. And where ye saie, VVee take Christ's Body into our Mouthes, and Bodies, as hauinge forgotten that Christe saith, *The wordes, that I haue spoken, be Spirit, and Life.* S. Augustine would haue remoued you from this grosse error. For thus he saith vnto you, *Quid paras Dentem, & Ventrem? Cedes & manducasti? What preparest thou thy Tooth, and thy Belly? (This Eatinge is Spiritual.) Beleeue (in Christe) and thou hast eaten.*

S. Ambrose saith, *Fide tangitur Christus: Fide videtur. Non tangitur Corporis: non oculis comprehenditur.* By Faith Christe is touched: By Faith he is seene. He is not touched with Body: He is not seene with eye.

Likewise saith Gregorius Nyssenus S. Basil's Brother, *Ego aliam Escam agnosco: quæ Similitudinem quandam proportionis escæ huius Corporis gerat: Curius voluptas atque suauitas ad animum solummodo transeat.* I haue an other kinde of Meate, bearinge the Likenesse, and resemblance of our bodily Meate: (so that this inwardly feedeth the minde, as the other outwardly feedeth the Body) The pleasure, and sweetnesse wherof goeth not into the Mouth, or Belly, but passeth onely into the Soule. Thus wee vnderstande our selues, M. Harding, and deceiue not, as you saie, the Soules that Christe hath bought. God foregeue you, and others, that so haue donne, that the Bloude of many be not required at your handes.

Your error (ye saie) in making the Presence of Christe in Baptisme, like to his Presence in the Supper, is too grosse. Here is one erreure more, then any of the Learned Catholique Fathers euer noted. S. Chrysostome saith, *In the Sacrament of Baptisme we are made Fleashe of Christ's Fleashe, and Bone of his Bones.* S. Bernarde saith, *Lauemur in Sanguine eius: Let vs be washed in his Bloude.* Leo saith, *Christi Sanguine rigaris, quando in Mortem ipsius Baptizaris: Thou arte washed in the Bloude of Christe, when thou art Baptized in his Deathe.*

By these fewe it maye appeare, that Christe is Presente at the Sacramente of Baptisme, euen as he is Presente at the Holy Supper: Onlesse ye wil saie, we maye be made Fleashe of Christ's Fleashe, and be washed in his Bloude: and be partetakers of him: and haue him Presente, without his Presence. Wherefore Chrysostome, when he hath spoken vehemently of the Sacrament of the Supper, he concludeth thus, *Sic & in Baptismo, Euen so is it also in the Sacramente of Baptisme. The Body of Christe is likewise Presente in them bothe.* And for that cause Beda saith, *Nulli est aliquatenus ambigendum, tunc vnumquenque Fidelium Corporis Sanguinisque Dominici participem fieri, quando in Baptismate Membra Christi efficitur: No man maye doubt, but euery Faithfull man is then made partetaker of the Body, and Bloude of Christe, when in Baptisme he is made the Member of Christe.* As for your Real, and Fleashely Presence, it hath bene often talked of on your part, but neuer proued.

Whe saie, VVee touche not Christ's Body with our Mouth, or Teethe. What (saie you) be ye vsed to swallowe downe whole morselles? Such childe, as vnto you talke, M. Harding, specially in the debatinge of maters of Religion, would better be comme some lighter Person. We knowe, that, as S. Augustine saith, *Gratia Christi non Consumitur morsibus: The Grace of Christe is not Consumed by morselles.* We might haue made the like answer to S. Augustine: For he saith to you, as I haue alleged him before, *What preparest thou thy Toothe, and thy Belly?* M. Harding, the Eatinge of the Body of Christe, is a worke Spiritual, & needeth neither brusinge of toothe: nor swallowinge of thote: nor healpe of the outward, and bodily mouth. If ye knowe thus muche, why do you dissemble it? If ye knowe it not, ye comme too rathe, to sprake of these thinges.

S. Basile saith, *Est Spirituale Os Interioris Hominis, quo nutritur recipiens Verbum vite, quod Verbum est Panis qui descendit de Cælo: There is a Spiritual Mouth of the Inner man, by which he is nourished by receiuinge (Christe) the Word of Life.*

Ambros. in Lu. can. 11. c. 17.

Gregor. Nyssen.

De Creatura.

Homini. 2. 20.

Chryso. in Epist.

ad Ephe. Rom. 20.

Bernard. Super

Missus est Rom. 3.

Leo in sermon.

de 4. Forti. Ca. 1.

Beda in 1. Cor. 12.

Augu. in Iohan.

Tracta. 27.

Augu. in Iohan.

Tracta. 25.

Basile in psal. 33.

Est uox uultus

spiritus & uultus

deus.

Spiritual Eatinge.

*Basile, in eund.
Psalm. Επει δὲ
ἀρετος ἀνθρώ-
πος οὐκ ἐστὶν ἡ-
μῶν, καὶ ἡ
σὰρξ αὐτοῦ
ἀλλοθὺς ἢ ἡ
οὐσία αὐτοῦ· καὶ
τὴν ἡσάρκα
τῆς εὐφροσύ-
νης τοῦ ἀρετοῦ
ἀλλὰ τοῦ σώ-
ματος· οὐκ ἐστὶν
ἐν ἡμῶν.*

*Cyprian. De
Cena Domini.
Aug. in Psal. 48.
Aug. in Iohan.
Tracta. 26.*

*4. senten. Dist. 10
secundum hos.
Chrysost. in 1.
Cor. Homil. 24.*

*August. Epist. 84.
Bernard. Medi-
tation. Cap. 6.
August. in Evan-
gelium secund.
Lucam Sermon. 49
Chrysost. in Ge-
nesim. Homil. 10.*

*Chrysost. De Verb.
Esaiæ. Vidi Do-
mi. Homil. 3.*

*Chrysost. in Mar-
cum Homil. 6.
Hieronym. in A-
mos. Lib. 3. Ca. 9.
Ambros. in O-
ratione. De Fide
Resurrectionis.*

Life whiche is the Breade that came from Heauen. Again he saithe, Gustate, & videte, quod suavis est Dominus. Saepe obseruauimus, vires animi habere in cunctis ab aliqua similitudine Membrorum Corporis. Quoniam ergo Dominus noster est Verus Panis, & eius Caro est Verus Cibus, necesse est, eam voluptatem, que ex illius Panis delectatione affertur, id nobis per gustum existere Spiritualem: Taste ye, and see, that our Lorde is gracious. We haue oftentimes marked, that the Powers of the minde haue their names from some likenesse of the partes of the Body: Therefore seeinge our Lorde is Breade in deede, and his Fleashe is Verily Meate, it cannot be chosen; but the pleasure, and sweetnesse of that Breade muste be wrought in vs (not by our bodily mouth, but, by the Spiritual taste of the Soule.

S. Cyprian saith, Esus Carnis eius, quedam est audivitas, & quoddam desiderium mandendi in eo: The Eatinge of that Fleashe, is a certaine greedinesse, and a certaine desire to dwell in him. S. Augustine saith, Ipse est Panis Cordis nostri: Christus is the Breade (not of our Belly, but) of our Harte. And againe, Intus Esuri, Intus siti: Hunger thou within: Thirste thou within. Likewise againe he saith, Videte, Fratres, Panem Cœlestem: Spirituali Ore manducare: O my Brethren, beholde this Heauenly Breade: Eat it with the Spiritual, or Inner Mouth of the Minde.

Thus are we taughte to cate that Spiritual Meate, without the twinge, or swallowinge, or vse, or office of the bodily Mouth. Therefore S. Augustine saith, Non manducans, manducat: & manducans, non manducat: He that eateth not, eateth: and he that eateth, eateth not.

But Chrysostome saith, Quod omnium Maximum est, atque Præcipuum, in terra non conspicaris tantum, sed etiam tangis: nec tangis tantum, sed etiam comedis: The greatest, and worthiest thinge, that is, thou dooste not onely beholde in the Earthe, but also touchest it: Neither dooste thou onely touche it, but also eatest it. Here, I beseeche you, M. Hardinge, dissemble no lenger: but speake plainly. How doe you beholde the Body of Christe in the Sacramente? With what senses? With what eyes doe you see it? If ye saie, with your bodily eyes, why saie you, Christes Body is there Inuisible, couered with Accidentes, and cannot be seene? If ye saie, (as it is in deede) that ye see the same Body onely with the Spiritual eyes of your minde, then ye allege Chrysostome directly, and plainly againste your selfe.

But S. Augustine saith, Habet Fides oculos suos, Faithe hath her eyes, to see withal. And S. Bernarde saith, Visio animi, intellectus est: The seeinge of the Soule, is vnderstandinge. With these eyes we see Christe, that is to saie, we vnderstande Christe, or beleue in Christe. S. Augustine saith, Velamen positum erat contra faciem eorum, ne viderent Christum in Scripturis: There was a vele laide ouer their face, that they shoulde not see Christe in the Scriptures.

Chrysostome saith, Non tantum præstare possunt Corporales oculi, qui visibilia cernunt, quantum oculi Spiritus, qui ea, quæ non videntur, neque subsistunt, videre possunt: These bodily eyes, that see thinges visible, cannot doo so muche, as the eyes of the Sprite. For these eyes are hable to see the thinges, that be not seene, and haue no beinge. Likewise againe he saith, Oculi animi, etiam si Parietes, etiam si moenia, etiam si montium moles, etiam si Cœlorum Corpora compererint obstantia, omnia facile prætercurrunt: The eyes of the minde, notwithstandinge they finde V Valles, or Mountaines, or the Bodies of the Heauens to stande against them, yet wil they easily passe through them al. With these eyes, saith Chrysostome, wee see that moste woorthy, and most glorious Body of Christe. Therefore he saith, Credamus, & videmus Præsentem Iesum: Let vs beleue: and wee see Iesus Presente before vs. Likewise S. Hierome saith, Est intelligentia Spiritualis, qua Christus cernitur: There is a Spiritual vnderstandinge, wherewith Christe is seene. Otherwise, S. Ambrose saith, Christum nunc secundum Veritatem videre non possumus: As now, according to the Truthe, (with bodily sight) wee cannot see Christe.

Nowe, as the Body of Christe is seene, so is it touched: and, as it is touched, so is it Eaten. But it is not seene with Bodily eyes: It is not touched with bodily fingers:

fingers: For S. Ambrose saith, Fide tangitur Christus: Fide Christus videtur: By Faithe Christe is touched: By Faithe Christe is seene. Therefore the Body of Christe is not Eaten with the bodily mouthe, but onely by Faithe, whiche is the Spiritual mouthe of the Soule.

Iudas (ye saie) who had but a meane Faithe, because he receiued the Sacrament, receiued him also. O, howe matche is poore Iudas beholden to these menne: Christe calleth him the Childe of Perdition. S. Iohn saith, The Diuel was entred into him. Againe Christe saith, He was a Diuel. Therefore this Meane Faithe, that you allowe him, must needs be a very litle pretty Faithe: euen such a Faithe as ye might wel allowe the Diuel.

Yet with the same Meane Faithe (ye saie) receiuinge the Sacramente, he receiued Christe also.

Firste, it is not wel and thozowly agreed vpon, that Iudas receiued the Sacramente, or was presente at al at the Laste Supper. S. Hilarie saith plainely, He was gonne forth about his wicked purpose, and receiued it not. But be it, that S. Hilarie were deceiued, and that Iudas in deede receiued the Sacramente. Yet, as it is saide before, Christes Body is one thinge: and the Sacramente of Christes Body is an other thinge. S. Augustine saith, Discipuli manducabant Panem Dominum: Iudas Panem Domini, contra Dominum: The Disciples did eate the Breade, whiche is the Lorde: But Iudas did eate (not the Lorde, but) the Sacramente, whiche is the Breade of the Lorde, againste the Lorde. And yet in plainer sorte he saith, Christus adhibuit Iudam ad Conuiuium, in quo Corporis, & Sanguinis sui Figuram Discipulis suis Commendauit, & tradidit: Christe admitted Iudas vnto his Table; whereat he gaue, and deliuered vnto his Disciples a Figure of his Body. Againe S. Augustine saith, as in the Person of Christe, Qui in me non manet, & in quo ego non maneo, ne se dicat, aut existimet manducare Corpus meum, aut Sanguinem meum bibere: He that abideth not in me, and I in him, let him not saie, or thinke, that he either eateth my Body, or drinketh my Bloude.

The oblation that ye make of the Resurrection of our Bodies, is light, & vaine, and to smal purpose. For if noman shal haue parte in the Resurrection, but onely they that haue receiued the Sacramente of Christes Body, then are al the Holy Fathers, Patriarches, and Prophetes of the Olde Testamente, Abraham, Isaac, Iacob, Moses, Aaron, and such others: then are infinite numbers of Christian Children: then are many Godly Partyes, whiche, beinge Baptized in the Bloude of Christe, were taken out of this life, before they coulde receiue the Sacrament, utterly excluded for euer from al hope of Resurrection, whiche were a thinge to horrible, to enter into Christian cares. But Christe, when he spake these wordes, meante not the receiuinge of the Sacramente, but the Spiritual Eatinge of his Very Body, and the Spiritual Drinkinge of his Very Bloude: Whereof he is made partetaker vnto Resurrection, and Life Euerlastinge, who so euer beleueth in the Deathe of Christe. And therefore S. Basile saith of the Sacrament of Baptisme, Baptisma est vis, & efficacia ad Resurrectionem: Baptisme is a Power, and a strength vnto Resurrection. But hereof wee shal haue occasion offered to saie more hereafter.

Further, Howe can ye assure your selues (saie you) that your Faithe receiue the Body of Christe, whiche was neuer promised to your Faithe? By the wafe, I beseech you, M. Hardinge, when, or where was Christes Body euer promised to your Mouth? Merely Christe promised his Body to be receiued by Faithe, and by Faithe Onely, and none otherwise. For thus he saith, Ego sum Panis ille Vitæ: qui venit ad me, non esuriat: & qui credit in me, non sitiet vnquam: I am that Breade of Life: He that cometh vnto me, shal neuer hunger: and he that beleueth in me, shal neuer thirste. Here haue you, M. Hardinge, a plaine promise made vnto our Faithe. But of your Mounthe, we heare nothinge. If you haue ought to shewe out of the Scriptures, Doctours, or Councelles, let it appeare, & that in plaine wordes, without colour. Otherwise, if ye caull in wordes, we muste saie, ye haue nothinge. Therefore the Ancient Father Origen saith, Idcirco dicitur Panis vitæ, vt habeat Gustus

Promisse
made to
Faith.

Origen. in Can-
tica. Homil. 2.

Clemens in Pa-
dagogo. Lib. 1.

Cap. 6.

Tertull. De Re-
surrectione Carnis

Cyprian. De

Cena Domini.

Augu. in Iohan

Tracta. 26.

Augu. De Verb.

Apostol. Sermon. 2.

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Animæ, quod degustet: *Therefore is Christe called the Breade of Life, that (our Faith) which is the Taste of our Soule, maie haue, what to taste.*

Clemens Alexandrinus saith, Comedite Carnes meas, & Bibite Sanguinem meum: Euidenter Fidei, & Promissionis, quod est Esculentum, & Poculentum dicens allegoricè: *Eate my Fleashe, and Drinke my Bloude: Meaninge hereby vnder an Allegorie, or, by waie of a Figure, the Meate, and Drinke, that is of (our) Faith, and (his) Promise.*

Tertullian saith, Eundem Sermonem Christus etiam Carnem suam dixit: quia Sermo Caro factus est. Proinde in causa vitæ recipiendus: Deuorandus auditu: Ruminandus intellectu: & Fide Digerendus est: *The same Woord, Christ called his Fleashe: For the Woordes was made Fleashe. Therefore he must be receined in cause of Life: He must be Deuoured by hearinge: He must be Chewed by vnderstandinge: He must be Digested by Faith.*

S. Cyprian saith, Quod est esca Carni, hoc est Animæ Fides: *As Meate is to the Fleashe, so is Faith vnto the Soule.* S. Augustine saith, Credere in eum, hoc est, Manducare: Illud Bibere, quid est, nisi viuere? To Beleue in him, is to Eate him. *That Drinkinge of him, what is it els, but to liue by him.*

I truste M. Hardinge, if maie appeare hereby, there is somme promise made hereof vnto our Faith. *Nowe shewe you as euidente Promise made to your Mouthe, and Belly: and then your Reader happily will beleue you.*

The Apologie, Cap. 14. Diuision. 2.

And therefore in celebratinge these Mysteries, the People are to good purpose exhorted, before they comme to receiue the Holy Communion, to lifte vp their Hartes, and to directe their mindes to Heauentwarde: because he is there, by whom wee muste be fedde, and liue.

M. Hardinge.

(a) Vntothe.
Here M. Har-
dinge misrepor-
teth his owne
Maslebooke.

(b) Christe is in
Heauen, by the
Substance of
his Body: and
here by woort-
kinge, or by
Grace.

(c) Vntruth. For
Chrysostome
neuer, neither
wrote so, nor
meante so.

Sacrat. li. 3. ca. 22

Christi anorum

Libri ridiculi

et nugaces si

cum Iuliani Li-

bris conferatur.

I praie you, whiche these Mysteries meane ye? Those that ye haue in your newe communion, or those that we haue at the alter of God in the Catholike Church of Christe? If ye meane your owne newe deuised toye, thereof ye cannot bringe any sufficient reason againste the Church par- dy, whiche condemneth the same. If ye meane the Holy Mysteries of the Catholike Church, ye misrepor- te the mater. For by that exhortation, ye speake of, (a) the people are not prepared to re- ceue the Communion only, nor chiefly: but to dispose them selues accordingly, and as it becometh them to praie: for that ende be these woordes, *Sursum Corda*, vp with your hartes, pronounced by the Priest in the Preface before praier. Reade S. Cyprian in Sermon 6. *De Oratione Dominica*. And ye shal finde him to referre the whole to praier. But what if wee admitte your woordes, re- fusinge your Heretical meaninge? VVe graunte, the people are to good purpose so exhorted, as ye saie, and that he is in Heauen, whose fleashe wee feede on in this Sacramente, thereby to attaine to life Euerlastinge. VVhat conclude ye of this? *Ergo*, he is not here? For at that marke ye shoote, euery man maie see. Here we tel you, that your Rhetorike is better stufte, then your Logike: for your argument is foolish. VVith the one ye maie leade the simple perhaps, with the other ye moue A full
In Ipsi
Hic
miller
Christ
bodis
Heuen
also he
the sac
meant

The Bishop of Sarisburie.
It maie becomme you, M. Hardinge, as wel to calle the reuerende Ministra- tion of Christes Holy Mysteries, a Toie, as to calle the Gospel of Christe, Errour, and Heresie. So likewise Libanius the Heathen, although a man, I trowe, not of your Profession, saie sometime, that al the Bookes, either of the Scriptures, or of any the Christian Fathers, in comparison of Iulianus the Renegates Bookes, were Toies, and Triffles. Howe be it, Our Toies be the same Toies, that were once vsed, and allowed vniuersally throughout the Catholike Church of God, before your

your Masse was euer known, and were then thought to be no Toies.

Touchinge these wordes, *Sursum Corda*, Liste vp your Hartes (ye saie) they were applied in old times vnto praier, and not onely, or chiefly to the Ministracion of the Sacrament, and that, (as ye seme to saie) by the witnesse of S. Cyprian. As for these empty wordes, Onely, or Chiefely, ye vse them Onely as a false light, to blinde your heeder. For in our Apologie ye founde them not.

Touchinge S. Cyprian, We thought it beste to dissemble, and to shifte his wordes, and to commaunde him to silence. For thus he saith, euen directly against the whole practise of your Church: *Sacerdos ante Orationem, Praefatione praemissa, parat Fratrum mentes, dicendo, Sursum Corda: vt dum respondet Plebs, Habemus ad Dominum, admoneatur, nihil aliud se, quam Dominum, cogitare debere: Before Praier, the Prieste with a Preface prepareth the hartes of the Brethren, saicing vnto them, Liste vp your Hartes: that, when the people answereth, VVee liste them vp vnto the Lorde, they maie be put in minde, to thinke of nothinge els, but of the Lorde.*

Cyprian. in Oratione Domini.

Where is this order, M. Hardinge, where is this Ecclesiastical Tradition nowe become? Throughtout your whole Territorie of Rome, in what Church, in what Chaple is it kepte? Where dothe your people answer the Prieste at the Common praier? Or, where dothe the people vnderstande, either the meaninge of the Sacramentes, or any thinge, that is pronounced by the Prieste? Or, why are you so vnadvised, to allege manifest Authorities againste your selfe?

We saie, The people was taught by these woordes, not to consider, what was meante onely by the Sacramentes, but to geue attendance vnto the Praier: Wherein your owne Massebooke is easily hable to control you. And in the Greeke Liturgies, not before any other publike Praier, but immediately before the Holy Ministracion, the Prieste saith,

Αὐτὸ σὺ λέγουσιν τὰς καρδίας, Let vs liste vp our Hartes. And Chrysostome saith, Clamamus in conspectu Sacrificij, Sursum Corda: Wee crie alowde in the sight of the Oblation, Liste vp your Hartes. S. Augustine saith, Sursum Corda Habemus. Si Resurrexistis cum Christo, dicit Fidelibus Corpus, & Sanguinem Domini accipientibus, dicit, Si Resurrexistis cum Christo, quæ sursum sunt, sapite: vbi Christus est in Dextera Dei sedens: Quæ sursum sunt, quærite: non quæ super terram: Let vs liste vp our Hartes.

Chrysost. ex. locis in Mass. Homil. 2. Aug. in 1. Cor. 15.

If yee be risen againe with Christe, he saith vnto the Faithful, he saith vnto them, that receiue the Body, and Bloude of our Lorde, If yee be risen againe with Christe, saue those thinges, that are aboue: where Christe is at the right Hande of God: Seeke for the thinges, that be aboue: not for the thinges, that be in Earth. Againe he saith, In Sacramentis Fidelium dicitur, vt Sursum Corda habeamus ad Dominum: At the Ministracion of the Sacramentes of the Faithful, it is saide, Let vs liste vp our Hartes vnto the Lorde.

Like wise againe. Inter Sacra Mysteria Cor habere Sursum iubemur: In the time of the Holy Mysteries, wee are commaunded to Liste vp our Hartes.

August. De Eono Perseueran. Li. 2. Cap. 11.

But, what neede we to rehearse the Ancient Fathers? Your owne late New Doctors haue saide the like. And, to leaue the reste, your owne Manipulus Curatorum, that is to saie, the Ordinarie, and Direction of al your whole Clerergie, saith thus, *Sacerdos ante Canonem dicit, Sursum Corda: Quasi dicat, quod volens sumere istud Sacramentum, debet habere Cor suum eleuatum ad Deum: Before the Canon, the Prieste saith, Liste vp your Hartes: As if he woulde saie, who so wil receiue this Sacramente, ought to haue his Harte lifted vp vnto God.*

August. De Bono Viduitatis. ca. 16. Alexander Hamlen. 4. Qu. 37. mem. 1. Art. 3. Par. 1. Cap. 2.

These wordes be plaine, and can in no wise be denied. It were wisedome, M. Hardinge, in such cases to auoide the nomore, then ye knowe. Other wise your wordes wil goe for Toies.

How be it, the mater beinge graunted, that these woordes pertaine to the Holy Ministracion, yet if wee woulde reason thus, Christes Body is in Heauen. Therefore it is not Really, and Fleashely in the Sacramente, We saie, VVee shoulde make a foolish Argumente: Our Rethorique is better stiffe, then our Logique.

This Argument, M. Hardinge, is taken of the Nature of Christes Humanity

Christes
Body in
one place.

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tie: whiche beinge the *Very Natural Body* of a Man, by the Iudgemente of the Ancient Fathers, muste needes be in one onely place at one time, and can reache no further. For otherwise it were not a *Very Natural Mannes Body*. Therefore S. Augustine saith, as he is alleged by Gratian, *Corpus Domini, in quo Resurrexit, in vno loco esse oportet: The Body of our Lorde, wherein he rose againe, muste needes be in one Place.* Likewise againe he saith, *Christus secundum Præsentiam Corporalem, simul & in Sole, & in Luna, & in Cruce esse non potuit: Touchinge Bodily Presence, Christe could not be in the Sonne, in the Moone, and upon the Crosse, al at once.*

De Conse. Dist. 2.
Prima.
August. Contra
Faustum. Lib. 20.
Cap. 11.

Augu. Epist. 221.

Cyrrill. in Iohan.
Lib. 9. Cap. 22.

Augu. in Psal. 46

And againe, *Christus ubique est, Virtute, non Opere: Diuinitate, non Carne: Christe is euerywhere, By his Power, not in deede: By his Godhed, not by his Fleashe.*

S. Cyril saith, *Christus cum Discipulis suis, etsi non Corpore, tamen Virtute Deitatis semper futurus est: Christe wil euermore be with his Disciples, by the Power of his Diuinitie: although not in his Body.* Therefore, to conlude, S. Augustine saith, *Videte Ascendentem: Credite in Absentem: Sperate venientem: Tamen per Misericordiam occultam etiam sentire Præsentem: Beholde Christ Ascending: Beleeue in Christe beinge Absente: Truste in Christe, that shal come againe. And yet by his priuie mercie feele him Presente.* Belæue, saith S. Augustine, in Christe, Beinge now Absente, and not here.

Ruffini in Hies.
vovym. Inuocatio
na Prior.

Thus the Anciente Catholique Fathers were bolde reuerently to reason of Christes Humanitie: yet was not M. Hardinge yet bozne, that shoulde so bitterly charge them with Foolishe Argumentes. Nay, rather Ruffinus saith, *Stulta adinuentio Calumnix est, Corpus Humanum aliud esse putare, quàm Carnem: It is but a Foolishe findinge of a Cause, so saie, that the Body of a Man is any other thinge, then Fleashe.*

Chrysost. in Epist.
ad Heb. Hom. 17.

But Chrysostome saith, *Christe is whole here, and whole there.* But Chrysostome in the same place many waies expoundeth his whole meaninge: For thus he saith, if it woulde haue pleased M. Hardinge to haue seene his wordes, *Offerimus quidem, sed ad Recordationem facientes Mortis eius: Hoc Sacrificium Exemplar illius est: Hoc, quod nos facimus, in Commemorationem fit eius, quod factum est. Id ipsum semper offerimus: Magis autem Recordationem Sacrificij Operamur: Wee offer in deede: But in Remembrance of his Deathe. This Sacrifice is a Token, or Figure of that Sacrifice. The thinge, that wee doo, is donne in Remembrance of that thinge, that was donne before. VVee offer alwaie the same thinge (that Christe offered). Nay rather, wee worke the Remembrance of that Sacrifice (that Christ offered). Notwithstandinge, to spare time, this Obligation is answered moze at large in my former Replie to M. Hardinge.*

Artic. 6. Dini. 2.

But, whereas M. Hardinge saith, *Christes Body is as fully here, as it is in Heauen, concerninge the Substance, as Chrysostome saith, He woulde, vnder the name of that Holy Father, wilfully warrante a greate Untrueth.* For Chrysostome saith not, *Christes Body is Present in Substance: He hathe no sutch wordes: He saith not so: He saith the contrarie: as namely, where he saith, as it is befoze alleged, The very Body of Christe it selfe is not in the Holy Vessels: but the Myserie, or Sacramente thereof is there conteined.*

Chrysostom. in
Matth. Homil. 11.

Hieronym. in
Matth. Cap. 14.

Touchinge these wordes, Onlesse ye can disse a fewe Grammare, and make Sursum to be Deorsum, and contrarie to Nature, turne al thinges vpside downe, and thus make your Construction, Sursum Corda, Looke downewarde, they wil but meanely make for your purpose. S. Hierome saith, *Secundus Adventus Saluatoris in Gloria demonstrandus est Stultum est ergo illum in paruo, aut abscondito loco querere, qui totius est Mundi Lumen: The Seconde Comminge of our Sauoure shalbe declared in Glorie. Seeing therefore he is the Light of the Worlde, it is great folie, to seeke him in any smal Corner.* Here, M. Hardinge, S. Hierome saith, *It is great folie to seeke Christe, as you seeke him.*

The

Cyrillus saithe, when wee comine to receiue these Mysteries, all grosse imaginations muste quite be bannished.

M. Hardinge.

VVhy do yee not by your quotation directe vs to the place, where this saicinge of Cyrill maye be founde? Know ye not that wee haue good cause to suspecte your dealinge? Do wee not almost euerywhere finde you in manifeste lies? If yee meane plaine Truthe, why deale yee not plainly? Christes saicinge muste needes be true, VVho euil dothe, hateth lighte. Bicause ye knewe the place maketh directly againste you, and subuerteth your whole Sacramentarie Doctine, ye thought it good policie, to take a woorde or two for your purpose, and leaue the reste, trustinge it should not be espied. VVherein ye do like the Scorpion, that casteth forth his venom with the spire of his taile, and forthwith creapeth awaie into a hole. VVoulde God as ye abuse the name of Cyril, so ye woulde stande to the Truthe by him euen in that place, whiche ye allege, Substantially declared. VVho listeth to see the place, let him reade Cyrilles answere to Theodorites reprehension of the eleuenth Anathematisme against Nestorius. There he sheweth, that Nestorius destroyed the meane of the Vnion of bothe Natures in Christe, to the intent the Body of Christe might be founde but a common Body as men haue, and not a Body propre of the VVoorde, hauing power to viuificate, or quicken all thinges. (a) For Nestorius diuided Christe, and taught the woordes to be the Sonne of God, not of Mary: and Christe Man the Sonne of Mary onely, as Man: and dissolued the whole Myserie of the incarnation so, as Christe shoulde be an other certaine Sonne beside the VVoorde. And because the (b) Nature of Godhed cannot be eaten, thereof he talked vainely and prophantly, that in the Sacramente wee eate Fleashe, and not Godhed. For confutation of this detestable Heresie, Cyril bringeth him to the consideration of the Blessed Sacramente, and opposeth him, whether he thought, that in the Sacrament Christe being (by his Doctine) Man besides God the VVoorde, wee eate a man, as one woulde saie, after sutch sorte, as the Barbarous people of the newe founde Lande America, called Caniballes, eate one an other. But because that were absurde, and beastly, Cyril saithe that wee eate not a common Body, though the Nature of Godhed (c) properly be not eaten, but that Body whiche is *Proprium verbi*, the proper Body of the VVoorde, whiche quickeneth all thinges, by receiuinge whereof (d) wee receiue whole Christe, God, and Man. And here Cyril layeth to Nestorius charge, as though he draue men to grosse cogitations touching this Sacramente. The woordes be these: *Num hominis comestione*, &c. VVhat doest thou pronounce this our Sacramente to be eatinge of a man (the Greeke is *ἀνθρώπου φαγίαν*) and drinkest vnreuerently the Minde of them as haue beleeued vnto grosse imaginations, and attemptest with humaine imaginations, to treat of those thinges, whiche are attained by an onely, pure, and exquisite Faithe? These be the grosse imaginations, whiche Cyril woulde to be bannished at the receiuinge of this Sacramente, and that wee eate the Body of Christe, not as beinge a common Body, as the Body of euery mortal Man: And though the Nature of Godhed be not eaten, that yet we eate that Body, whiche is the proper Body of the VVoorde, that quickeneth all thinge. Nowe as (e) we haue not that grosse imagination of eatinge a common Body, (whiche of the Greekes, by a terme plainer to the learned, is called *ἀνθρώπου φαγίαν*) when we receiue this Sacramente: so it is euident by Cyril, that in the same (f) wee eate verely; and in deede the Body of Christe, the VVoorde incarnate. For otherwise his saicings had not made ought againste the Heresie of Nestorius. And thus receiuinge Christes Body in the Sacramente, we receiue it truly, and with Faith, and without grosse imaginations. Al this weighed, howe proue ye now, Christe to be so lodged in Heaven, that notwithstandinge his owne VVoorde, (g) wee lacke him here in these Holy Mysteries? But let vs consider your other Authorities.

The Bishop of Sarisburie.

Toucheinge the quotation in the Margine, escaped in the Printe, that faulte, I truste, shal be amended. But how wil you amende your faulte, M. Hardinge, so often alleginge sutch thinges, as your Conscience knoweth, to be mooste Antrue? I wil not wander far, to put you in minde. In the laste line of your former Division, ye auouchte that vpon Chrysostome, that, you knowe, Chrysostome neuer, neither wrote, nor meante. As for the manifeste Lies, wherewith ye so sharpe-ly, and so often charge vs, though there were somme Truthe in your chalenge, as there is none, yet might not wee therein in any wise compare with you. Concerninge the affiance, ye woulde seeme to haue in these wordes of Cyril, ye thought it good skil, thus to crowe out with somme courage, before the fight.

In what sense the Godhed maie be eaten, or not eaten, I haue already saide so muche, as then seemed sufficiente, in my former Replie to your firste Answere. The meaninge of Cyrillus is this, We cannot, neither knowe, nor

See it

believe

*This is a quainte castle of M. Hardinges *Copia Verborum*.

(a) Nestorius. Heresie stood neither in Transubstantiation, nor in Real Presence. (b) The meaninge is this: VVee cannot be fedde, or nourished by Christe, as he is in his Diuine Nature: but onely by the Faithe that wee haue in his Fleashe Crucified.

(c) Vntruthe / guilefully enclosed: For neither the Fleashe of Christe in proper speache can be Eaten.

(d) VVee receiue whole Christe, God, and Man, not with our Mouthe, but by Faithe, and Sprite.

(e) A fond euasion. For the grossenesse hereof stood not in Christes Body, but in the manner of Eatinge.

(f) VVith Our mouthe wee receiue Onely the Sacrament: with our Faith wee Eate the Body of Christe Incarnate, verily, & in deede.

(g) O fonde grossenesse. VVee lacke not Christe: Although wee haue him not Fleasheley Presente in our mouthe.

believe on, nor feede vpon the Diuine Malesse of God, as it is pure, and simple, and in it selfe: But al our knowledge, and al our faith, which is our spiritual feeding, and life, is deriued vnto vs through Iesus Christ, and standeth onely, and wholly in this, that the Sonne of God hath taken the very Nature, and substance of our Corruptible Fleashe, and ioined the same in One Person vnto his Godhead. Therefore S. Hilarie saith, Cognitus fieri Deus hominibus, nisi assumpto Homine, non potuit. Quia Incognoscibilem cognoscere, nisi per Naturam nostram, Natura nostra non potuit: God could not be knowne vnto menne, but by the Receiuinge of Man vnto him. For God that surmounteth al knowledge, Our Nature could not knowe, but by the meane of our Nature. So saith S. Augustine, Querebam viam comparandi roboris, quod esset idoneum ad fruendum te: Nec inueni, donec amplecterer Mediatorem Dei, & Hominum, Hominem Christum Iesum: I sought a waie, to geate strength, whereby I might be able to enioie thee: But I founde it not, before that I embraced Iesus Christe, which is the Mediature betwene God, and Man. Again he saith, Christus Cibus, cui capiendo inualidus eram, miscuit Carni: Quoniam Verbum Caro factum est, vt infantia nostra lactesceret Sapientia tua: Christe tempered, and mingled his Meate (which is his Godhead) with his Fleashe: which Godhead otherwise I was not able to receiue. For the VVoorde was made Fleashe, that thy wisdome (O God) might become milke vnto our childehoode.

Nestorius Heresie stode not either in Transubstantiation, or in Real Presence: but onely in the dissolution of the Person of Christe, in that he diuided the Manhood of Christe from his Godhead: and so concluded in the ende, that Christe was onely a bare Natural Man, in al respects, as others were. If it had benne so, then could wee not haue benne saved by the Deathe of Christe, nomore then by the Deathe of Codrus, and Decius: who beinge nothinge els, but very Natural Menne, gaue them selues to Deathe for the safetie of theire Countries. Yetther could wee believe in Christe Crucified: that is to saie, wee could not Eate, nor Feede vpon the Body of Christe, or haue life by it. Cyrillus saith, Quomodo purgabit nos ab operibus mortuis? Sanguis enim Communis Hominis nihil habet manus, quam Sanguis Tauri, aut Hirci: Howe then shal Christe deliuer vs from deadly woorkes? For the Bloude of Common Man hath nothinge more, (to worke Saluation) then the Bloude of a Bulle, or a Goate. And therefore the same S. Cyril imagineth Christe to saie thus: Mortalem Carnem assumpsi: Sed, quia Naturaliter Vita existens habito in ea, totam ad meam Vitam reformatui: I haue taken Mortale Fleashe vpon me selfe. But for as muche, as I Naturally beinge Life, dwel in the same, I haue reformed that whole Fleashe vnto my Life. So saith Leo, Verus venerator Dominice Passionis, sic Crucifixum Iesum Oculis Cordis aspiciat, vt illius Carnem suam esse cognoscat: Let the true woorkshipper of our Lordes Passion so beholde Christe Crucified with the eies of his harte, that he maye vnderstande, that the Fleashe of Christe is his Fleashe. But hercof, I trowe, M. Hardinge wil moue no greate question.

Further it is fully Confessed of either side, that wee by faith Eate the very Body of Christe, not as the Body of any other Common Natural Man, but as the Body of the Sonne of God: and, that the same Body so eaten by faith, & none otherwise, geueth Life. But, how that Body may be Eaten, therein standeth the whole doubt. Hercunto S. Cyril answereth thus: Num Hominis Comestione hoc nostrum Sacramentum pronuntias? Et irreligiose ad Crassas Cogitationes vrget mentem eorum, qui crediderunt? Et attentas humanis rationibus tractare ea, quae Sola, Pura, & Exquisita Fide accipiuntur? Dooest thou saie, that our Sacramente is the Eatinge of a Man? And doest thou vnreuerently, and without Religion force the minde of the Faithful vnto grosse, (and fleschly) cogitations? And goest thou aboute with Natural imaginations to deale those thinges, that be receiued by Onely, Pure, and Perfite Faith? These wordes seeme plaine, & free from quarrel. Yet hercof maye growe an other doubt. For, by M. Hardinges Iudgement, to thinke, that Christes Body is

to be

Hila. in 7. sal. 143

August. Confess.
serm. li. 7. ca. 18Hieronym. ad
Ephesios. Cap. 1.Cyrillus ad Re-
gentes. Ex Epist.
ad Hebraeos.Cyrill. in Iohan.
Lib. 4. Cap. 18.Leo De Passione
Domini. Sermo. 13.Cyrill. Anas-
tasio. 11.Onely by
Faith.

to be receiued into our Mouthes, and Bellies, is no manner Grosse Imagination. But wee saie, as Cyrillus saith, to auoide al sutch vncomely, & fleashly Vanities, Christes Body, and Bloude, are a Spiritual foode, and muste be receiued, not with Mouthes, or Teethe, but with Onely, Pure, and Perfite Faith.

Concerninge *M. Hardinges* fantasie, Pope Nicolas vnder a Solemne Protestation woulde haue vs to saie, Ego Corde, & Ore, profiteor, non tantum Sacramentum, sed etiam Corpus Christi in Veritate, sensualiter manibus Sacerdotum tractari, frangi, & dentibus Fidelium atteri: I profite with Harte, and Mouth, that not onely the Sacramente, but also the Body of Christe is selfe in very Truthe, and in deede is sensibly touched, and broken with the Priestes handes, and torne with the Teethe of the Faithful. But this talke is so sonde, and so vtterly void of discretiō, that the very Barbarous Glose is faine to control it in this sorte: Nisi sanè intelligas (ista) Verba Berengarij, in maiorem incidēs hærēsīm, quā ipse habuit: Onlesse thou wisely vnderstande these Woordes of Berengarius, thou wilt fall into a greater Heresie, then euer he helde any.

De Conf. Dist. 2.
Ego Berengarius.

S. Cyrils wordes be plaine, Sola, Pura, & exquisita Fide accipiuntur: These things be receiued (not by Mouth, but) by Onely, Pure, and Perfite Faith. Like wise againe he saith, Initium, & Fundamentum in Sanctificationem, & Iustitiam, Christus est, per Fidem, scilicet, & non aliter. Hoc enim modo in nobis habitat: Christe is the Beginnings, and Foundation vnto Holinesse, and Righteousnesse: I meane by Faith, and none otherwise. For by Faith Christe dwelleth in vs. So saith Clements Alexandrinus, Hoc est Bibere Iesu Sanguinem, participem esse incorruptionis eius: This is the Drinkinge of the Bloude of Iesus, to be made partetaker of his Immortalitie. Origen saith, Est ergo ipse vulneratus: Cuius nos Sanguinem bibimus, id est, Doctrinæ eius verba suscipimus: He was wounded: whoes Bloude wee Drinke, that is to saie, the VVoordes of whoes Doctrine wee receiue.

Sola, Pura,
Exquisita
Fide.

Cyrril in iohann
Lib 4 Cap 39

Clements in Pa-
dagogo, Lib 2.

Cap. 2.

Origen. in Nu-
mer Hom 16

Athana in 2nd
Euangely. Qui-
cunq; dixerit
verbum.

But, what is there so plaine, as these wordes of Athanasius? Quot Homini- bus suffecisset Corpus eius ad Cibum, vt Vniuersi Mundi alimonia fieret? Propterea Ascensionis suæ in Cælum mentionem fecit, vt eos à corporali intellectu abstraheret: Vnto howe many menne coulde Christes Body haue sufficed for meate, that he shoulde be the Foode of al the Worlde? Therefore he made mention of his Ascension into Hea- uen: that he mighte withdrawe them from Corporal, and Fleashely vnderstandinge.

Here, *M. Hardinge*, I beseeche you, tel vs by the waie, when ye teache vs, that Christes Body is Fleashely Present: that it is receiued into the Mouth: that it is chewed, and brused with teethe: and that it passeth further into the belly, howe do you withdraue our mindes from Fleashely; and Corporal vnderstandinge? If this Eatinge be Spiritual, what Eatinge maie be coumpted Corporal: If this be Chastely, what is Fleashely?

Hereof S. Augustine saith thus, Cum videritis Filium Hominis ascendentem, vbi erat prius, Certè vel tunc videbitis, quod non eo modo, quo putatis, erogat Cor- pus suum: Certè vel tunc intelligetis, quod Gratia eius non consumitur moribus: When ye shal see the Sonne of Man Ascendinge vp, where he was before. Then shal ye see, that he geueth not his Body (to be Eaten) in sutch sorte, as you imagine: Then shal ye vnderstande, that his Grace is not consumed by morelles. And therefore againe he saith, Nolite Pauces parare, sed Cor: Prepare not your lawes, but your Harte.

Augustin. in Jo-
han. Tractat. 27.

August De Ver-
bis Dom Secul.

Luc. sermon 33.

This is the Clergy, True, Spiritual, and Onely Eatinge of Christes Body: and, what so euer fantasie *M. Hardinge* hath blisied blydes, of his Mouth, and Teethe, is, as S. Cyril saith, a Vaine, Vnreuerente, Grosse, and Fleashely Imagi- nation.

The Apologie, Cap. 14. Diuision. 4.

The Councel of Nice, as it is alleged by some in Greeke, plaine- ly forbiddeth vs to be basely affectioned, or bent towarde the Breade, and Wine, whiche are sette before vs.

M.

The Labe
laide vpon
the table.

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The Defense of the Apologie of the

M. Hardinge.

(a) Vntruthes
two together.
Reade the An-
swere.

(b) Vntruthes,
vile, and scila-
derous: VVee
feede not vpon
Common
Breade, and
VVine: VVee
feede vpon the
Very Body, and
Bloud of Christ
(c) Your Faith,
without Gods
VVoorde, is no
Faith.

(d) Vntruthes.
For wee teache
neither bare
Breade, nor
bare Figure:
Reade the An-
swere.

(e) VVee receiue
Christe Verily,
and in deede: al
though neither
Fleashly, nor
with bodily
mouthe.

(f) Vntruthes.
For the Lear-
ned Doctours,
and Fathers v-
sed commonly
the same
Tropes, and Fi-
gures.

(g) O braue
Captaine.

August. De Do-
ctrina Christia-
na Lib. 3. Cap. 5.

Concl. Nicen.
ὁ λόγος ὁρατός
καὶ ἁπλοῦς ἐν
τοῖς ὁμοῖς
καὶ ἁπλοῦς ἐν
τοῖς ὁμοῖς
καὶ ἁπλοῦς ἐν
τοῖς ὁμοῖς

As for the former parte of the sentence, whiche ye bringe out of the Nicene Council, (a) foundeth nothing against the Catholikes, (for they also teache the same): (a) to the later parte is directly contrary to your Doctrine, whiche ye thought good to leaue out, least thereby ye should haue marr'd your whole matter. Suche nippinge, and roundinge of sentences hath euer benne taken for a marke to know Heretikes by. Amonge wise men suche practise worthely bringeth you into suspicion of Vntruthes. The woordes of the Council truly reported be these: Let vs not at the Diuine Table basely behold the Breade and Cuppe sette before vs: but liftinge vp our minde, let vs by Faith vnderstande on that Holy Table to be laide the Lambe of God, that taketh awaie the sinnes of the worlde, of Priestes Sacrificed vnbloudely. And receiuinge his precious Body, and Bloude verily, let vs beleue these to be the pledges of our Resurrection. For in consideration hereof we take not much, but a litle, that we may knowe, wee receiue not to fillinge (of the Body) but to Sanctimonie. Take the ende with the beginninge, and what maketh this Decree of that Holy Council for defense of your Sacramentarie Doctrine? And here, who be more basely affectioned and bente toward the thinges set on that Table, ye, that make them but Breade, and VVine, or wee, that, after Consecration, beleue vnder the formes of Breade, and VVine verily to be made Presente the Body, and Bloud of Christe? VVhether is a safer exercise, to feede on (b) common Breade, and VVine, and to dwell in the iudgement of the senses, or to eate the very Fleashe of Christe, the Breade of Life, that came downe from Heauen, to immortalitie of the Body, and Soule, to forsake the senses, and folowe the vnderstandinge of (c) Faith? VVell we agree with you, not to be ouer basely intent to the Breade, and Cuppe. But why do not ye performe that, as soloweth there after your owne allegation out of that Council? VVhy do yee not with those, 318. Holy Fathers, and with the whole Church of Christe vnderstande by Faith on that Holy Table to be laide the Lambe of God, that taketh away the sinnes of the VVorlde? VVhy do ye not recante your wicked Doctrine against the blessed Sacrifice of the Masse? Reade the whole sentence, ioyninge the ende to the beginninge. Saie not al those Holy and Learned Fathers, the Lambe of God, on this sacred Table (they meane the Altar) to be Sacrificed of the Priestes vnbloudely? Againe, why bringe ye the Christen people from the Body of Christe whereby they are redeemed, to a (d) bare piece of Breade, teachinge it to be but the Figure of his Body? Saie not this Council, that wee receiue the Precious Body, and Bloude of our Lorde (e) ἀληθῶς, that is, verily, and in deede; (f) wherby in deede al your Tropes, and Figures be quite excluded? Againe if these were but Breade, and VVine, as ye teache, would the Council saie, that we take them not to sacietie, but to Sanctimonie and Holines? VVhat Holines can we haue of Breade, and VVine? VVhat Holines obtaine we not by eatinge of the Body of Christe, beinge the proper Body of the VVoorde, or God the VVoorde's owne Body, that hath Power to viuificate, and quicken al thinges? Thus wee comme within you, Defenders, as it were, and claspinge with you, wringe your (g) weapon out of your handes, and with the tother ende of it strike you downe. As it is not harde to vs by learninge to ouerthrowe you, so wee beseeche God to strike downe the pride, and stubbernes of your hartes, as he did Paule, wherewith ye resist the manifeste Truthe.

The Bishop of Sarisburie.

We allege this place, although briefly, yet simply, and truly, and without any manner fraude, or guile. But if roundinge, and clippinge of the Holy Fathers be the marke of an Heretique, as it is here auouched, then haue wee one marke more whereby to know M. Hardinge. For this is his ordinarie vsage, & practise of course: Touchinge either the Beginninge, or the Ende of this Decree, there is no cause, wherefore any Worde therein written should of our parte be dissimled. The Holy Fathers in that Council teache vs, utterly to withhold our eyes from the Breade, and Wine, beinge nothing els, but Creatures transitorie, and corruptible: and by Faith to beholde the Very Body of Christe, whiche is Represented in the Sacramentes. To like purpose S. Augustine saith, as it is alleged before, Eadem est Miserabilis animæ Seruitus, Signa pro Rebus accipere: & supra Creaturam Corpoream oculum Mentis ad hauriendum Aeternum Lumen leuare non posse: This is the Miserable Bondage of the Soule, to take the Signes in steede of the thinges, that be Signified: and not to be able to lifte vp the eye of the Minde, aboue the Corporal Creature, to receiue the Lighte Everlastinge. And therefore immediately before the Holy Communion, the Priest saith vnto vs, as it is saide before, Lifte vp your Hartes. In this sorte the same Fathers speake of the Water of Baptisme: Baptisma nostrum Oculis Sensibilibus Spectandum non est, sed oculis Intellectus. Vides Aquam? Cogita Vim, & potestatem Dei, quæ in Aquis latet: Our Baptisme maie not be considered with the Sensible, or Bodily Eye, but with the Inner Eyes of the Minde. Seest thou the Water? Thinke of the Mighte, and Power of God, that

that lieth Hidden in the VVater. Thus, as in the One Sacramente, they with-
drowe vs from the Water, euen so in the Other Sacrament, they withdrowe vs
from the Bready.

But it foloweth in the same Decree, Let vs by Faith vnderstande, on that Holy
Table to be laide the Lambe of God, that taketh awaie the Sinnes of the Worlde. If the
Ancient Fathers, to the ende to stirre vp, and to enflame the hartes of the peo-
ple, had not sometimes vsed vehemente phrases, and extraordinarie kindes of
speech, P. Harding might many times spare his penne, and keepe silence. But
he doth the Fathers greate wronge, that presseth onely theire bare wordes, and
dissembleth theire meaninge. Gregorie Nyssene S. Basiles Brother discretely, and
learnedly openeth this whole matter. Thus he writteth: Cum in habitudine loci
alicuius, vel negotij in loco existentis, intelligibilium aliquid extiterit, Abusue id
ibi esse dicimus, propter operationem eius, quæ ibi est, locum pro habitudine, & o-
peratione accipientes. Cum enim dicere deberemus, Ibi Operator, dicimus, Ibi est:
When any Spiritual thinge is in the consideration of somme place, or els in consideration of
somme matter beinge in a place, VVee saie, the same Spiritual thinge is there, by an
Abuse, or by an Extraordinarie vse of speache: bicause of the effecte of that Spiritu-
al thinge, that there is wrought: takinge the place in steede of Consideration, or Wor-
kinge in the Place. For, where wee shoulde saie, There it VVorketh, thus wee saie,
There it is. Euen so, where as these Fathers shoulde haue saide, The Effectes, or
Graces, that wee haue by Christes Body, are laide before vs vpon the Table, by
Abuse of speache they saie, the Body of Christe is laide vpon the Table. Like-
wise saith the Gratian, Quidam non improbabiler exponunt, Carnis, & Sanguinis
Veritatem, Ipsam eorundem efficientiam, hoc est, Remissionem Peccatorum: Some
menne not without good reason, by the Truthe of Christes Fleashe, and Bloude, vnder-
stande the Effecte, or workinge of the same, that is to saie, the Remission of Sinnes.

And as these Fathers saie, Christe is Laide vpon the Table, euen so, by like
phrase of speache, S. Gregorie saith, Christe is killed vpon the Table: Christus ite-
rum in hoc Mysterio moritur: Eius Caro in populi salutem patitur: Christe dieth
againe in this Mysterie: His Fleashe suffereth for the Saluation of the people. So saith
Chrysostome, Vt in Cælo cœlatur Deus, sic in Scripturis absconditur. Non omnes
intelligunt Deum Veritatis, positum in Scripturis: As God is couered in Heauen, so is
he couered in the Scriptures. Al menne vnderstande not God, that is laide in the Scrip-
tures. So saith the Athanasius, Est etiam in Verbis Scripturarum Dominus: Our
Lorde is in the VVoordes of the Scriptures. So saith, S. Hierome, Supra nudam
metuis humum exesa ieiunij membra collidere. Sed Dominus tecum iacet: Thou
art afraid to laie thy Body, worne out with fastinge, vpon the bare ground. Yet the Lorde
lieth there with thee. Again, Nudus, atque esuriens ante fores nostras Christus in
paupere moritur: Christe naked, and hungrie, lieinge before our gate, dieth in the poore.

And to leaue other like sayings, and sentences of the Anciente Fathers,
Pope Adrian saith in your late Councel of Nice, In Scripturis Sanctarum imagi-
num Agnus, Præcursoris digito ostensus, depingitur: In the Scriptures of the Holy I-
mages, is painted the Lambe of God, that Iohn Baptiste shewed with his finger.

These sayings muste be qualified with a gentle Exposition: and mase not be
rachte extremely to the sounde, and rigour of the Letter. Chrysostome thus ex-
poundeth these wordes of S. Paule to the Galathians: Quibus Christus ante Ocu-
los prius depictus erat, in vobis Crucifixus. Atqui Christus non apud Galathas, sed
Hierosolymis fuit Crucifixus. Quomodo igitur dicit, in vobis? Vt ostendat vim Fi-
dei, quæ potest etiam procul dissita cernere: indicans, quod illi oculis Fidei, exactius
cernerent, quam nonnulli, qui præsentibus adfuerant, eaq. quæ gerebantur, conspexer-
ant: Vnto whome Christe was painted out, and Crucified amonge you before your Eyes.
Yet was not Christe Crucified in Galathia, but at Hiernsalem. How then saith S. Paule vnto
the Galathians, Christe was Crucified amongst you? His meaninge was, to shewe the
strengthe of Faith, whiche is hable to see thinges, though they be far awaie: and that
they

Gregor. Nyssen.
De Anima, ca. 11

De Conf. Dist. 2.
species.

De Conf. Dist. 2.
Quid sit.

Chrys. in Matth.
Homil. 4.

Athana. De In-
terpreta. Psalm.
Hieronym. De
Vita Eremitica.
Hieronym. ad
Gaudentinum.

De Conf. Dist. 3.
Sextam sanctâ.

Chrys. in Epist.
ad Gala. cap. 3.

they by the Eyes of Faith, sawe the Deathe of Christe more plainly, and perfectly, then many, that were presente at his Deathe, and sawe al that was donne.

De Con. Dist. 2.
Quia passus.

Thus the Fathers in this Councel saide, Christes Body is Laide foorth vpon the Communion Table, that is, not vnto our bodily Eyes, or senses, but vnto the eyes of our Faith: I meane, by waie of a Myserie, or Sacramente: but not verily, or in deede. In this sense S. Augustine saith vnto the people, Vos estis in Mensa: Vos estis in Calice: You are laide vpon the Table: you are in the Cuppe. As the people is laide vpon the Table, so is Christes Body laide vpon the Table: And as the People is in the Cuppe, so is Christes Bloude in the Cuppe. The people is there by waie of a Myserie: euen so is Christes Body and Bloude there by waie of a Myserie, and none other wise. Thus M. Hardinge, we withdraw not the people of God, as ye vntruly saie, from Christes Body to a peece of Breade: But rather we leade them, as the Anciente Fathers euer did, from the Creature of Breade, to the Beholdinge, Receiuinge, and Eatinge of Christes very Body, and Bloude.

Art. 17. Diu. 14.

In what sorte, and sense Christe is now Unbloudly Sacrificed by the Priest, for shortnesse sake, gentle Reader, I muste referre thee vnto my former Reple to M. Hardinge.

How the Holy Myseries be pledges of our Resurrection, it hath partly bene saide befoze, and partly shalbe saide hereafter moze at large.

Artic. 4. Dini. 8.

Howe we maie receiue the Body of Christe in deede, and verily, without either Transubstantiation, or Real Presence, I haue bothe touched befoze in this Treatise, and also in my former Reple. Certainly S. Augustine saith, The Receiuinge of Christes Body in deede, and the Receiuinge of the Sacramente, are sundrie thinges. Thus he writeth, Ostendit Christus, quid sit, non Sacramento tenus, sed re vera Corpus Christi Manducare, & eius Sanguinem Bibere: Christe sheweth, what it is, to Eate his Body, and to Drinke his Bloude, not by waie of Sacramente, but verily, and in deede. For the Eatinge of the Sacramente with Mouthe, and Drinke, is not the very True Eatinge of Christes Body: but a token, or Myserie of the same. S. Augustine saith, Qui Manducat Intus, non Foris: qui Manducat in Corde, non qui premit Dente: He, that Eateth Within, not he that Eateth Without: He, that Eateth (Christes Body) in his Harte, not he that bruiseth (the Sacrament) with his Toothe. Who so by Faith receiueth the Body of Christe, receiueth it Substantially, Really, Verily, and in deede: and dwelleth in Christe, and Christe in him. Thus is Christes Body receiued, as these Holy Fathers saie, not to the fillinge, or contentation of the Body, but vnto the Holinesse, and Sanctification of the minde.

August. De Clis.
uit. Li. 21. Ca. 21.

Augustin. in 100
ban. Tractat. 26

Thraso in Eu-
nuchis.

August. ad Pas-
cent. Epist. 174.

Thus yee comme within vs, M. Hardinge, as ye saie: and claspe with vs: and ouerthrowe vs by Learninge: and wringe our weapon out of our handes: and with the other ende thereof yee strike vs downe. We thinke, I heare one saie, Denique metuebant Omnes iam me: If somme handsome Gnato stode by you, I trowe, we should haue a prettie plate. But vn sensible menne are we, that feele none of these deadly blowes. I wil answer you, as S. Augustine sometime answered Pascentius the Arian Heretique, Facile est, vt quisque Augustinum vincat: videris, vtrum Veritate, an Clamore: It is an easie matter to ouercome Augustine: But see you, whether it be by Truthe, or by noise of woordes. And againe, Non bonum Homini est, Hominem vincere: Sed bonum est homini, vt eum Veritas vincat volentem: quia malum est Homini, vt eum Veritas vincat inuitum. Nam ipsa vincat necesse est, siue negantem, siue confidentem: It is not good for a man, to conquere a man: but it is good for a man, that the Truthe maie Conquere him with his good wil. For it is il for a man, that the Truthe shoulde conquere him againste his wil. But whether he wil, or wil not, the Truthe muste needs Conquere him.

The Apologie, Cap. 14. Diuision. 5.

And, as Chrysostome very aptely writeth, we saie, that the
Body

Body of Christe is the Deade Carkeffe, and vee our selues muste be the Egles: meaninge thereby, that wee muste flie on highe, if wee wil coume to the Body of Christe. For this Table, as Chrysostome saithe, is a Table of Egles, and not of Iaies. Cyprian also: This Breade, saithe he, is the foode of the Soule, and not the meate of the Belly.

M. Hardinge.

In deede Chrysostome saith, as ye reporte. But Sirs, what meane ye? To Eate the Body of Christ, whiche is the dead Carcas, in respecte of his deathe (for onlesse he had fallen, wee had not risen againe) muste we so be Egles, as we vse no office of mans Body to this kinde of Eatinge? Muste wee flie so hie, as we looke not to finde this Body in Earthe? Can wee not Eate this Body, excepte wee flie vp to Heauen? Can we not come by it, but there? Can we not Eate him, but there? Yes forsothe. (a) VVee neede not goe out of the Earthe for the matter. For Chrysostome him selfe in the same Homilie, from whence ye fetch this, saithe, that whiles wee be in this life, this Myserie is cause, that the (b) Earthe to vs is become Heauen. He that desireth to knowe, what Egles wee muste be, and how hie wee muste flie to come to the Eatinge of this Body woorthely, let Chrysostome euen there expounde Chrysostome. He nameth Egles (saith he) to shewe, that he muste get him vp on highe, that commeth to this Body, and that he muste haue nothinge to doo with the Earthe, neither be drawen downwarde to base thinges, and creape, but alwaies flie vpwarde, and beholde the Sunne of rightuousnesse, &c. VVill yee yet heare him more plainly declare, what he meaneth by this highe Egles flight? VVipe awaie (saith he) all filthe from thy Soule, prepare thy minde to receiue these Myseries. If the Kinges Childe arraied in purple and Diademe were deliuered vnto thee to beare, wouldest thou not caste downe on the grounde all that thou holdest, and receiue him? But nowe, when thou receiuest not the Kinges Childe, (c) but the onely begotten Sonne of God, tell me, I praie thee, arte not afraide? And doest not caste awaie all loue of worldly thinges, and garnishe thy selfe with him onely, but doest thou yet looke downe on the Earthe, arte thou yet in loue of thy money? arte thou yet geuen to the Earthe? If it be so, what forgeuenesse, what excuse shalte thou finde? This spirituall flyinge vp requireth Chrysostome: and yet in that Homilie he declareth (d) the Body of Christe to be presente here in Earthe, meaninge in this Holy Sacramente, yea that very Body, whiche was Nayled, Beaten, which was not ouercome by Deathe, whiche the Sonne seinge Crucified, tourned awaie his beames, for which the raile of the Temple was rente asunder, stones, and all the Earthe quaked, the Body that was made all Bloudy, and beinge thruste in with a speare, powred forth the Fountaines of Bloude and VVater to all the worlde healthful. Thus ye see, howe farre Chrysostome is from your strange Doctrine, concerninge the very and (e) Real presence of Christes Body in the Sacramente of the Aulter. Of whiche Aulter, and of the Sacrifice of that Body made and offered by the Priestes, and of the Adoration due thereto, in that Homilie he speaketh moste plainly: That to proue your purpose, yee muste seeke for an other Homilie, whiche yee are neuer like to finde: for Chrysostome serueth not your turne. As neither Cyprian, whome ye alleage, and against whome, God knoweth. Verely wee confesse with Holy Cyprian, and the Fathers of the Nicene Councel, that the Body of Christ, which wee receiue in the blessed Sacrament, is the foode of the Soule, and not common meate to fille the panche. And therefore of the outward Formes we take but litle, (f) according to the Nicene Decree, acknowledginge, that spiritual foode to serue to Sanctimonie, not to Sacietie. Lastely ye bring for you S. Augustine in these woordes.

The Bishop of Sarisburie.

Here B. Hardinge caſeth his colours, to shew that thinge, that wil not be hidde. Whereas Chrysostome saithe, Thou receiuest not the Kinges childe, but the onely begotten Sonne of God, he so racketh, and presteth these wordes, as if the Fathers in their wrytinges had neuer bled any kinde of figure: and as if wee were bounde vnder paine of damnation, to receiue what sentence so euer they haue spoken, accordinge to the very rigoure, and extremitie of the Letter.

But the better to disclose the sensible grossenesse of this erreure, I truste, Gentle Reader, it shal not be, neither painefull, nor vnprofitable for thee, to consider a fewe other sutch examles, & phrases of sprache, commonly, and familiarly bled by the Catholique Learned Fathers to like purpose. Therefore, as Chrysostome saithe, wee receiue in the Holy Myseries the Onely begotten Sonne of God, meaninge by Faith Onely, not by Mouthe, euen so he writeth of the Sacramente of Baptisme, Si quis tibi Purpuram, aut Diadema dedisset, nonne prae quo-uis auro accepisset: Ego vero tibi non Ornatum Regium tribuam, sed ipsum Regem induendum

(a) O Earthly
Diuinitie:
Then haue you
litle to doo in
Heauen.
(b) Not by pul-
linge Christe
downe to vs:
but by listinge
vp our hartes
to him.
(c) VVith
thy Faith, not
with thy
Mouthe.
(d) Vntruth. For
Chrysostome
speaketh onely
of the Presence
of Grace: of this
grosse & fleshly
Presence, he
saith nothinge.
(e) Vntruth. For
Chrysostome
not once nameth
Real Presence.
Reade the
Answer.
(f) Vntruth. For
the Nicene
Councel maketh
no mention
of any sutch
Fourmes. And,
beinge but idle
Fourmes, and
Shewes, howe
are they a Spi-
ritual foode, or
how can they
serue to make
you Holy.

Chryso in Epist.
ad Colossen. 1102
vnto.

To Re-
ceiue, or
Beare
Christe.

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induendum exhibeo. Et quomodo, inquires, Christum poterit quis induere? Audi, quid Paulus dicat: Quotquot in Christum Baptizati estis, Christum induistis: *If any man had geuen thee a Princely Robe, or a Crowne, wouldest thou not set more by it, then by any Golde? But I wil geue thee, not a Princely Robe, but the Prince him selfe, to put vpon thee. Thou wilt saie, howe maie a man put on Christe vpon him? Heare, what S. Paule saith: As many of you, as are Baptized in Christe, haue put on Christe.* Here Chrysostome teacheth vs, that in Baptisme we receiue, not onely the Kinges princely Robe, but also the Kinge him selfe. S. Cyril saith, Discant omnes, ne, antequam firmiores sint Catechumeni, Christum eis, antequam oporteat, Baptismi Mysterio commendat: *Let al menne take heede, that they deliuer not Christe, in the Sacramente of Baptisme, vnto the Beginners, or Nouices, before they be stronge in the Faith, and before it be conuenient.*

Cyrill in Iohan.
Lib. 2. Cap. 36.

August. in Apos-
calyp. Homil. 11.
Chrysost. De Sa-
cerdot. Lib. 3.

Ambros. De Iosepho Patriarcha.

Ambros. De Fuga Sacerdot. Ca. 9.

Athan. Oration.
Prima Contra
Arianos.

Chrysost. in 2.
Timoth. Hom. 1.

August. De Doctrina Christiana.
Lib. 4. Ca. 16.

Cyriillus in E-
uang. Iohan.
Lib. 3. Cap. 34.

Historia Longobardica. Legens
d. 4. 59.

Fortalutius Fi-
dei. Lib. 1.

Chrysostom. ad
Populum Antiochen.

Hom. 16.

Augu. De Salutaribus Docu-
mentis. Cap. 26.

August. De Ci-
uitate Dei. Lib.
18. Cap. 48.

Athan. Oratio.
Contra Sabellij
Gegalis.

S. Augustine saith, Sancti Christum accipiunt in Manu, & in Fronte: *Holy menne receiue Christe bothe in their Hande, and in their Foreheade.* S. Chrysostome saith, Adest Sacerdos, non Ignem gestans, sed Spiritum Sanctum: *The Prieste is presente, Bearinge, not Fire, but the Holy Ghoste.*

S. Ambrose saith, Portant in Typo Christi munera: portaturi in Euangelio munerum Largitorem: *They carrie Christes giftes in a Figure: In the Gospel they shal carrie (Christe him selfe) the geuer of the giftes.* And againe, Mortem non timebis, si geras Christum: *Thou shalt not feare Deathe, if thou beare Christe.*

Athanasius saith, Apud nos seruatur Puerulus ille, quem Herodes interficere satagebat: *The same Childe is keapte emongest vs, whome Herode laboured so earnestly to destroe.* S. Chrysostome saith, Credo Apostolo Paulo, Christum in se loquentem circumferenti: *I beleene the Apostle Paule, carrieinge Christe aboute speaking within him.*

S. Augustine saith, Concionatores tradunt Christum Discipulis: *The Preachers deliuer Christe vnto their Learners.* S. Cyril saith, Verum Manna Christus erat: qui per Figuram Mannæ Priscis illis à Deo dabatur: *Christe was the very true Manna: whome vnder the Figure of Manna God gaue vnto the Fathers of the Olde Testamente.* It is written in S. Hardinges owne Legende, Christophorus portauit Christum in Humeris, & in Ore per Confessionem: *Christopher bare Christe on his shoulders: and he bare Christe in his Mouthe by his Confession.*

An other of his Doctours saith, Christus venditus fuit in Iosepho: Ligatus in Sampsono: Suspensus in Botro, & in Serpente Aeneo: Crucifixus in Isaaco: *Christe was solde in Iosephe: He was bounde in Sampson: He was Hanged vp in the Cluster of Grapes, and in the Brasen Serpente: and he was Crucified in Isaac.*

Chrysostome saith, Quocunque quis peruenerit, Paulum videbit vbique in omnium Ore circumferri: *Whither so euer a man come, he shal see Paule carried aboute euery where, in the Mouthe of euery man.* And to ende this longe rehearsal,

S. Augustine saith, Detractor Diabolum portat in Lingua: *The Schlauderer carrieth the Diuel vpon his tongue.*

I doubt not, but S. Hardinge wil better bethinke him selfe, and not require vs, to take al these saicings, without any manner of sauourable exposition, barely, and nakedly, as they lie. Otherwise he muste needes encombze him selfe with a greate number of inconueniences.

Of these phrases, and manners of speache, S. Augustine geueth his iudgement in this sorte: Omnia significantia videntur quodammodo earum rerum, quas Significant, suslinere personas: *Al Signes, or Tokens seeme in a manner to beare the persones of the thinges them selfe, that they Signifie.* As for example he saith, Sicut dictum est ab Apostolo, Petra erat Christus: quoniam Petra illa, de qua hoc dictum est, Significabat Christum: *So the Apostle saith, The Rocke was Christe: For that the Rocke, whereof it was spoken, Signified Christe.*

Likewise Athanasius saith, Qui Regis Imaginem videt, Regem videt: & dicit, En tibi Regem. Neque tamen duos Reges constituit: neque Imaginem particu-
lam

Iam esse Regis, neque Regem particulam Imaginis esse iudicat: *He, that seeth the Image of a Kinge, seeth the Kinge: and saith, Beholde there is the Kinge. And yet (so saieinge) he maketh not twoo Kinges: Nor thinketh he, either that the Image is a parcel of the Kinge, or that the Kinge is parcel of the Image.*

S. Gregorie in plainer wise saith thus, Eundem Agnum Iohannes ostendendo, Esaias prouidendo, Abel offerendo loquutus est. Et quem Iohannes in ostensione, quem Esaias in loquutione, Hunc Abel Significando in Manibus tenuit: Iohn the Baptiste by pointinge with his finger, Esaias by foreseeinge, Abel by offeringe, *spake al three of One Lambe. And Abel by Signifieinge, helde the same Christe in his handes, whome Iohn helde by pointinge, and whome Esaias helde by Prophesieinge.* Againe he saith: *Intus ad Christum respice, quem per considerationem portat in Corde: Inwardely he beholdeth Christe, whom by Meditation he Beareth in his Harte.*

Gregor. in Job.
Lib. 29. Cap. 10.

Gregor. in 1. Reg.
cap. 4. l. 2.

Dutche Amplifications, and behemente, & extraordinarie speeches, notwithstandinge in some cases they maye be dangerous, yet oftentimes they seme needfarte, the better to quicken the dulnesse, and negligence of the people. And therefore Chrysostome saith, *Beholde, The Lambe of God is slaine: The Bloude euen now is drawen from his side: and the whole people is coloured, and made redde, and Bloudy with the same: Not so; that it was so in dede: but to lifte up, and to with drawe the Hartes of the people, from the outward Corruptible Creatures of the Breade, and Wine, to a Spiritual, and Mystical vnderstandinge, that is to saie, to the Eatinge, and Drinkinge of the very Body, and Bloude of Christe. And to that ende he saith, Aquilas appellat, vt ostendat, ad alta eum oportere contendere, qui ad hoc Corpus accedit: He calleth vs Egles, to shewe, that he muste mounte on highe, and flee alofte, who so wil approche nere to that Body. Likewise he saith, In Coelum vocat nos, ad Magni Regis Mensam: Christe calleth vs vp into Heauen, unto the Table of the greate Kinge. And againe, Illum Sursum sedentem hic degustamus: Wee beinge here beneath, taste him sittinge in Heauen aboue. So saith S. Hierome, Ascendamus cum Domino in Coenaculum Magnum, stratum, atque mundatum: & accipiamus ab eo Sursum Calicem Noui Testamenti: Let vs Ascende vp with our Lorde into that greate Dininge Chamber adourned, and made cleane: and there aboue let vs receiue of him the Cuppe of the Newe Testamente.*

Chrysost. De sac.
cerdaz. Lib. 3.

Chrys. in 1. Cor.
vin. Homil. 24.
Chrysost. ad Ro.
pul. Antiochen.
Homil. 61.
Hieronym. ad
Hedibian.
August. Quæst.
Euangeticar.
Lib. 1. Cap. 42.

So saith S. Augustine, Vbi fuerit Corpus, illuc Congregabuntur Aquilæ, id est, in Coelum: Illuc Congregabuntur Aquilæ: dictum est de Spiritualibus, qui eius Passionem, Humilitatemq; imitando, tanquam de eius Corpore saturantur: *Where as the Carkeffe shalbe, thither shal the Egles resorte togeather: that is to saie, Into Heauen: Thither shal the Egles resorte togeather: This is spoken of the Spiritual Faithful menne, that followinge his Passion, and Humilitie, be filled, as it were, with his Body.*

So saith Leo, Circa hoc Corpus Aquilæ sunt, quæ alis circumuolant Spiritualibus: *Aboute this Body there are Egles, that flee aboute with Spiritual whinges.*

De Con. Dist. 2.
In quibus.

Thus are the Faithful made Egles: Thus is the Earthe become Heauen: Not so; that Christes Body is pulled downe, as M. Hardinge imagineth, but so; that our mindes, and affections be lifted vp. For so Chrysostome hym selfe expoundeth his owne meaninge: Hodiè nobis Terra facta est Coelum, non stellis de Cælo in Terram descendentibus, sed Apostolis ad Coelum Ascendentibus. Quia effusa est Copiosa Gratia Spiritus Sancti: & vniuersum Orbem operata est Coelum: non immutans Naturam, sed voluntatem emendans: *This daie the Earthe is made Heauen: not by the Starres comminge downe vpon the Earthe: but by the goeing up of the Apostles into Heauen. For the abundante Grace of the Holy Ghoste is powred out, and hath turned the whole V Worlde into Heauen: not by changinge of Nature, but by correctinge the wil of Man. Likewise againe he saith, Apostoli in Terra constituti, in Cælo conuersabantur. Et quid dico, in Cælo? Altiores erant Cælo: etiam alio Cælo: Et ad ipsum Dominum peruenerunt: The Apostles, dwellinge in the Earthe, had their*

Chrysost. in Ho.
mil. De Pense.
coste.

Chrysost. Ad He.
braos. Hom. 16.

to touch,
to holde
Christe.

Chryso. De Pœ-
nitent. Homil. 6.
Chryso. in 1. Cor.
inth. Homil. 24.

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theire conuersation in Heauen. But what saie?, In Heauen? They were higher then Hea-
uen: yea then the Seconde Heauen: and came enen vnto the Lorde him selfe. Againe he
saith, Dauid Terram in Cœlum vertit: & Homines facit Angelos: Dauid turneth
the Earthe into Heauen: and of Menne he maketh Angels. Againe he saith in this
selfe same place by M. Hardinge alleged: Vt Terra nobis Cœlum sit, facit hoc My-
sterium. Ascende igitur ad Cœli Portas, & diligenter attende: Imò non Cœli, sed
Cœli Cœlorum: & tunc, quod dicimus, intueberis: This Mysterie causeth, that vnto vs
the Earthe is Heauen. Ascende vp therefore vnto the Gates of Heauen: and marke di-
ligently. Naie, I saie not, Vnto the Gates of Heauen: but, Vnto the Gates of the Hea-
uen of Heauens. And so shalt thou see the thinges, that I tel thee.

Nowe Iudge thou, good Christian Reader, how true it is, and howe agreeable
with S. Chrysostomes Doctrine, that M. Hardinge saith, Muste wee flee so highe, that
we looke not to finde this Body in Earthe? Can wee not Eate this Body, excepte wee flee vp into
Heauen? Can we not comme by it, but there? Can wee not Eate him, but there? Yes forsoothe. VVe
neede not goe out of the Earthe for the mater. If it be so, then maie you reste in the
Earth, and tarrie there still, and neuer trouble your eses, to loke vp to Heauen.

Cerily, Chrysostome, when he saith, Wee receiue the Sonne of God, maketh
mention, neither of Transubstantiation, nor of Real, and Fleashely Presence,
nor of Eatinge with Mouthe, or Tæthe: But onely sendeth vs to the force, and
workinge of Faith, and Spirit: whereby onely, and by no wate els, wee receiue
and Eate in deede, and Cerily the Body of Christe.

The Apologie, Cap. 14. Diuision. 6.

And S. Augustine saith, Howe shal I holde him, beinge Ab-
sent? Howe shal I reache my hande vp to Heauen, to laie holde
vpon him sitting there? He answereth, Reache thither thy Faith,
and then thou haste laide holde on him.

M. Hardinge.

Vpon these woordes of S. Iohn, The Bishoppes and Phariseis gaue Commaundemente, that
if any knewe, where Iesus were, he shoulde shewe it, that they mighte apprehende him, S. Au-
gustine expoundinge the same, in a contrary sense, saith: Let vs nowe shewe the Iewes, where
Christe is: woulde God they woulde heare, and laie holde on him. VWhere he speaketh not of
receiuinge Christe, so as wee receiue him in the Sacramente, (a) but of receiuinge him by Faith
Onely. And there he wissheth and exhorteth the Iewes to comme to the Faith, and teacheth
them howe they maie profitably laye holde on Christe, whome their Forefathers laide holde on
with violent handes to their damnation. Lette them comme to the Church (saith he) let them
heare, where Christe is, and laie holde on him. After certaine woordes, he maketh this obie-
ction to him selfe: VVel, the Iewe answereth me, howe shal I holde him, that is Absente?
Howe shal I reache vp my hande to Heauen, that I maie laie holde on him, whiche sitteth there?
Reache thither thy Faith (saith Augustine) and then thou haste laide holde on him. Then
foloweth in the same line that, whiche plainly declareth all this to be meante of layinge holde
of Christe by Faith, (b) not by receiuinge the Communion. *Parentes tui tenuerunt car-
ne, tu tene corde.* Thy Forefathers (thou Iewe) tooke holde on Christe in Fleashe: take thou
holde on him in thy Harte. There he sheweth how Christe maie be holden, though concerning the
Visible and Sensible presence of his Body, he be in Heauen at the Right hande of the Father. All
this, and what so euer is saide there, vpon the Texte before recited, implieth not so mutche as any
colour of argumente against the Truthe of Christes very Body in this moste Blessed Sacramente.
And thus all your allegations and reasons concerninge this mater be sufficiently answered.

The Bishop of Sarisburie.

It is true, that M. Hardinge saith, S. Augustine in this place speaketh nothing
of purpose and specially of the Sacramente. Certainly it had benne greates va-
nitie for him, to wil his Hearers, to seeke for the Sacramente in Heauen above.
But he speaketh of the embracinge, and holding the very Body of Christe, beinge
nowe in Heauen. Whiche thinge is wrought onely by Faith, and none other-
wise: Whether it be in the Sacramente, or without the Sacrament. Infinite sen-
tences haue benne vttered by the Holy Fathers to like purpose.

August. Aduers.
Ius Ind. cos. ca. 9

S. Augustine saith, Accedite ad eum, & illuminamini: Quid est, Accedite, nisi,
Credite? Comme vnto him, and receiue the Light: What is, Comme vnto him, but, Be-
lieue

(a) And by
Faith Onely
wee receiue
Christe in the
Sacramente.

(b) He speaketh
not of the re-
ceiuinge of the
Sacrament: but
he speaketh of
the receiuinge
of the Very Bo-
dy of Christe:
whiche is
wrought onely
by Faith.

Iohann.

S. Augu-
stine
kech
recei-
Christe
the Sa-
ment
by Faith
only.

leeue in him? **Againe**, Ambulando non laborabit: Ibi enim Acceditis, vbi Creditis: Your walkinge shal not be painefull to you: For there yee Comme to him, where ye Beleeue in him. **Againe he saith**, Exijt de Manibus eorum: Non enim apprehendere eum potuerunt, quia Manus Fidei non habuerunt: *Christe departed out of their handes. For they coulde not laie holde on him, because they had not the Handes of Faith.* **Againe**, Christus non recte tangitur: id est, non recte in eum Creditur: *Christe is not wel touched: that is to saie, Christe is not wel Beleeued.* **Likewise againe he saith**, Sunt in Corde Spirituales Manus: *There be certaine Spiritual Handes in the Harte.* **And therefore S. Ambrose saith**, Stephanus in Terris positus, Christum tangit in Coelo: *Steuin beinge in the Earthe, (by Faith) toucheth Christe beinge in Heauen.*

But as S. Augustine so often saith, wee Embrace, and Holde Christe by Faith: so is not **S. Hardinge able to thewe**, that he euer once saide, *We holde Christe with Mouthe, or Teethe, or receiue him downe into Our Bellies.* **And therefore S. Ambrose saith**, Non Corporali tactu Christum, sed Fide Tangimus: *Wec touche not Christe by Bodily touchinge: but wee touche him by Faith.* **And againe**, Fide Christus Tangitur: Fide Christus videtur. Non Corpore Tangitur: non Oculis comprehenditur: *By Faithe Christe is touched: By Faithe Christe is seene. He is not touched with our Bodies: He is not holden with our Eyes.* **Likewise S. Augustine saith**, Dominus consolatur nos, qui ipsum iam in Coelo sedentem Manu contrectare non possumus: Sed Fide contingere (possumus). *The Lorde Comforteth vs, that cannot nowe Touche him with Hande, sittinge in Heauen: But by Faith wee maie touche him.*

Solue, for as mutche as S. Hardinge saith, S. Augustine in this place maketh no mention of the receiuinge of Christes Body in the Sacramente, it shal not be from the purpose to consider, what he hath written othertowheres, touchinge the same. **Thus he saith**, Christus est Cibus noster, quo nihil dulcius: Sed si quis habeat Palatum sanum in Corde: *Christe him selfe is oure Meate, then whiche meate there is nothinge more sauery: so that a man haue a sounde taste in his Harte.* **Againe he saith**, Dominus dixit se Panem, qui de Coelo descendit, hortans vt Credamus in eum. Credere enim in eum, hoc est Manducare Panem viuum. Qui Credit in eum, Manducat: Inuisibiliter Saginatur, quia Inuisibiliter renascitur. Infans Intus est: *Nouus Intus est: vbi nouellatur, ibi satiatur: Our Lorde called him selfe the Breade, that came from Heauen, exhortinge vs, to Beleeue in him. For to Beleeue in him, that is to Eate the Breade of Life. He Eateth, that Beleeueth in him. He is fedde Inuisibly, because he is newe borne Inuisibly. Inwardely he is an Infante: Inwardely he is Newe. Where he is renewed, there is he filled.*

So saith Eusebius Emissenus, as he is alleged by Gratian: Cum ad Reuerendum Altare Coelestibus Cibus satiandus accedis, Sacrum Dei tui Corpus, & Sanguinem respice, Honora, Mirare: Mente Continge: Cordis Manu Suscipe: & maxime haustu Interiori assume: *When thou comest vnto the Reuerende Altare, (or Communion Table) to be Fedde with the Heauenly Meates, bebolde the Holy Body, and Bloude of thy God: Honour it: Woonder at it: Touche it (not with thy Bodily Mouthe, but) with thy minde: Receiue it (not with thy Bodily Hande, but) with the Hande of thy Harte: and specially take it with thy Inner taste.*

Therefore S. Augustine saith, Quisquis cum Fide, & timore Verbum Dei audis, consolatur te Fractio Panis. Absentia Domini non est Absens. Habeto Fidem: & tecum est, quem non vides. Ideo Dominus absentauit se Corpore ab omni Ecclesia, & Ascendit in Coelum, vt Fides edificetur: *Who so euer thou be, that with Faith, and Feare hearest the Woorde of God, the Breakinge of Breade doothe Comforte thee. The Absence of our Lorde is not Absente. Haue thou Faith: and he, whom thou seest not, is with thee: Therefore our Lorde, as touchinge his Body, hath Absented him selfe from al his Church, and is Ascended into Heauen, that our Faith maie be edified.*

And in this selfe same place, that S. Hardinge saith, maketh so little for our purpose, he saith thus: Quomodo tenebo Absentem? Quomodo in Coelum manum mittam,

Augustin. in Ioh. ban. Tracta. 48.
Augustin. in Ioh. ban. Tracta. 122.
August. De Natura & Gra. Ca. 69.

Ambrosius Sermon. 18.

Ambrosius in Lucam, Lib. 10. Cap. 24.

Ambrosius in Lucam, Lib. 6. Cap. 8.

August. in Epist. Iohan. Tracta. 1.

Augustin. in Ioh. ban. Tracta. 7.

August. in Ioh. ban. Tracta. 16.

De Con. Diss. 2. Quia Corpus.

August. Feria. 2. Paschalis.

Christe absente from al his Church.
August. in Iohan. Tract. 50.

mittam, vt ibi sedentem teneam? Fidem mitte: & Tenuisti. Parentes tui tenuerunt Carne: Tu tene Corde. Quoniam Christus Absens, etiam præsens est. Nisi Præsens, esset, à nobis ipsis teneri non posset. Sed, quoniam verum est, quod ait, Ecce ego vobiscum sum vsque ad Consummationem Sæculi, & abiit, & hic est: Et redijt, & nos non deseruit. Corpus enim suum intulit Cælo: Maiestatem autem non abstulit Mundo: *How shal I holde Christe, beinge Absent? Howe shal I thruste my hande into Heauen, that I maie holde him Sittinge there: Sende vp thy Faith: and thou holdest him. Thy Fathers (the Iewes) helde him in Fleashe: Holde him thou in thy Harte. For Christe, beinge Absente, is also Presente. Onlesse he were Presente, wee could not holde him. But, for as mutche as it is true, that he saith, Beholde, I am with you until the ende of the world, Therefore he is gonine, and yet is here. He is comme againe, and hath not forsaken vs. For he hath auanced his Body into Heauen: but he hath not withdrawn his Maie- stie from the VVorlde.*

Al these thinges wel considered, whereas *M. Hardinge* in the ende concludeth with these wordes: Thus al your allegations, and Reasons, concerninge this mater, be sufficiently answered, I doubt not, but his discrete, and indifferent Reader will thinke, *He crewe longe, before it was daie.*

The Apologie, Cap. 15. Diuision. 1.

Neither can wee awaie in our Churches with these Shewes, and sales, and markettes of Masses, nor with the carringe aboute, and woozshippinge of the Breaðe: nor with sutch other Idolatrous, and Blasphemous fondenesse: whiche none of them can proue, that Christe, or his Apostles euer ordeined, or leaſte vnto vs. And we iustly blame the Bishoppes of Rome, who without the woorde of God, without the Authozitie of the Holy Fathers, without any example of Antiquitie, after a Newe guise, doo not onely set before the People the Sacramental Breaðe to be woozshipped as God, but doo also carrie the same aboute vpon an amblinge Palfraie, whither so euer them selues iourney: in sutch sorte, as in olde times the Persians fier, and the Reliques of the Goddesse Isis were solemnely carried about in Proceſſion: and haue brought the Sacramentes of Christe to be vsed nowe as a stage plaie, and a solemne sight: to the ende, that Whennes eies should be fedde with nothinge els, but with madde gasinges, & fooliſhe gaudes, in the selfe same mater, wherein the Death of Christe ought diligently to be beaten into our Hartes, and wherein also the Myſteries of our Redemption ought with al Holinesse, and reuerence to be executed.

M. Hardinge.

The thinges, whiche it liketh your Sathanical Sprite with blasphemous woordes to (a) dishonour, and bringe in contempt, are suche, as neither your praises can make more praise woorthy, nor your vpbraidings any whit of lesse estimation. If any by the stinkinge breathe of your vile woordes be puffed awaie into your damned side, who so euer they be, they shewe them selues to haue benne lighte Chaffe, not sounde wheate. Yet for good wilkes sake, that I maie leaue your vile eloquence to your selues, and answere the matter by you railed at, and belied, and otherwise not disproued: I praie you, good Sirs, the (b) Masse beinge the highest and moste Honorable Seruice, that is donne to God in his Church (whiche otherwheres beinge already proued, I treat not of in this place, why shoulde not a Priestle, by whome onely it is, and maie be donne, (c) beinge called to that vocation, and state of life, haue rewarde, and liuinge for it? Raile againſte the Masse, and Priestles seruinge at the Aulter of God vntil your tongues burne in your heade in Helle Fire: VVee telle you, Priestles of the Catholike Church sell (d) not the Fruite and Merite of Christes Bloude offered in the Masse, but onely for their ministerie and labour require necessarie sustenance of Life.

But for your Defence, yee confesse that ye cannot awaie with the carryinge aboute and woozshippinge of Breaðe. No more cannot wee. To whose charge laie yee this? Be there any sutch Idolaters

*To Ceremonia-
rio Roma. Eccle.*

(a) Vntruth. For we honour the Holy Myſteries: and you profanely dishonour them.

(b) Vntruth. For as it is nowe vsed, there is no viler dishonour nor greater blasphemie.

(c) Vntruth. For Christe neuer called his Disciples, or sente them abroade, to saie Masse.

(d) Alas, they haue it not. Otherwise for moonie it should awaie.

Idolaters now, that wooship Breade? They woulde be knowen. (e) God forbid we should suffer Idolaters to liue amongst vs. Soothely in the Catholike Church we knowe none. If ye cannot awaie with the Honour which * al deuoute Christen people doo to the * blessed Sacrament, (we meane to Christes Body, and Christ him selfe * present in substance vnder * the Formes of Breade) then can not we take you for Christians. Mocke, scoffe, ieste, and raile at vs with the Iewes, wee dare not, but Honour our Lorde Christe, where so euer our Faith findeth him verily and in substance presente.

If through feruent zeale (as sometime it happeneth) abuses in certaine places haue creapt in, no good Catholike man (f) defendeth them. Many wee knowe al is not to be abrogated that misliketh your corrupte taste. (g) And much is right Holy Deuotion pleasant in the sight of God, and therefore allowed in the Church, which your hote sprite calleth Idolatrous, and blasphemous fondnesse. And though the Ceremonie and manner, whereby suche deuotion is shewed, cannot be proued by ordinance of Christe or of the Apostles expressed in Scripture, yet Christen people doubt not but God accepteth their good hartes.

The Bishop of Rome ye blame vniustly, I might saie also proudly. For procuringe * Honour and wooship to Christe in the Blessed Sacramente, he hath the * woordes of God, * the authoritie of al Holy Fathers, and the examples of antiquitie, as (h) I haue at large proued in my answere to your companion Maister Iuel his eight negative Article. But the ambling Horse offendeth you. VVhy be ye not also offended with the Asse and her sole, that bare the (i) same Body at Ierusalem, whiche the Horse beareth at Rome: Then Visible and weighty, now Inuisible, and of no weight? That was donne in Pompe to the honour of Christe, and so is this. Ye saie this is donne after a newe guise. So then was that. Neither is it true whiche ye saie, that the Bishoppes of Rome doo carrie about with them the Sacramente whether so euer they iourney. (k) Ye might haue learned in that Booke, out of whiche ye alleage that mater to scoffe at, that suche a solemnitie is vsed specially, when the Pope rideth in *Pontificalibus*. Then (as the Booke telleth) a white Palfrey trapped, gentil, and faier, with a cleare foundinge bel hanginge at his necke, is leade, whiche carrieth the Monstrance, or Pixe with the moste Holy Body of Christe, ouer the whiche noble Citizens shal beare a Conapie. Thus the Booke of Ceremonies.

(l) And I praie you, what euil is this? If it be good to carrie about that moste Holy Body, by which as Christe ouce redeemed vs, so by the same deuoutely honoured of faithfull people, and carried abroad and brought to certaine places, hath in olde times (as yet also doothe continually) to the great comforte and heale of sundrie persons being in distresse, wrought miraculously healthfull remedies: If the Israelites founde heale at Goddes hande by (m) bringinge the Arke into the fildes with them, as they marched forward against the Philistines: if the Philistines cried out for feare when they perceiued the Arke to be in the Israelites armie, and saide, *Veni Domine in Castra. Vanobis*. God is come into their Tent. Alas we are vndone, &c.

And concerninge the order of the Ceremonie, whereas (n) the people be desirous to beholde the Body of their Redeemer with their Faith by their carnal eie directed to the Forme of Breade, no man is able to holde vp on his the Sacramente, so as conuenient it were to be donne both to satisfie their Deuotion, and to mainteine their Faith: for the Pope him selfe commonly is an aged man, and therefore ouer weake (o) for that Seruice, specially anaied in *Pontificalibus*, as in suche solemnities he is. Againe the instrument that serueth for that purpose is so great and weighty (for so it apperteineth to the honour of Christe) the waie so longe, the ayer for the more parte there so hote: as no other man is wel able for lacke of strength to beare it so as meete it is to be borne. In this case (o) why maie not a Horse be put to that seruice, to supply that which by natural weakenesse faileth in man? VVherein he serueth not, as one that beareth a male, but as the Asse that bare Christe, as the Kine that drew the Arke.

Neither ought the custome of bearinge the most Holy Body of Christ, where the Pope goeth, seeme Newe and Strange. For we Reade in the life of the Blessed Martyr Steuen the first, who was Pope of Rome aboue thirtene hundred yeres passe, that Tharsitius the Deacon (who at length also suffered death for Christe) bare our Lorde Body, at what time he attended vpon the Blessed Man Pope Steuen, as he went to his Martyrdome. VVho desireth to see this described at large, the same maie he finde in (that Great fonde fabulare) Simeon Metaphrastes a Greeke writer, wel approued, and highly esteemed in the Greeke Church. *In vita Stephani Primi*.

For witness whereof we haue S. Ambrose, who describeth how certaine faithfull persons carried (p) this blessed Sacrament with them, when they wente to the Sea, of whom his Brother Satyrus obtained the same in a Shipwracke, and by helpe therof, hanging it in a stole about his necke, seeking for none other succour, cast him selfe into the Sea, and miraculously escaped safe to lande. Neither is the same by him donne without a special Myserie, though yknownen to the more part. Although, saith a learned Pope, a reason cannot be geuen of al thinges, what so euer haue benne brought in vnto by our Forefathers: yet I thinke, quoth he, that therein lie hidden profounde Myseries.

I reporte me now to the Secrete consciences of good Christen people, whether the Bishoppes of Rome vse not the Blessed Sacrament reuerently and honorably or no, but rather (q) as the Persians vse, and the Reliques of the Goddesse Isis, as a stage Playe, mad gaudinges, and foolish Gaudes,

(e) God forbid, there should be water in the Sea * Vntruthes, & moste fonde, and blasphemous folies.

(f) Yet not one of your Catholique Prelates amedeth them. (g) Vntruthes, fonde and Heathenish. Forged himselfe saith, in vaineth wooship mee, &c.

* Vntruthes foure together. For he dishonoureth Christ. He hath neither Gods woorde, nor the Authoritie of al the Fathers, nor the examples of Antiquitie.

(h) Note, that in the same one litle Article, M. Hardinge hath sente vs twelue great Vntruthes

(i) Vntruth. For this is onely the Sacramente of that same Body (k) Dooth M.H. scoffe at these games, or speake he in earnest?

(l) VVhy should a wise man speake so fondly? Reade the Answere.

(m) They did it against Goddes wil: and spedde thereafter. Reade the Answere.

(n) Graue Considerations.

(o) A Horse supplieth the Popes office.

(p) It was a great abuse of the Sacrament: & yet without either Pixe, or Pompe: And therefore was afterwarde vtterly take away throughout the whole Church of God.

as it liketh this wicked Chammes broode to raile. VVherein they folowe the steppes, which Iulian the Apostata, Lucian, Porphyrius, Celsus, and sutch other Prophane Helhoundes haue trodden before them. For after the like manner they railed at the Holy Mysteries of Christen Religion, namely Celsus, who as Origen writeth of him, objected to the Christians the Sacrifices of Mithra, (whiche was an Idol that the Persians wooshipped, and called by the name of the Sunne) from whence (he saide they) had taken al their Sacramentes, Rites, and Ceremonies. And right so (as wee finde in S. Augustine writinge againste the Manichees) the Paynimes founde faulte with the Christen people for * Honour done to the * Body and Bloude of Christe vnder * Formes of Breade and VVine, saicing that they Honoured Bacchus an Ceres.

The Bishop of Sarisburie.

Concerning these Satanical Sprites, and stinking breathes, and vile VVoordes, and sutch other like flowers of your Eloquence, *M. Harding*, I confesse me selfe to be far inferiour, and neuer hable to make you answere. It is true, that ye saie, The VVoorkeman is woorthy of his hire. *S. Paule saith*, *The Lorde hath appointed, that who so Preacheth the Gospel should live by the Gospel.* But where did Christe ever saie vnto you, *Goe into al the worlde, and saie Priuate Masse, and offer me up vnto my Father for Remission of Sinnes?* What Apostle, what Prophete, what Doctour, what Father ever taught you so to doe? If ye set your selfe a worke without Commission, and renne sowthe, when noman biddeth you, then are ye your owne menne: and of reason ought to paie your selues.

If your Masses, as you saie, were neuer set to open sale, wherefoze then was this Decree written in the Councel of Oxforde, *Venalitatem Missarum districtè inhibemus: VVee streitly forbidde the Sale of Masses.* Thinke you, that so many wise Fathers would sozebidde that thing, that neuer was vsed? In the late Conference holden at VVoormes, the Bishop of Sidon, bringe there presente, durste not saie, as you dare saie, there was no sutch vnlawful Sale, but onely saide, It was out of season to talke thereof. His wordes be theise, *Quid attinebat de Missis venalibus, de Mercatu Indulgentiarum, &c. mentionem intempestiuam inducere: What was it to the purpose, to speake of the Sellinge of Masses, and Pardones, out of season?*

The Priestles (ye say) of the Catholique Church sel not the fruite, and Merite of Christes Bloud. No maruelle: For they haue it not to sel. But if ye had Christe him selfe, ye woulde sette him to sale, as other your Fathers haue donne befoze you. Sutch a one was he, of whome *S. Gregorie writeth*, *Iesum Christum Dominum nostrum Hæretico, accepta Pecunia, venundedit: He tooke Monie, and solde Iesus Christe our Lorde vnto an Heretique.* And, when the Bishop of Rome selleth his Pardones, what other thinge woulde be same to sel, but onely the Frutes, and Merites of the Bloude of Christe?

We saie further, God forebidde, wee shoulde suffer Idolaters to liue emongest vs. And yet your neare friends haue thought, ye haue not benne farre from the maintenance of Idolatrie. *Polydorus Vergilius*, intreatinge of the wooshippinge of Images, saith thus, *Eo insanix deuentum est, vt hæc pars Pietatis parum differat ab Impietate: They are so far proceeded in madnesse, that this parte of Holinesse is not far from wickednesse.* And *Ludouicus Viues saith*, *He seeth no greate difference betwene certaine Christians wooshippinge their Images, and the Olde Heathens adouringe their Idolles.*

We saie, The Carriage about of the Sacrament is right Holy deuotion, pleasant in the sight of God: and Christian People doubt not, but God accepteth their good Hartes. Euen so, no doubt, as when he saide sometime vnto the Jewes, *Quis requisivit ista de manibus vestris? Who required these thinges at your handes?*

S. Augustine saith, *Socratis sententia est, Vnumquenque Deum sic coli oportere, quomodo se ipse colendum esse præceperit: The Iudgemente of Socrates is this, That euery God ought so to be wooshipped, as he him selfe hath commaunded.* Againe he saith, *Constat, Fidem stultam non solum minimè prodesse, sed etiam obesse: It is certaine that a foolish Faith, not onely doothe no good, but also hurteth.*

Chrysoftome

*Moste vaine
Vntruthes. For
S. Augustine
speaketh nei-
ther of Honou-
nor of Adora-
tion, nor of
Christes Body,
nor of Fourmes
2. Corin. 9.

Constitution Of
thons Legatio-
ne. Folio. 143.

In Colloquio
VVormatien.
Concessu. 5.

Gregor. Lib. 2.
Epi. 33.

Polydor. De Ins-
uentorib. Rer.
Lib. 6. Cap. 13.

Esai. 1.
August. De Con-
sen. Euangelist.
Lib. 1. Cap. 18.
August. in quæ-
st. ex veteri Testa-
ment. quæst. 43.

This De-
fender ha-
loweth Iu-
lian, Lucian,
Porphyrius,
Celsus, and
sutch other
wicked la-
fidels.
Cõtra Cel-
sum Lib. 1.
De Mithra
vide Sueton-
ium in disti-

Chrysostome saith, Tales sunt Diaboli venandi artes: qui pretexta Pietatis laqueos tegit: Suche sleightes of huntinge bathe the Diuel. Under the Colours of Holinesse he hideth his snares.

Chrysostom. in
Act. Rom. 49.

Gabriel. lect. 26

Citatur à Cas-
sandro in Li-
urgis.

Chryso. in Mat. 20
the. Homil. 51.

Ceremoniar. Sec.
tion. 12. Cap. 5.

L. Reg. 4

But, as touching the solemnitie of carryinge the Sacramente, your owne Doctoure Gabriel Biel coulde haue tolde you, Christus non dedit Discipulis Sacramentum, vt ipsum honorifice conseruarent: sed dedit in sui vsum, dicens, Accipite, & Manducate: Christe gaue not the Sacramente to his Disciples to the ende they shoulde keepe it with Honoure, But he gaue it to them for their use, saicinge to them, Take, and Eate. Likewise saith Humbertus, Christus non tantum Benedixit Panem, & reseruauit frangendum in crastinum: nec fregit tantum, & reposuit: sed fractum statim distribuit: Christe did not onely Blesse the Breade, and reserue it to be broken the nexte daie: nor did he onely Breake it, and laie it vp: but beinge broken, straight waie he deliuered it.

At this strange solempne Festival guise Pope Vrbanus the fourthe learned, not of Christe, or Paule, but onely by the Reuelation of Dame Eue the Anchorite: and by her good aduise founded the newe Feast of Corpus Christi, and caused the Sacramente to be borne about in Procession.

But the Anciente, and worthy father Chrysostome saith, Discamus Christum ex ipsius voluntate honorare: Nam qui honoratur, eo maxime honore letatur, quem ipse vult: non quem nos optamus: Let vs learne to honour Christe after his owne wil. For he, that is honoured, delieth moste in that honour, that he him selfe woulde haue: not in that honour, that wee can Fantasie. Not withstandinge, when the Sacramental Breade is carried onely vpon a horse, and the Pope him selfe is borne alofte, in a Chaire of Golde, vpon the shoulders of sixe, or eight Noble menne, I praise you whether of them hath greater Honoure?

For the reste, The Pope (saith M. Harding) is an olde Man: he rideth in his Pontificalibus: he is loden with Apparell: The Pyxe is weighty: The Weather is hoate: there is none other Creature to supplie his roome: Therefore it is lately concluded in Louaine in greate solempne sadnesse, that a Horse must be had in, to plaie the Popes part, and to carry the Pontifrance.

Here, for as much as M. Harding hath purposely made mention of the Popes ridinge in his Pontificalibus, and the solempnitie, and pompe thereof is knowen to sewe, it shal not be impertinente, briefly to disclose the order thereof. Thus therfore it is written in the Ceremoniarie of Rome: Sic Papa equitat in Pontificalibus in aliquam Ciuitatem. Cardinales descendunt ex equis, & accedunt reuerenter ad Papam, & osculantur illi pedem. Episcopus Ciuitatis accedit ad Papam cum debitis reuerentijs, & offert illi Crucem osculandam: quam Pontifex reuerenter, cum Mitra tamen, osculabitur. Non enim commodè poterit ei abstrahi equiti ab equestribus. Si tamen placuerit & Mitram deponere, non erit inconueniens. Deinde Prælati incipiat Antiphonam, Ecce Sacerdos Magnus: Thus the Popes Holinesse rideth into any Cittie in his Pontificalibus. The Cardinales light from their Horses, and comme reuerently vnto the Pope, and kisse his foote. The Bishop of the Cittie commeth likewise to the Pope with dewe reuerence, and offereth him the Crosse to kisse: whiche the Pope shal kisse reuerently, keepinge on his Miter notwithstandinge For while he sitteth on horse backe, his horsemenne cannot very easily take of his Miter, and sette it on againe. Howe be it, if it shal like him to put of his Miter, it shalbe no greate inconuenience. Afterwarde the Bishop shal beginne this Anthem, Beholde the Greate Priest. And so he prayeth forth alonge in his Pontificalibus.

The carryinge out of the Arke of God into the fielde in the time of Eli the Highe Prieste, boardeth no very good Argumente for the carryinge of the Sacramente. For at that time the Armie of Israel was ouerthrowen, thirtie thousande Souldiers were slaine, & amongst them the two Sonnes of Eli: The Arke was taken: Eli him selfe fel backe from his Chaire, and brake his necke. Therefore, M. Harding, ye shal haue much adoe, to make good your Procession by this example.

This

The carrying of the Sacramente.

Alexand. Hales.
Parte. 4. quæst. 53
Mem. 4. Art. 3.

Articulo. 1.

Act. 19.

De Consec. Dist. 1.
Non oportet. in
Glossa.

Ni. of Leonice
nus. in Varia
Historia. Lib. 2.
Cap. 21.

Epiphani. Lib. 7.
Hæres. 51. De
Collyridianis.
Ἀγίου πνεύματος
ἐκείνου καὶ ἀποστόλου
Πέτρου καὶ Παύλου.
Nazianzen. ad
Hieronymum.
Claud. Du Sainct
Eus. De Liturg.
Eus. in Præf. 12.
Apuleius. Lib. 11.
Cyprian. De
Unitate Domini.
August. Contra
Faustum. Lib. 20.
Cap. 13.

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This matter (ye saie) hath bene proued by sundrie Miracles. First, whether there haue benne any such Miracles wrought, or no, it is vncertaine. But were it graunted, yet maie not your Miracles alwaies stande for god proues. Your owne Doctor Alexander de Hales saith, Miracula fiunt aliquando humana procuratione: aliquando Diabolica operatione: Miracles be wrought sometime by the woorkinge, and procurement of menne: and sometime by the conuenance of the Diuel.

The tales, that ye allege of Tharsitius, and Satyrus, make nothinge, either for the Adoration of the Sacramente, or els for the Popes Palsraie. Wermen, and Children, and Laie menne vled then to carrie home the Sacramente in theire Paprekennes, and to keepe it in forcellettes, as in my former Replie it is largely shewed. But these were Abuses of the Apstherie: and therefore afterward were abolished.

It grauenth you muche, that we saie, The Pope causeth, the Sacramental Breade to be carried before him vpon a Horse, as the Kinges of Persia vled in olde times to carrie the Fiore, which they called Orimafda, and imagined the same to be theire God. And therefore ye crye out in your Passion, Chammes broode, Helhoundes, and, what so euer might serue you beste: euen with like Sobzietie, and modestie, as they, whose sometime in the like case cried out, Magna Diana Ephesiorum: Greate is Diana of the Ephesians. Howe be it, other example moze agreeable to resemble your folie, we coulde finde none.

Neither maie you iustly, & truly saie, ye haue receiued none of your Orders, and Usages from the Heathens. Your owne Glose noteth vpon the Decrees, Clerici euntes ad Tumulos mortuorum portabant secum Sacramenta Corporis, & Sanguinis Christi: & super tumulos ea distribuebant. Et hæc Consuetudo facta fuit à Gentibus: The Clerkes (or Priestes) goinge to the graues of the deade, carried with them the Sacramentes of the Body, and Bloude of Christe: and made distribution thereof ouer the graues. And this same Custome was vled emonge the Heathens. Nicolaus Leonicensus saith, Isis Sacerdotes in Aegypto utebantur Lineis vestibus, & semper erant detonso capillo: quod etiam per manus traditum ad nostra vsq; tempora peruenisse videtur. Siquidem ij, qui apud nos Diuino Cultui, & Sacris Altaribus president, barbam, comamq; nutrire prohibentur: & in Sacris vtuntur lineis amictibus: The Priestes of the Goddesse Isis in Egypte vled to weare linen surplesse, and euermore had theire heade shauen: Whiche thinge seemeth to haue benne deriued from them vnto our time, from hande to hande. For they, that emonge vs Minister Goddes Seruice, and serue the Holy Altars, are forbidden to suffer the beere of theire heade, or theire bearde to growe: and in theire Diuine seruice they vse Linen Garmentes. Epiphanius saith, that the Heretiques called Collyridiani, vled to set forth, and to carrie about Breade (no doubt, but the Sacramente) in the Honoure of the Blessed Virgine Marie. Nazianzenus saith thus to complaine of some such vnseemely behauiours in his time: Quid referam, saith he, τὰ μυστήρια καὶ ἀποδιδόμενα What shal I speake of the Holy Mysteries turned nowe into a plaie, or a Comedie? For so Claudius Du Sainctes, your owne Doctor expoundeth these wordes, Mystéria in Comœdias conuersa.

Of the like disorder of the Heathens, Apuleius seemeth to saie, Dicimus Deos incedere humanis pedibus: Wee tel you, that our Goddes goe on mennes fete. The whole difference betwene you, and them, in this behalfe, standeth onely in this, that your God goeth on Horse fete, and theire on mannes fete.

But the Holy Sacrament of Christes Deathe was neuer appointed vnto vs to this ende, to be carried thus aboute in open shewe: but onely to be receiued, as Christe him selfe commaunded, in remembrance of his Body, and Bloude. And therefore S. Cyprian saith, Recipitur, non includitur: It is receiued: it is not shut vp.

That ye allege, as out of S. Augustine, That the Painimes founde faulte with the Christian people, for Honoure donne to the Body, and Bloude of Christe, vnder your Fourmes of Breade, and VVine. It is an open, and a manifest Anttruth. For S. Augustine in that place

place speaketh not one worde, neither of the Body, and Bloude of Christe: nor of your Fourmes, and Accidentes: nor of any manner Adoration, or honoure donne vnto the Sacramente. It shal behoue you to write hereafter moze aduisedly: Otherwise the Learned wil saie, ye either knowe not, or care not, what ye write. This Obteacion of S. Augustine is answered moze at large in my former Apologie.

Artic. 8. Diu. 24

Touchinge the mater it selfe, S. Augustine saith, Deus meus vbique Presens est, vbique totus, nusquam inclusus: qui possit adesse secretus, abesse non motus: *My God is euerywhere Present, euerywhere whole, shut vp, or inclosed nowhere: Hable secretly to be Present, and to be Absent without mouinge.* And S. Chrysostome saith, Magnum, crede mihi, bonum est, Scire, quid sit Creatura, & quid sit Creator: & que sint Opera, quis vero Opifex. Si enim hoc diligenter scirent discernere Hæretici, nunquam vtiq; omnia Confunderent, & quæ Sursum sunt, facerent Deorsum. Non dico, quod Cælum, & Stellas deorsum, terram autem sursum ducerent: sed quod Regem ab excelsis Sedibus deducentes cum Creaturis; & Operibus collocauerint: Creaturam verò Diuini honoribus affecerint: *Beleeue me, it is a greate mater, to vnderstand, what is the Createure, and what is God the Creatour: what are the VVoorkes, and what is the VVoorkeman. For, if these Heretiques could make diligent difference hereof, they would not thus make confision of al thinges, nor place those thinges beneath, that be aboue. I meane not, They either pulle downe the Heauen, or the Starres, or set vp the Earth (in their Place): But that they pulle downe the Kinge him selfe from his high throne, and place him emongest his woorkes and Creatures: and of the other side, woorkship a Creature with Godly Honoure.*

August. De Cinitate Dei, Lib. 1. Cap. 29.
Chrysost. De Ie-
ianis. & Le-
ctione Genesios.

The Apologie, Cap. 15. Diuision. 2.

Besides, where they saie, and sometime doo perswade fooles, that they are habile by their Masses to distribute, and applie vnto mennes commoditie al the Merites of Christes Death, yea, although many times the parties thinke nothinge of the mater, and vnderstande full litle, what is done, this is a Mockerie, a Heathenish fanisie, and a very toie. For it is our Faith, that applieth the Deathe, and Crosse of Christe to our benefite, and not the Acte of the Massing Priest. Faith had in the Sacramentes (saith Augustine) doothe iustifie, and not the Sacramentes. And Origen saith: Christe is the Priest, the Propitiation, and Sacrifice: vvhich Propitiation cometh to euery one by meane of Faith. And so, by this reckening, wee saie, that the Sacramentes of Christe, without Faith, doo not once profite these, that be a liue: a greate Deale lesse doo they profite those that be Deade.

Origen. ad Roma. Li. 3. Cap. 3.

M. Hardinge.

(a) Least any piece of your Apologie shoulde be without a witnes, for proufe that ye are his children, who is the father of lies: ye make vs to affirme, that by our Masses we distribute and applie to menne indifferently, howe so euer they be disposed, for so ye meane, as it appeareth partly by that ye saie here, and specially by your Doctrine otherwheres vttered, al the Merites of Christes Deathe. But tel vs, (b) who euer taught this Doctrine in the Catholike Church?

Yea, God is so good, and prone to bestowe his mercie, that, not onely when a man is through faith prepared for it, he geueth it abundantly vnto him: but also though he as of his owne parte haue no faith presently, yet for others sake, whiche are Goddes derely beloued friendes, he fareth the better, and hath that gifte obteigned to him. (c) As, when S. Steuen praied at his deathe for those, that persecuted him, for whome praied he then, but for those, who had no Faith, at al in Christ? And when this grace was geuen vnto them, as that from their Iewishnes they came to the faith of Christ, who shal exclude that blessed Martyr from this woorkship and honour, that through his praier, as by one special meane, that grace was applied vnto them?

VVhat effecte his praier tooke, if any man thereof doubte, he maie thinke it to haue wrought muche for the benefite of others of lesse malice, feinge that it did so muche in Paule. VVho as the

(a) Vntruth enclosed. For this is your Catholique Doctrine, as shal appeare. (b) Your owne Scholastical Catholique Doctours, M. Hardinge. Reade the Answer. (c) A proper shifte. VVee speake of Sacramentes: M. Hardinge answereth vs of Praier

the effecte
S. Steuens

Scripture

The Ap- plicie of Christes Deathe.

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Scripture saith, yet breathing out threatnings and slaughter against Christes Disciples, was so changed and conuerted, that of a Persecutour he became an Apostle. For, as S. Augustine writeth, *Si Sanctus Stephanus sic non orasset, Ecclesia Paulum non haberet*: If S. Steuen had not praied so the Church should not haue had Paule. Nowe, if those that be no Priestes, without publike Auctoritie of Consecratinge the Body and Bloude of Christe, yet by waie of praier doo obtaine that menne be conuerted to the Faith, which is the applyinge of one fruite of Christes merites, muche more the publike Minister, and Bishop, which assumed from amonge menne, is ordeined for menne, in maters belonginge to God, that he maie offer vp giftes and Sacrifices for sinnes.

And nowe if ye liste to learne what kinde of applyinge we vse in our Masses, wee doo offer vp vnto God firste, (d) his Sonne, representinge his passion, and celebratinge the memorie of the same (e) accordinge to Christes institution.

But what measure of good we procure them, to God onely is that knowen. If (as the Learned Bishop Prosper saith) the grace of our Sauour passe ouer some Persons (as we see it to happen) and if the Praier of the Church (wherein the Sacrifice is contained, after S. Augustines Minde) be not admitted for them: it is to be referred to the secrete iudgementes of Goddes iustice, and it is to be acknowledged, that the depth of this secrete maie not be opened in this life.

The Bishop of Sarisburie.

Thus ye saie, M. Hardinge: Ye make vs to affirme, that by our Masses wee distribute, and applie to menne indifferently the Merites of Christes Deathe: howe so euer they be disposed, in token, that ye are the Children of him, who is the Father of lies. **Therefore ye saie**, Tel vs, who euer taught this Doctrine in the Catholike Church?

If you be so vnskillful, M. Hardinge, & so far to seke in your owne Doctors, then it maie please you to vnderstande, that the moste Catholique Pillers of your Catholique Church, haue euen thus taught vs. Thomas de Vio, otherwise called Caietan, a Catholique Cardinal of your Catholique Church of Rome, in the Conference, he had at Augusta in Germanie with Doctour Luther, saide thus, *Fides non est necessaria accessuro ad Eucharistiam*: Faith is not necessarie for him, that wil receiue the Sacramente of thankesgeuinge. Notwithstandinge otherwheres he acknowledgeth, this was an errour: and confesseth, it was commonly receiued and belieued of many, euen in your Catholique Church of Rome. **Thus he writeth**, In hoc videtur communis multorum Error, quod putant, hoc Sacrificium ex solo Opere Operato habere certum Meritum, vel certam satisfactionem, quae applicatur huic, vel illi: *Herein standeth the Common Errour of many, that they thinke, this Sacrifice hath a certaine Merite, or Satisfaction, which is applied to this man, or to that man (not by meane of the Faith of the receiuer, but) by the Onely meane of the Woork, that is wrought (by the Priest)*. Gabriel Biel saith, *The Priest receiueth the Sacramente: and the vertue thereof passeth into al the Members of the Church*. Iacobus de Valentia saith, *The Priest is the Mouth of the Body*. *Therefore, when the Priest receiueth the Sacramente, al the Members are refreshed*. *Againe he saith*, Nos Communicamus Ore Sacerdotis: *Wee, that be of the People, doo Communicate, or receiue the Sacramente, by the Mouth of the Priest*. Thomas of Aquine your Angelical Doctour saith thus, *Sicut Corpus Domini semel oblatum est in Cruce pro debito Originali, ita offertur iugiter pro quotidianis delictis in Altari*: *As the Body of our Lorde was once offered vpon the Crosse for debte of Original Sinne, so it is daily offered vpon the Altare for the debte of Daily Sinnes*.

Addition. **M. Hardinge**. You haue corrupte S. Thomas woordes with false translation, Englishing, *Pro quotidianis delictis*, for the debt of Daily Sinne: where debte is not in the Latine.

The Answer. **What meaneth this childishenesse M. Hardinge**? **Was this the greatest corruption**, ye could espie? Can you imagine, any Sinne to be without debte? **I beseeche you**: **Wherefore saith the Almighty God**, *Your Sinnes haue made Diuision betwene you, and me*? **Wherefore dothe the wasteful sonne cry out**, *O Father, I haue offended against Heauen, and against thee*? **Wherefore saith S. Paule**, *Deathe is the rewarde of Sinne*? **Wherefore bathe Christe taught vs to saie**, *Dimitte nobis debita nostra*: *O Lorde, foregeue vs our debtes*. **But onely in respect of Debte, that is due to Sinne**? **Regarde better, what ye write**. **Why should we fatch folies comme from Louaine**.

This

(d) Vntruth, Blasphemous, and horrible.
(e) Vntruth. For Christe neuer bade you to offer him vp vnto his Faith.

Paralip. V. 18.
Anno. 1518.

Cardinal. Caietan. De Vsu spiritualium, Quest. 3.

Biel. Lesson 18.
Iacob. De Valentia. Sermo. 2. De Epiphania.

Thom. De Venerabil. Sacrament. Altar. Cap. 1.

M. Hard. fo. 356.

E. 1. 59.

Luke. 15.

Roman. 6.

Matth. 6.

This Doctrine, not longe sithence, was holden for Catholique, & was strongly maintained by your Catholique Doctors. Catharinus, one of the worthies of your Late Chapter of Trident, saith, Apparet, quod pro peccatis sub Nouo Testamento, post acceptam Salutaris Hostiam in Baptismo efficaciam commissis, non habemus pro Peccato Hostiam illam, quam Christus obtulit pro Peccato Mundi, & pro delictis Baptismum Praecedentibus: Non enim nisi semel ille Mortuus est: Et ideo semel duntaxat hostia illa ad hunc effectum applicatur: *It appeareth, that for the Sinnes committed under the Newe Testamente, after that we haue receiued in Baptisme the Power of the Healthful Sacrifice, we haue nomore that Sacrifice for Sinne, which Christ once offered for the Sinne of the V Worlde, and for Sinnes committed before Baptisme. For Christe neuer died but once. And therefore that Sacrifice of Christ Crucified is applied vnto vs once onely to this effecte.*

Hereby, M. Hardinge, ye maie see, that this Doctrine lacketh no defence amongest your Catholiques. The summe, and meaninge hereof is this, That our Sinnes committed after Baptisme, are not foregiuen by the Deathe of Christe, but Onely by the Sacrifice of the Masse. Whiche thinge, what it saimeth to you, I cannot tel: But vnto al Godly eares it saimeth an horrible greate blasphemie.

Here, to speake of Praiers, specially in so large a sort, it was far impertinent to your purpose, as beinge utterly no parte of this question.

The Perites of Christs Deathe, whereof we entreate, are conueied vnto vs by God, and receiued by vs. God conueieth them to vs onely of his Mercie, and we receiue them Onely by Faith. But the waies, whereby either to procure Goddes Mercie, or to enkindle our Faith, are many and sundrie. Goddes Mercie is procured sometime by Prayer, sometime by other Meanes. But to breede, or encrease Faith in vs, there are moe waies, then can be reckened. Somme men are moued onely by the Hearinge of Goddes Word: Somme others by the beholdinge, and weighing of Goddes Miracles. Iustinus the Martyr was firste alured to the Faith by the crueltie of the Pyannes, and by the Constance, and Patience of Goddes Saintes. S. Cyprian saith, Tanta est vis Martyrij, vt per illam credere etiam cogatur, qui te vult occidere: *So great is the Power of Martyrdom, that thereby euen he is forced to beleue, that would kille thee.* S. Augustine saith, He was furred vp to comie to Christe, by readinge a Heathen Booke written by Cicero, called Hortensius. Thus he saith, Ille Liber mutauit affectum meum, & ad te ipsum, Domine, mutabit Preces meas: *That (Heathen) Booke changed my minde, and turned my praers, O Lorde, vnto thee.*

Amonge other causes, the Sacramentes serue specially to directe, and to aide our Faith: For they are, as S. Augustine calleth them, Verba Visibilia, Visible VVoordes: and Seales, and Testimonies of the Gospel.

Al this notwithstandinge, we saie, It is neither the Worke of the Priest, nor the Nature of the Sacramente, as of it selfe, that maketh vs partetakers of Christs Deathe, but onely the Faith of the Receiuer. S. Augustine saith, Vnde est ista tanta Virtus Aquae, vt Corpus tangat, & Cor abluat, nisi faciente Verbo? Non quia dicitur, sed quia creditur: *from whence hath the Water this greate power, that it toucheth the Body, and washeth the Hart, sauing by the VWorking of the VWoordes? Not for that it is pronounced, but for that it is beleued.*

So saith Hesychius, Gratia Dei comprehenditur Sola Fide: *The Grace of God (of our parte) is receiued by Onely Faith.* So saith Cyrillus, Siclus Fidei nostrae Formam habet. Si enim Fidem obtuleris, tanquam Pretium, a Christo, velut Ariete immaculato in hostiam dato, accipies Remissionem Peccatorum: *The Sicke hath the Fourme of our Faith. For if thou offer vp thy Faith, as the Price, thou shalt receiue Remission of thy Sinnes from Christe that vnspotted Lamme, that was geuen for a Sacrifice.*

Where ye saie, Ye offer vp Christe, the Sonne of God, Really, and Substantially vnto God the Father, If ye speake in your dreame, it is a very plesante phantasie: but if ye be awake, and knowe, what ye saie, then is it a greate blasphemie: as in my

Catharinus. De
Instituto sa-
crificio Noui.
et Aeterni Tes-
tamenti.

Euseb. Li. 4. Cap. 8

Cyprian. De
Laude Martyrij.
August. Confess.
Lib. 3. Cap. 4.

August. Contra
Faustum. Lib. 19.
Cap. 16.

August. in Iohann.
Tract. 80.

Hesych. in Leuit.
Lib. 4. Cap. 14.
Cyrill. in Leuit.
Lib. 3.

Former Replie it maie appeare moze at large.

The Apologie, Cap. 16. Division. 1.

And, as for theire bragges, they are woonte to make of theire Purgatorie, though wee knowe, it is not a thinge so very late risen emongest them, yet is it not better then a blockishe, and an olde Wiues diuise.

M. Hardinge.

* No marueile.
It was receiued
of the Pai-
nimes, longe ere
the Apostles
were borne.
(a) Vntrithe.
Reade the An-
swere.
(b) This fantasie
were somme-
what, if we had
no Purgatio in
Christes Bloud.
(c) A doughty
Argumente, to
proue Purgato-
rie.

Purgatorie seemeth not to vs a thinge, that we shoulde muche bragge of, no more then ye wil bragge of Hel. VVe tremble at the remembrance of it rather then bragge of it. VVel, howe so euer it be, wil ye, nil ye (we see) * ye be driuen to confesse the same to be no newe thinge.

In deepe if you cal them Papistes, amonge whom the Doctrine of praicinge for the deade, (a) whereof necessarily foloweth the Doctrine of Purgatorie, is deliuered, taught and holden: then are the Apostles, who deliuered it by Tradition; (as Chrysostome and Damascene reporte) Papistes. Firste, (b) forasmuche as nothiinge that is defiled commeth into the Kingedome of Heauen, and some departe out of this Life, though in the Faith of Christe, and Children of the Euerlasting Kingedome, yet not thoroughly and perfittly cleane: it remaineth, that suche after this Life before they come to the place of Euerlasting ioye, haue their Purgation. Furthermore the Apostle saith, Seeinge then wee haue these promises derely beloued, let (c) vs cleanse our selues from al filthines of the Fleashe, and Spirite, makinge perfite our satisfaction in the feare of God. VVho seeth not hereof to folowe, that to many, which be iustified, somewhat of satisfaction, and Holynes lacketh? VVhiche if they be taken from hence before they attaine to the measure of Holynes requisite, be they not then after this Life in state to be purged and cleansed?

The Bishop of Sarisburie.

Here are we come to the Paper VValles, and Painted Fieres of Purgatorie, for so it liked M. Hardinge, not longe sithence, pleasantly to spoote at it in the Pulpittes, as a bugge maie onely to fraile Childzen. Yet nowe, upon better aduise, and deeper studie, he trembleth, God wote, and quaketh for feare, to remember the tormentes, that somme body hath sithence tolde him to be there. Howe be it, Let him not so mutche dismaie him selfe. The Pope, as he either first made it, or receiued it by hande from the Heathens, and firste allowed it, euen so hath he the whole Iurisdiction, and Power ouer it, and commaundeth in, and out at his pleasure.

Whether ye make bragges hereof, or no, I leaue it in question. Certainly for this, & other like causes, One of your selowes saith, Excepto Peccato, Papa potest quasi omnia facere, quæ Deus potest: Sinne excepted, the Pope can doo in a manner al thinges, that God can doo. An other saith, Animæ existentes in Purgatorio, sunt de Iurisdictione Papæ: & Papa, si vellet, posset totum Purgatorium euacuare: The Soules beeing in Purgatorie, are (in the Popes Peculiare, and) vnder the the Popes Iurisdiction: and the Pope, if it might stande with his pleasure, were hable (to make gaole deliuerie, and) to auoide al Purgatorie. And to this purpouse, The Pope him selfe Commaundeth, and Chargeth the Angels of God, to fetch the soules from thence, whome so euer, and howe many so euer he wil haue deliuered, as hereafter in a place moze conueniente it shal better appeare. If theise seeme to be no bragges, then let them hardely be called by somme other name, that maie seeme to please you better.

We take god holde, in that we Confesse, This Imagination of Purgatorie is no Newe fanfie. Howe be it, your aduantage herein is not so greate. There haue benne erreures, and greate erreures from the beginninge. S. Augustine saith, Origenes ipsum Diabolum, atque Angelos eius post grauiora pro Meritis, & diuturniora supplicia, ex illis Cruciatibus eruendos, atq; sociandos Sanctis Angelis credidit: The Ancient Learned Father Origen beleneu, that the Diuel him selfe, and his Angels, after greate, and longe punishment suffered for theire wickednesse, shalbe deliuered from theire tormentes, and shalbe placed (in Heauen) with the Holy Angels of God. Origen him selfe saith, There were somme, that thought, that Christe shoulde goe downe into Hel, and there be Crucified againe, to saue them, that by his Preachinge, and Former Deathe

*Panormi. De
lectione, Cap.
Lices.
Ioban. Angelus.*

*Clement Pap. 6.
in Bulla.*

*August. de Citi-
cate Dei, Lib. 21.
Cap. 17.*

*Origen. in Epist.
ad Roman. Ca. 6
Lib. 5.*

Purgatorie
acknowledged
by the
Defenders
to be of
antiquitie
Apoc. 20.
2. Cor. 5.

could not be saved. Againe the same Origen saith of him selfe, Ego puto, quod post Resurrectionem ex mortuis indigebimus Sacramento eluente nos, atque Purgante: I thinke, that after wee shal rise againe from the Deade, wee shal haue neede of the Sacramente (of Baptisme) to washe vs, and to Purge vs cleane.

S. Augustine saith, Quidam nullas Pœnas, nisi Purgatorias, volunt esse post Mortem: Somme menne wil haue no punishment to be after Death, but onely the paines of Purgatorie.

Euen in Paules time there were some, that, beinge aliue, were Baptized for the deade. And by the Councel of Carthage it appeareth, there were somme, that vsed to thruste the Sacramente in to the Mouthe of the Deade Body, meaninge thereby, as it maie be thought, to procure somme reliefe for the Soule. The wordes be these: Placuit, vt Corporibus defunctorum Eucharistia non detur. Dictum est enim à Domino, Accipite, & Edite. Cadauera autem nec accipere possunt, nec Edere: Wee thinke it good, that the Sacramente be not geuen to the Bodies of the Deade. For our Lorde saith, Take, and Eate. But Deade Bodies can neither Take, nor Eate. These were Ancient Errours in olde times, as it is easy to be sene.

As for the fantasie of Purgatorie, it sprang first from the Heathens, and was receiued emongest them in that time of darkenesse, longe befoze the comminge of Christ: as it maie plainly appeare by Plato, and Vergile, in whome ye shal finde described at large, the whole Common Weale, and al the Orders, and Degrees of Purgatorie. S. Augustine saith, The Olde Heathen Romaines had a Sacrifice, whiche they called Sacrum Purgatorium, A Purgatorie Sacrifice.

You saie, if they be Papistes, that Defende Purgatorie, then muste Christs Apostles neede be Papistes. For they haue taught vs Purgatorie, (not by any that euer they wrote, but) by Tradition. This is as true, as that S. Peter saide Masse in Rome with a Golden Cope, and a Triple Crowne. Onlesse perhappes somme man wil thinke, where as S. Paule saith, Homines Priuati Veritate, existimantes quæstum esse pietatem: They be menne void of Trueth, thinkinge that their gaine is Godlinesse: Or, where as S. Peter saith, Per auaritiam fictis sermonibus negotiabuntur de vobis: Through couetousnesse by fained talke they shal make sale of you. That by these wordes they gaue vs Warninge of the very fourme, and Doctrine of your Purgatorie. For better Authorities, then these be, I rechen, ye can lightly finde none.

As for Praier for the Deade, which, ye saie, ye haue receiued by Tradition from the Apostles, notwithstandinge it were graunted to be true, yet dothe it not euermore importe Purgatorie. For Chrysostome, and Basile in theire, Liturgies make theire Publike, and solemne Praier in this sorte: Offerimus tibi rationalem hunc cultum, pro in Fide requiescentibus, Maioribus, Patribus, Patriarchis, Prophetis, & Apostolis, Præconibus, & Euangelistis, Martyribus, Confessoribus, &c. Precipue verò pro Sanctissima, immaculata, super omnes benedicta, Domina nostra Deipara, & semper Virgine Maria: Wee offer, O Lorde, vnto this reasonable seruice for them, that reaste in Faith, Our Elders, Our Fathers, The Patriarkes the Prophetes, the Apostles, the Preachers, the Euangelistes, the Martyrs, the Confessours, &c. Specially for the moste Holy, without spotte, blessed aboue al, our Lady Goddes Mother, and euer Virgine Marie. S. Cyprian saith in like manner, Sacrificamus pro Martyribus, Wee make Sacrifice for the Martyrs. Yet, I trowe, ye wil not conclude hercof, that the Patriarkes, Prophetes, Apostles, Preachers, Euangelistes, Martyrs, Confessours, and the Blessed Virgine Marie, were al in Purgatorie. Otherwile ye woulde mutche enlarge the Popes Dominon.

Of the other side, in your Masses for the Deade, ye haue vsed to praie thus: Libera eos à Tartaro: è profundo Lacu: ex Ore Leonis: Deliuer them O Lorde (not from Purgatorie, but) from Hel: from that deepe Doungeon: from the Lions Mouthe. I trowe, ye are not so mutche thral vnto the Pope, that for his sake ye wil turne, the Lions Mouthe, the Deepe Doungeon, and al the wo:ld, and Helle it selfe, into Purgatorie.

Origen in Lucâ Homil. 14.
August de Ciuitate Dei. Lib. 21.
Cap. 13.
1. Corinth. 15.
Concil. Carthæ.
3. Canon. 6.

Plato in Timæo.
Æneid. 6.
August. De Ciuitate. Lib. 7. Ca. 7.

1. Timoth. 6.
2. Petr. 2.

Basil. & Chrysostom.
in Liturgiis.

Cyprian. Lib. 3.
Epist. 6.

Thus ye see, *P. Hardinge*, by your owne Doctrine, ye make prate for the Deade, and yet be neuer the neare of your Purgatorie.

But to healepe forwarde the mater, at the leaste by somme Natural reason, ye saie thus, For as mutche as nothings, that is defiled, commeth into the Kingedome of Heauen, and somme departe out of this Life, though in the Faith of Christe, and Children of the Euerlastinge Kingdome, yet not thoroughly and perfectly cleane, it remaineth, that sutch, after this Life, before they commeth to the Place of Euerlastinge Ioie, haue their Purgation. To warrant your Minor in this Argument, ye bring in the wordes of S. Paule, as rightly, & as wel to purpose, as your manner other wise is comonly to handle the Scriptures: *Though our outward man be corrupted, and weakened (whiche wordes S. Ambrose expoundeth thus, By Oppression, by Stripes, by Hunger, by Thirste, by Colde, by Nakednesse) Yet our Soule is renewed, and made stronger daie by daie. And againe, Let vs cleanse our selues from al filthinesse of Fleashe, and Sprite. Ergo, (saie ye) VVee muste confesse by force of these VVordes, that there muste needes be a place, wherein to Purge vs cleane after this Life. Here make we a litle put you in remembrance by the wise: If we cleanse our selues, accordinge to these wordes of S. Paule, from al manner filthinesse, bothe of Fleashe, and of Sprite, I beseeche you, what remaineth there then further, to be Purged in Purgatorie?*

Howe be it, to proue the Imperfection, and corruption of Nature, that enermore hangeth in our Fleashe, ye might, in my Iudgemente, haue alleged many other Authorities, far more pregnante, and clearer, then these. *Esaie saith, Al our righteousnesse is liked vnto a foule stained clowte: Iob saith, Inter Sanctos eius nemo est Fidelis: Et Caeli non sunt mundi in Conspectu eius: Emonge the Sainctes of God, there is none Faithful: The Heauens are not Cleane in his sight. S. Paule saith, I knowe, there is no good thinge in my Fleashe. S. Augustine saith, Let the Apostles of Christe them them selues saie, O Lorde, foregeue vs our offences.*

Sutch Imperfections, and Corruptions, while we liue, we enermore carrie in our Fleashe. Therefore, saie you, To be Purged hereof, that we maie be cleane, and fitte to enter into Heauen, wee muste needes passe thorough the Fierces of Purgatorie. By this meane ye haue wel enlarged the Popes Jurisdiction. For this being true, neither is there, nor neuer was there any Creature, neither Prophete, nor Apostle, nor Martyr, nor Angel, nor Archangel, nor Heauen it selfe, Christe onely excepted, but of force must needes be cleansed in your Purgatorie. And therefore Origen, a greate fauoure of this error, saith thus, *Vt ego arbitror, Omnes nos necesse est venire in illum Ignem: etiam si Paulus aliquis sit, vel Petrus: As I suppose, al we must needes comme into that Fiere: Yea althoughe it be Paule, or Peter. And therefore he saith, as it is alleged before, Ego puto, quod & post Resurrectionem ex Mortuis, indigebimus Sacramento eluente nos, atque Purgante. Nemo enim absque sordibus Resurgere poterit. Neque villam puto posse animam reperiri, quæ vniuersis statim vitij careat: I thinke, that after the Resurrection from the deade, wee, shal neede the Sacramente (of Baptisme) to washe vs, and to make vs cleane. For noman can rise againe without filthe. Neither doo I thinke, there can any Soule be founde, voide from al manner of Sinne.*

But al these be vaine fantasies: I meane, as wel these of M. Hardinge, as also the other of Origen. S. Iohn saith, *Sanguis Iesu Christi Filij Dei purgat nos ab omni Peccato: The Bloude of Iesus Christe the Sonne of God Purgeth vs, and maketh vs cleane from al our Sinnes. The Prophete saith, In what houre so euer a sinner shal repent, and mourne for his sinnes, he shalbe safe. Esaie saith, If your Sinnes shalbe as redde as Scarlet, yet shal they be made as white, as snowe. S. Paule saith, Christus Purgationem Peccatorum nostrorum fecit: Christe (by his Bloude) hath wrought the Purgation of our Sinnes. Therefore S. Cyprian saith, Sanguis tuus, Domine, non quaerit vltionem: Sanguis tuus lauat crimina Peccata condonat: Thy Bloude, O Lorde, seeketh no reuenge: Thy Bloude washeth our Sinnes, and Pardoneth our trespasses.*

And,

2. Corinth. 4.

2. Corinth. 7.

Esaie. 64.
Iob. 15.Roman. 7.
Aug. in Psal. 143Origen in Psal.
36. Homil. 3.Origen in Lucā
Homil. 14.

1. Iohan. 1.

Esaie. 1.
Hebre. 1.Cyprian. De
Passione Christi.

And, whereas you telle vs, out of somme Heathenish fantasie, That Sinnes cannot be washt awaye, but with longe traste of time, and paine in Purgatorie, S. Cyprian saith, *In eodem articulo temporis, cum iam anima festinet ad exitum, & egrediens ad labia expirantis emerferit, Poenitentiam Clementissimi Dei benignitas non aspernatur. Nec Serum est, quod Verum est:* In that very moment of time, euen when the Soule is ready to passe, and is euen at the lippes of the partie ready to yelde up the Sprite, the goodnesse of our most merciful God, refuseth not repentance. And what so euer is truly donne, is neuer too late.

Cyprian. De
Cena Domini.

S. Chrysostome saith, *Latro in Cruce neque vno die opus habebat. Et quid dico, vno die? Neque breui hora. Tanta est Dei erga nos Misericordia: The Thiefe on the Crosse needed not so muche as one daie, to repent him selfe. What speake ye of one daie? No, he needed not one houre. So greate is the Mercie of God towards vs.*

Chrysost. in Ge-
nes. Homil. 27.

Of the other side, if any man departe hence without repentance, S. Augustine saith, *Imparatum inueniet illum Dies Domini, quem Imparatum inuenierit suae vitae huius vltimus dies: Him shal the daie of the Lorde finde vnprovided, whome the laste daie of this life findeth vnproued.* S. Ambrose saith, *Qui hic non accipit Remissionem Peccatorum, ibi non erit: He that here in this life receiueth not Remission of his Sinnes, shal not be there.* And S. Hierome, expoundinge these wordes of Christe, *Thou shalt not goe forth thence, until thou haue paid the laste farthinge, saith thus, Significat tempus non exiturum esse: quia semper soluat nouissimum quadrantem, dum sempiternas Poenas terrenorum Peccatorum luit: Christes meaninge is, that he shal neuer comme out: for that he muste euermore paie the laste farthinge, whiles he suffereth euerlasting punishment for his Sinnes committed in this worlde.*

August. Epist. 82.

Ambrosi. De
Vno Mortis.

Hieromy. in La-
mentationes

Hieremie. Li. 1.

Cap. 1.

So saith S. Augustine, *Donec soluas nouissimum quadrantem: Miror, si non eam significat poenam, quae vocatur Aeterna: Until thou paie the laste farthinge: ye marueile, but he meaneth that paine, whiche is called Euerlastinge.*

August. De Sera-
mon. Domini in
Monte. Lib. 1.

Hereby, M. Hardinge, I thinke, it maie partely appeare, that you mainteine your painted Fiere, and Paper VValles, with painted Authorities, and Paper Reasons. Merily the Christian people of the East Church of God, whiche sometime was as greate, and as famous, as the Church of the Weste, notwithstandinge they beleued in God, and his Christe, and knew, there was bothe Hel, and Heauen, yet in your Purgatorie they had no skil. One of your Doctours saith, *Vsq[ue] in Hodiernum diem Purgatorium non est à Grecis creditum: Vntil this daie of the Grecians, or of the East Church, Purgatorie was neuer beleued.* Therefore ye cannot iustely saie, that your fantasie herein was euermore accounted Answersal, or Catholique.

Alphonfus De
Heresibus Lib. 8
De Indulgentijs.

The Apologie, Cap. 16. Diuision. 2.

Augustine in deede sometime saith, there is sutch a certaine place: sometime he denieth not, but there maie be sutch a one: sometime he doubteth: sometime againe he vtterly denieth, there is any at al, and thinketh, that menne are therein deceiued by a certaine Natural good wil, they beate theire friendes departed. But yet of this one Erroure hath there growen by sutch a harvest of those Masse-mongers, that, the Masses beinge solde abroad commonly in euery Corner, the Temples of God became Whoppes, to geate money: and selie soules were bozne in hande, that nothinge was more necessarie to be bought. In deede there was nothinge more gaineful for these men to selle.

Augu. in Psal. 85

M. Hardinge.

VVell railed. If your reasons, or Authorities were so pithy, as your mockes and scoffes be spiteful, ye were to be hearde. But thanks be to God, that suche shrewed beastes haue shorte hornes.

Now to S. Augustine. And as Festus saide to S. Paule, Hast thou appealed to Cæsar? to Cæsar shalt thou goe. So saie we to you, though not hauinge that Auctoritie ouer you, which Festus had ouer S. Paule: To Augustine ye referrce this mater, and by Augustine shal ye be iudged.

(a) It was a good point of skil, with a good countenance to passe them ouer.
(b) Vntrithe. It shalbe shewed. Reade the Answer.

O, so careful this good man is for our cares.

(c) Vntruth Manifest. Reade S. Augustines wordes in the Answer.

(d) Vntruth. For the margine was so noted by Erasmus.
(e) Vntrithe, blasphemous against the Bloude of Christe. Reade the Answer.
(f) O graue Commentarie: and a wise mater to be called in question.

(g) This whole mater is concluded with seeming, and likelyhoode.
(h) Double Fire in Purgatorie: Double Folie.

Iohan. 5.

Isai. 53.

Coloss. 2.

Apocal. 14.

I woulde alleage vnto you sundrie places of the (a) Scriptures, whiche maie sufficiently proue Purgatorie to a Christen man, that is not contentious, but that wil we doo hereafter as occasion serueth. Nowe to S. Augustine. VVee saie plainly, that S. Augustine affirmeth Purgatorie, and that it (b) cannot be shewed where he doubteth of it, muche lesse where he vterly denieth any such to be. In sundrie places of his woorkes he expoundeth the wordes of S. Paule to the Corinthians of Purgatorie, where the Apostle saith, that the woorkes, whiche be builded vpon the fundation (whiche is Christe) shalbe tried by Fire. In the 21. Booke *De Civitate Dei*, after that he hath declared his Iudgemente touchinge paines of diuerse sortes, which men suffer for Sinnes committed, he saith thus: But paines temporal some suffer in this life onely: some after their Death: some bothe now and also then, yet before that moste seuer and laste iudgemente.

Maie it therefore please you Syrs, to reade S. Augustine in some such places (for to reade al that he hath written to that ende were very much, and a great lette to your domestical cares) and that I thinke verily ye wil secretly agree in iudgemente with vs, though for shame and consideration of the stage ye plaie your parte on, openly the same ye wil not confesse. And therefore in his booke *De Hæresibus ad Quodvultdeum*, he condemneth Aërius of Hæresie (and so consequently al others that be of his opinion) because to the Hæresies of the Arians he had added this also, that none ought to praie, or make oblation for deade.

VVhere ye make S. Augustine very vncertaine in this point, as though he saide sometime there is suche a certaine place, sometime there maie be suche a one, sometime he doubted of it, sometime plainly denied any such to be: either ye vnderstand not S. Augustine, or ye saie contrary to your owne knowledge. Verily ye be too bolde with him. (c) First that he denieth Purgatorie, that is false. And where ye alleage Hypognostica in the Margent of your booke, reade it once againe at my request, and your selues wil saie the place proueth not your purpose. The Authoure of that woork, whether he were S. Augustine, whiche Erasmus beleueth not, or who so euer he was, denieth not Purgatorie: but that after the daie of general iudgemente there is any place of Euerlasting reste, or paine, but Kingdome of Heauen, and Hel, that he denieth. VVhiche we also denie. And there he speaketh againste the Pelagians, who, as S. Augustine writeth of them *ad Quodvultdeum*, promised to infantes dyinge without Baptisme a certaine euerlasting and blessed life without and besides the Kingdome of God. VVhich Hæresie in sundrie places he reproveth. It seemeth the woorde Purgatorium, noted in the margent of that booke (d) by thunlearned Printer, begiled you. VVhich sheweth howe profoundly ye be seene in the Doctours. The thinge, he doubted of, touching this mater, is this: VVhether those temporal paines doo onely punish for the (e) Satisfaction of the lustice of God, or also doo purge and correcte the Soules of the dead in such wise, as temporal paines are wonte to doo in this life. But nowe, whether the sinarte, and sorowe of thinges leaste behinde, which proceeded in this life of Carnal affection, remaine also to the soules after their departure fro the Body, wherof S. Augustine sheweth him self to stand in doubt in *Enchiridio ad Laurent. ca. 68. & 69.* and whether the fyre whiche soules feelee in Purgatorie as it paineth them, (f) so also doo by degrees diminishe and correcte those venial and Secular affections, which they carried with them at their Deathe, or whether deathe it selfe doo so ende them, as there remaine not any correction of the minde yet beinge vicious, but onely the punishment of the of sinne past: that is the thinge, wherof S. Augustine (g) seemeth to haue doubted. In effecte his question is, whether the Fire of Purgatorie be not (h) double. The one which punisheth the Venial sinne past: the other whiche diminissheth and taketh awaie th' affection of sinne yet remaininge. Of the firste he doubteth not: of the other he saith, *non redarguo, quia forsitan verum est*, I saie not againste it, for peraduenture it is true.

The Bishop of Sarisburie.

VVee raile at you, P. Hardinge, euen as Christe railed at certayne others, in whos steppes ye seeme to treade, for that they had made of the House of God a Cane of Thæurs.

The places of the Scriptures, whiche ye thought it beste to passe ouer, and whereby your Purgatorie by your iudgemente vndoubtedly maie be proued, if a man be not very contentious, I trowe be these: Verily, Verily, I saie vnto you, he that heareth my Woorde, and beleueth in him, that sente me, hath Euerlastinge Life: and shal not come into damnation: but hath passed from Deathe vnto Life. *Dr.* that Elai the Prophete saith of Christe: He was wounded for our transgressions: He was broken for our iniquities: The chastisement of our Peace was upon him: and with his stripes wee were made whole. *Dr.* that S. Paule saith, Christe hath taken the Obligation, that was againste vs, and hath fastened it vnto his Crosse. *Dr.* that S. Iohn saith, Blessed be the Deade, that die in the Lorde. Euen so saith the Sprite. For they rest from their labours: and

Ad. 2.

S. Augustine affirmeth Purgatorie in plaine and expresse wordes. 1. Cor. 3.

Lib. 1. Hypognostica.

Harold.

VVhat that S. Augustine doubted touching Purgatorie.

De Cane Dei. Lib. Cap. 14.

and their woorkes folowe them. He saith not, they be in Purgatorie: but, they
reste from their Laboures. And againe, They shal hunger nomore: They shal thirste
nomore. For the Lambe, which is in the middes of the Throne, shal gouerne them, and shal
lead them (not into Purgatorie, but) vnto the lvely Fountaines of Waters: and God shal
wipe awaye all teares from their eies. These, or sutch other like Places, I trowe, they
be, whereby ye assure your selfe so certainly of your Purgatorie.

But vnto S. Augustine, wee haue appealed: and to S. Augustine (ye saie) wee shal goe.
Howe be it, if ye consider the mater wel, ye shal finde, that our appeale lieth not
vnto S. Augustine. It had benne more indifferente dealinge, to haue saide with
S. Bernarde, Ad Euangelium appellasti: & ad Euangelium ibis: Yee haue appea-
led vnto the Gospel: and vnto the Gospel ye shal goe.

Bernar. in Can-
tica. serm. 65.

As for S. Augustine, notwithstandinge his Authoritie be greate, & his lear-
ninge deepe, yet in these cases, as it shal wel appere, he can be but a doubtful
Iudge. And a doubtful Iudge, so far sothe, as he doubteth, is no Iudge. Your
owne Canon telleth you, In erroris Labyrinthum nonnulli intrando impingunt,
cum ante iudicant, quam intelligant: Many menne geunge Iudgements before they can
vnderstande, by entanglinge them selues, fal into a Maze of errour. For how can he pro-
nounce sentence of that, he confesseth, he knoweth not: Or how can he assure vs,
that is not hable to assure him selfe?

August ad Lau-
renti. Ca. 67. &
Dis. 29. Sciendū.

Touchinge the certaintie of this Do-
ctrine, to alleage one, or two places out of many, S. Augustine writeth thus: Tale
aliquid, etiam post hanc vitam fieri, incredibile non est: & vtrum ita sit, quæri po-
test: Somme sutch thinge (he meaneth the Fire of Purgatorie) to be after this Life, it
is not incredible: And whether it be so, or no, ‡ It maie be a question. Againe,
Quod Spiritus Defunctorum, &c. ignem transitorie Tribulationis inueniant, non
redarguo: quia Forsitan Verum est: That the Sprites of the Deade finde a Fire of tran-
sitorie Tribulation, I reprove it not: For * Perhaps it is true. Againe, Siue ergo in
hac Vita tantum homines ista patiuntur, siue etiam post hanc vitam talia quædam
iudicia subsequuntur: non abhorret, ‡ Quantum Arbitror, à ratione Veritatis iste
intellectus huius sententia: Therefore whether menne suffer sutch thinges onely in this
Life, Or els somme sutch Iudgements folowe euen after this Life, * As mutche as I thinke,
the vnderstandinge of this sentence disagreeth not from the order of the Truthe.

August. In. 8. quæ-
ad Dulcentiu q. 1.
‡ It maie be a
question.
August. De Ciuit.
Lib. 21. Cap. 11.
* Perhaps it
is true.

And againe he saith, Quis sit iste modus, & quæ sint ista Peccata, quæ ita im-
pediant peruenientem ad Regnum Dei, vt tamen Sanctorum amicorum meritis
impetrent indulgentiam, difficillimum est inuenire: Periculosissimum definire. Ego
certè vsq; ad hoc tempus, cum inde satagerem, ad eorum indaginem peruenire ‡ non
potui: What meane this is, and what Sinnes these be, which so lette a man from comminge
vnto the Kingdome of God, that they maie notwithstandinge obtaine Pardonne by the Me-
rites of Holy frendes, it is very harde to finde: and very dangerous to determine. Certainly I
mee selfe, notwithstandinge greate studie, and trauaile taken in that behalfe, coulde neuer
atteine to the knowledge of it. Thus, touchinge Purgatorie, S. Augustine saith,
Whether there be any sutch place after this life, or no, ‡ it maie be a question: Perhaps it is
true: As mutche, as I thinke: I cannot telle: I coulde neuer atteine to the knowledge of it.

August. De Fidei
Opicib. Cap. 16.
‡ Quantum
arbitror.
* As mutche
as I thinke.
August. De Ciuit.
Lib. 21. Cap. 17.
‡ Non potui.

By these it is plaine, that S. Augustine stode in doubt hereof, whether there
be any sutch Purgatorie Fire, or no. Therefore vndoubtedly he toke it neither
for an Article of the Christian Faith (for thereof it had not benne lawfull for him
to doubt) nor for any Tradition of the Apostles.

I coulde ne-
uer atteine
to the
knowledge.

Ye saie, S. Augustine neuer doubted, whether there were any sutch Place of Purgatorie,
or sutch Fire, or no: But onely, whether the tormentes there doo satisfie the Iustice of God for
Sinne, or no: and, whether the same tormentes doo by degrees diminishe the Venial Sinnes, and
Seculare Affections, which the Farties carried with them, or no. These, you saie, were S.
Augustines doubts. Notwithstandinge what shoulde any question be raised
hereof? Plato, and Vergile, and other Heathen writers, from whom this Doctrine
firste flowed abroad, would some haue put you quite out of doubt. Vergile
hereof emongest others saith thus;

S. Augustine
doubteth.

Enid 6.

no purgatorie

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The Defense of the Apologie of the

*Quin & supremo cum lumine vita reliquit,
Non tamen omne malum miseris, nec funditus omnes
Corporeæ excedunt pestes: Penitusq; necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis, veterumq; malorum
Supplicia expendunt: Aliæ panduntur inanes
Suspensæ ad ventos: alijs sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.*

But reade you S. Augustine, M. Hardinge: you, I saie, that, to use your owne wordes, are so profoundly seene in al the Doctours, that ye maie boldly despise al others what so euer: Reade, I saie, S. Augustine: examine better the Places, and weigh the wordes: And ye shal finde, that he neuer neither mentioneth, nor toucheth any of these your pretie fantasies: but saith plainely, whether it be so, or no; it maie be a question: I reprove it not: For perhaps it is true.

And are ye so profoundly seene in al the Doctours, & Scriptures, M. Hardinge, that ye thinke, there is either Fire, or VVater, or any other Creature, wherewith to satisfie the Justice of God against sinne, sauing onely the Bloude of the Lambe of God, that taketh awaie the sinne of the Worlde? Or, thinke you, that S. Augustine woulde turne vs from the Satisfaction of Christe, and sende vs to seeke for any other? Certainly S. Augustine him selfe saith, Valeat mihi ad Perfectionem liberationis tantum Pretium Sanguinis Domini mei: Let onely the Price of the Bloude of my Lorde auaille me to the Perfection of my deliuerie.

Againe he saith, Quando aliquis se conuerterit ad Deum, Prorus illi omnia dimittuntur. Nemo sit sollicitus, quod aliquid ei non dimittatur: When so euer any man turneth him selfe vnto God, al thinges vtterly are foregeuen him. Let no man be doubtful, leaste any thinge happily be not foregeuen. Chrysostome imagineth God thus to saie of a sinner: Vnum tantum requiro, vt confiteatur peccata, & ab eis desistat: Nec vltra infero Pœnam peccatis: This thinge onely (saith God) I require of a Sinner, that he confesse his Sinnes (vnto me) and leaue the same. Afterwarde I laie nomore pounishement vpon his Sinnes. Likewise againe he saith, Ego Fideiubeo: Si quis nostrum recedat à Peccatis ex animo, & verè Promittat Deo, se ad illa non rediturum, nihil Deum requisitum ad Satisfactionem: I wil stande bounde in Goddes behalfe: If any of vs forsake his Sinnes with al his harte, and make true promise vnto God, that he wil nomore retorne vnto them, that then God shal require nothinge vs vnto Satisfaction. He, that knoweth not thus mutche, hath no greate cause, to vaunte him selfe of his profounde knowledge in the Doctours. But, if Gods Justice against your sinne be fully satisfied by the Bloude of Christe: If the Onely price of our Lordes Bloude, haue wrought the perfection of your deliuerie: If there remaine nothinge vnforegeuen: If God require no further pounishement: What shoulde you seeke for other Satisfaction in your painted Fires, and smokes of Purgatorie?

To conclude, ye saie thus, In effecte, S. Augustines question is, whether the Fire of Purgatorie be not double. M. Hardinge, if ye were simple, and meante simply, ye woulde not so vainely double the pointe. I beseeche you, what double Fire of Purgatorie meante S. Augustine? Or where was he euer so double in dealinges? By your double Diuinitie, and profounde knowledge in the Doctours, ye haue at the laste skillfully founde out a Double Purgatorie Fire, and a Double Purgatorie. Howe be it, as you are now troubled aboute the Fire of your Purgatorie:

Augustin in
Ipsalm. 25.

Augu. De Ver-
bis Domini.
serm. 59
Chrysost. in Ge-
nes. Homil. 44.

Chrysost. De B.
Philogonio.

So were somme others of your frendes, not longe sithence, as mutche troubled aboute the VVater. Sir Thomas Moore saide, and helde for certaine, that in al Purgatorie there is no VVater: no, not one droppe. And that, he saide, he would proue by the wordes of the Prophete Zacharie: *Eduxisti vinctos tuos de lacu, in quo non erat Aqua: Thou haste deliuered thy Prisoners out of the Doungeon, wherein there was no VVater.*

Of the other side, Rossensis saithe, *Tes, there is in Purgatorie good stoare of VVater*. And that, he saithe, he can proue by the Prophete Dauid: *Transiimus per Ignem, & Aquam: & eduxisti nos in Refrigerium: Wee haue passed through Fire, and VVater: and thou haste brought vs forth into a Place of refreshinge.* Albertus, and Rossensis saie, *The Executioners, and Ministers of Purgatorie, be Holy Angels: Sir Thomas Moore saithe, Out of doubt, they be no Angels, but very Diuels. So handesomely these dreames agree together.*

To returne to the mater, where ye saie, VVee mutche misfooke the place of S. Augustine, beinge deceiued by the Ignorante note in the Margine, where also ye so pleasantly spozte your selfe with our Profounde knowledge in the Doctours, the wordes of S. Augustine, that ye meane, be these, *Primum Locum Fides Catholicorum, Diuina Autoritate, Regnum credit esse Coelorum: vnde non Baptizatus excipitur: Secundum, Gehennam: vbi omnis Apostata, & a Christi Fide alienus Aeterna Supplicia experietur: Tertium Penitus ignoramus: imò nec esse in Scripturis Sanctis inueniemus: The Firste Place the Catholique Faithe, by Goddes Authoritie, beleueth to be the Kingedome of Heauen: From whence, who so euer is not Baptized, is excluded: The Second Place, the same Catholique Faithe beleueth to be Hel: Where al Renegates, and who so euer is without the Faithe of Christe, shal taste Euerlastinge Pounishments. As for any Thirde Place, wee vtterly knowe none: neither shal wee finde in the Holy Scriptures, that there is any futch. If these wordes make not againste your Purgatorie, yet truely, in any appearance, they make but slenderly for your Purgatorie. S. Augustine saithe, Any other Thirde place (after this life, bides Heauen, and Hel) wee vtterly knowe none. Neither can wee finde in the Holy Scriptures, that there is any futch.*

But, if al these three places, Heauen, Hel, and Purgatorie, had benne certainly knowen, and vniuersally receiued in the Church, and yet bides these three places, the Pelagian Heretiques would haue diuised, as you imagine, another seuerall Place, to receiue the Soules of futch Childzen, as departed out of this life without Baptisme, then could not S. Augustine haue truely saide, *Tertium locum ignoramus: VVee knowe no Thirde place: But rather he should haue saide, Quartum locum ignoramus, Fourthe place wee knowe none.* For, by your iudgemente, the doubt had benne, not of the Thirde place, but of the Fourthe. And it had benne a greates oversighte for S. Augustine, in the reckninge onely of Four places, to haue forgotten One: and specially futch a One too, as hath benne founde more gaineful of late yeres, then the other Three: But his wordes be platne: Heauen wee knowe: and Hel wee knowe: But any Thirde place bides Heauen and Hel, wee knowe none.

This worde, Purgatorium, was noted in the Margine, not by the Printer, as you saie, but by Erasmus, a man of famous memorie: whose name for learninge, and iudgemente, hath at al times emonge the Learned, benne mutche esteemed: with whome your ponge Louanian Clergie maie not wel compare, in the profounde knowledge of the Doctours, without greates blushing. And thus mutche touching this one place of S. Augustine, wherein it hath pleased you so deeply to charge vs with grosse ignorance. But for better trial of his iudgemente herein, ye should haue considered, what he hath written otherwheres to like purpose.

In his Epistle to Hesychius he saithe thus: *In quo quæque inuenit suus nouissimis dies, in hoc eum comprehendet mundi nouissimus dies. Quoniam qualis in die isto quisque moritur, talis in die illo iudicabitur: In what state his owne laste daie*

The Bishop of Rochester. Psalm 65.

August. Hypognost. Lib. 5.

No Thirde place.

Fourthe place.

August. Epist. 80.

S. Augu-
stine deni-
eth Pur-
gatorie.

August. in Apo-
calyp. Homil. 11.
August. ad Per-
itum Diacon.
Cap. 3.

Augustin. in 10.
han. Tracta. 49.
Olympiodorus
in Ecclesiast.
Cap. 9.

Polydor. De In-
uentorib. Lib. 2.
Cap. 1.

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The Defense of the Apologie of the

daie shal finde eche man, in the state the laste daie of the worlde shal finde him. For sutch
as every man in this daie shal die, euen sutch in that daie shal be iudged. Againe,
Qualem inuenit Dominus, cum hinc vocat, talem & iudicat: As our Lorde findeth
a man, when he calleth him hence, euen so he iudgeth him. And againe, Qui
in hac vita Deo non placuerit, habebit quidem Pœnitentiam in Futuro Sæculo de
malis suis: sed indulgentiam in conspectu Dei non inueniet. Quia etsi erit ibi sti-
mulus pœnitudinis, nulla tamen erit correctio voluntatis: Who so in this life shal not
please God, shal in the worlde to come haue Repentance for his Sinnes: but Pardon in
the sight of God he shal not finde. For although there shalbe there the pricke of Repen-
tance, yet there shalbe no amendements of the wil. Againe he saith, Vnusquisque
cum causa sua dormiet, & cum causa sua resurget: Every man shal die with his owne
cause, and rise againe with his owne cause. Olympiodorus saith, In quocunque
loco &c. deprehendetur homo, cum moritur, in eo gradu, atque ordine permanet in
Aeternum. In what place, or state so euer a man shalbe founde, when he dieth, in the same
state, and degree he shal remaine for euer.

But to reckon by al, that might be saide in this behalfe, it woulde be longe.
A simple man, P. Harding, without any profounde knowledge of the Doctours,
maie easily see, that these saiesinges wil hardly stande with your Doctrine of Pur-
gatorie. Your owne Roffensis saith, Nemo nunc dubitat Orthodoxus, an Purga-
torium sit: De quo tamen apud Priscos, vel nulla, vel quam rarissima fiebat mentio.
Sed & Græcis ad hunc vsque diem non est Creditum: Quamdiu enim nulla esset cu-
ra de Purgatorio, nemo quæsiuit Indulgentias: No Catholique man nowe doubteth of
Purgatorie: Whereof notwithstandinge emonge the Anciente Fathers there is either no
mention at al, or very seldome. Yea euen vntil this daie the Grecians Beleue it not.
For, so longe as there was no care for Purgatorie, noman soughte after Pardones.
By whiche witness it appeareth, that Pardones, and Purgatorie were brought
in iointely bothe together. And, as the case nowe standeth, and as mosse
menne thinke, the Pope coulde be contented to lose bothe Heauen, and Helle, to
saue his Purgatorie.

The Apologie, Cap. 17. Diuision. 1.

As touching the multitude of vaine, & superfluous Ceremonies,
wee knowe, that S. Augustine did greuously complaine of them in
his owne time: & therefore haue we cutte of a greate number of them:
bicause wee knowe, that mennes consciences were encumbred aboute
them, and the Churches of God overladen with them. Neuerthelesse
wee keepe stil, & esteeme, not onely those Ceremonies, whiche, we are
sure, were deliuered vs from the Apostles: but somme others too bi-
sides, whiche wee thought mighte be suffered without hurte to the
Church of God: for that we had a desire, that al thinges in the Holy
Congregation mighte, as S. Paule commaundeth, be donne vvith
comelineesse, and in good order. But, as for al those thinges, which,
wee sawe, were, either very superstitious, or vtterly vnprofitable, or
noisome, or mockeries, or contrarie to the Holy Scriptures, or els
vnseemely for sober, and discreete people, whereof there be infinite
numbres nowe a daies, where the Romaine Religion is vsed, these,
I saie, wee haue vtterly refused without al manner exception: bicause
we would not haue the right wooꝝhippinge of God to be any lenger
defiled with sutch folies.

M. Hardinge.

S. Augustine, whom ye alleage wrongfully against the Ceremonies of the Catholique Church,
speaketh onely of the cuttinge awaie of sutch manners, and rites, as be crepte into somme one
particulare

particulare Countre, neither contained in Holy Scriptures, nor established by Councels of Bishops, nor confirmed by Custome of the whole Church. But howe proue you by that place, that you maie pul downe Altars, and Images: disallowe the Vowe of Pouertie, Leate, Oile? &c. S. Augustine referreth the takinge awaie of any Custome, or manner vnto dewe Authoritie, exhortinge it to be donne, *Vbi facultas tribuitur*: VWhere Power is geuen to doo it. Neither els maie it be donne lawfully at al, &c. Yee thinke, we haue many ridiculous, and fonde things, in our Ceremonies. If we had, (a) as in deede wee haue not, would ye laughe at them; as Cham did at the nakednesse of his Father Noe: &c. Laugh on yee cursed Chanances: but wee wil daunce before the Azke: we wil (b) shire our heade with Paule, &c.

The Bishop of Sarisburie.

This matter had benne ouer colde, had not M. Hardinge a litle enflamed his Choler in the ende, & cried out vpon his Cursed Chanances. His Altars, his Images, his Clowes, his Lentes, and his Diles, be answered sufficiently otherwise. S. Augustines wordes, concerninge this mater, are pregnant, and plaine: *Hoc nimis doleo, quia multa, quæ in Diuinis Libris saluberrimè præcepta sunt, minus curantur*: & tam multis Præsumptionibus sic plena sunt omnia, &c. *This thinge greeneth me, that so many things, wholely commaunderd in the Holy Scriptures, are not regarded: and al things are ful of so many presumptions, &c.* And againe, *Quamuis ista contra Fidem non sint, tamen ipsam Religionem, quam Paulusissimis, & Manifestissimis Celebrationum Sacramentis Misericordia Dei liberam esse voluit, seruilibus oneribus ita premunt, vt tolerabilior sit conditio Iudæorum: qui etsi tempus libertatis non agnouerint, Legalibus tamen sarcinis, non humanis Præsumptionibus subiiciuntur*: *Albe it these things be not againste the Faith, yet with seruite burthens they so oppresse our very Religion, whiche God of his Mercie would haue to bee free, vnder very fewe, and moste manifeste Sacramentes of Diuine Seruice, that the state of the Iewes is mutche more tolerable (then the state of the Church of Christe). For the Iewes, notwithstandinge they knewe not the time of Libertie, yet were they subiecte to the packes, and burthens of the Lawe (of God): and not vnto the Diuises, and Presumptions of Menne.*

Of such Diuises, and Presumptions, Chrysostome saithe, *Non dicunt, Cur Legem Mosi, sed Cur Traditionem Seniorum transgrediuntur? Vnde patet, eos multa innouasse, cum Deus contra vetuisset, ne quid adderent, aut minuerent. Sed illi, cum timerent, ne Principatum amitterent, cœu legum Latore, vt Maiores esse viderentur, plurima innouarunt. Quæ res ad tantam peruenit nequitiam, vt præcepta sua custodirent magis, quam Præcepta Dei: The Phariseis saie not vnto Christe, Wherefore doo thy Disciples breake the Lawe of Moses, but, Wherefore doo they breake the Traditions of the Elders? Whereby it appeareth, that they had altered many things: whereas God had commaunderd, that they shoulde neither adde, nor diminishe. But feeringe, leaste they shoulde lose their Authoritie, as if they had benne Lawe Makers, so thende they mighte seeme the greater, they altered mutche. Whiche thinge (in the ende) grewe to such a wickednesse, that they keapte their owne Commaundementes, more then the Commaundementes of God.*

In like manner saithe S. Cyril, *Vellent suam Doctrinam, & Paternas Traditiones ab hominibus potius suscipi, atque in admiratione, honore, haberi. Quicquid igitur Christo credentium accesserit, sibi detractum putant: The Phariseis would that menne shoulde receiue, and magnifie their Doctrin, and the Traditions of the Fathers: Therefore howe many so ener Faithful came vnto Christe, they thought so many were losse from them.*

It is not true, that ye saie, Traditions maie not be changed, or abolished without the general Consente of the whole Church. For Ceremonies, as they neuer grewe together at one time in al places, so can they not lightly be abolished together at one time in al places. Socrates saithe plainely, *Videtur mihi, Multa modo in his regionibus, modo in illis Consuetudinem obtinuisse: It seemeth vnto me, that many things haue benne receiued by Custome, nowe in one Countre, and nowe in an other. Against ye saithe, In vniuersum certè, & in omnibus Observationibus*

(a) Vnto truth. For S. Augustine, speaking of his time, saithe, *Tam multis Præsumptionibus ita plena sunt omnia, &c.*

(b) Then beyce circumcised, as Paule was. For this was onely a Jeweist Ceremonie.

August. Epist. 119

August. in ead. Epistol.

Chrysost. in Matthe. Homil. 52

Cyrrill in Ioh. Lib. 8. Cap. 1.

Socrates. Lib. 4. Cap. 22. *Ἐμοὶ δὲ φαίνεται ὅτι πολλὰ κατὰ χώρας συνήθειαν ἔλαβεν.*

Socrates, eed.
loco.

Augu. Epist. 119.

Dist. 63. Quis

Sanctus.

Dist. 68. Chores
piscopi.

Augu. Epist. 119.

Chrys. in Mat.
the. Homil. 52.

Hieremi. 23.

Hieremi. 2.

Hieremi. 23.

Esai. 1.

Matthe. 15.

Jerem. Cap. 2.

C. 11.

piarum precum, non possunt duæ Ecclesiæ inueniri, quæ prorsus inter se consenti-
ant: *Verily so speake Vniuersally, in al manner of Observations, or Formes of Common*
Praier, there cannot two Churches be founde, that agree thorowly bitweene them
selues.

S. Augustine saith plainly, *Omnia talia, &c. vbi facultas tribuitur, si-*
ne omni dubitatione rescanda existimo: Al such things, in my iudgement, ought
to be cut of: as soone as iuste occasion, or Power is geuen, without any manner of doub-
tinge. So saith the Pope Steuin, *Si nonnulli ex Predecessoribus, & Maioribus no-*
stris fecerunt aliqua, quæ illo tempore potuerunt esse sine culpa, & postea vertun-
tur in errorem, & Superstitionem, sine tarditate aliqua, & cum magna Autoritate
à posteris destruantur: If sundrie of our Predecessours, or Elders haue donne certaine
things, whiche at that time might wel be donne without hurte, and afterwards are turned
into errour, and superstition, without any staggering, and with greate Authoritie let
them be destroyed, and abolished by the Successours. And Pope Damasus saith, *Quod*
ratione caret, extirpare necesse est: What soeuer wanteth reason, muste of necessity be
rooted out.

Vvee laugh not, as y^e saie, *M. Hardinge*, at the nakednesse of our Father. Our
Father is in Heauen, the Father of Light, the God of Glorie: and in him there is
no nakednesse. We laugh not at any of these things, but we saie with S. Au-
gustine, as it is alleged before, *Hoc nimis doleo, &c. This thinge very muche grieueth*
me, that so many things wholesomely commaunded in the Holy Scriptures, are not regarded:
and that al things are ful of so many presumptions: And that, as S. Chrysostome saith,
These things are called vpon, and more regarded, then the Lawes, and Commandementes
of our Father. Our Father saith of you, and of your felowes: *Volunt facere,*
vt obliuiscatur Populus meus Nominis mei propter somnia sua: They wil cause, that
my people shal foregates my name, for loue of their Dreames. Our Father saith, *Two*
euils haue my people donne: They haue forsaken me the Fountaine of the Water of Life: and
they haue ripte vp to them selues broken Cesternes, that can holde no Water. Our Father
saith, *What is chaffe vnto the Corne? Who hath required these things at your Handes?*
To be hozte, hereof Christe him selfe saith thus, Every plante, that my Heauenly
Father hath not planted, shal be plucked vp by the Rootes.

The Apologie, Cap. 18. Division. 1.

Wee make our Praiers in that tongue whiche al our people, as
meete is, maie vnderstande, to thende they maie (as S. Paule coun-
sellerh vs) take common commoditie by Common Praier: euen as al
the Holy Fathers, and Catholique Bishoppes, bothe in the Olde, and
Newe Testamente did vse to Praie them selues, & taught the people
to Praie too: lest, as S. Augustine saith, *Like Parottes, and Ou-*
selles vvee shoulde seeme to speake, that vvee vnderstande not.
Neither haue we any other Mediatour, and Intercessour, by whom
wee maie haue accesse to God the Father, but onely Iesus Christe, in
whose onely name al thinges are obtained at his Fathers hande.
But it is a shamefull parte, and ful of Infidelitie, that wee see every
where vsed in the Churches of our aduersaries, not onely in that thei
wil haue innumerable sortes of Mediatoures, & that vtterly without
the Authoritie of Goddes woorde: (So that, as Ieremie saith, the
Saintes be novve as many in numbre, or rather aboue the numbre
of the Cities: and pooze menne cannot tel, to which Saincte it were
beste to turne them firste: And though there be so many, as they can-
not be tolde, yet every one of them hath his peruliare Duetie, & office
alligned

assigned vnto him by these folkes: what thinge they oughte to aske, what to geue, and what to bringe to passe) But besides this also, in that they doo not onely wickedly, but also shamefully calle vpon the Blessed Virgine Christes Mother, to haue her remember, that she is the Morher, and to commaunde her Sonne, and to vse a Mothers authoritie ouer him.

M. Hardinge.

VVee haue but onely one Mediatoure to Saluation Iesus Christe, by whos merites God is reconciled vnto vs. But where ye saie, that besides the same one Mediatoure, ye haue none other, that (a) maie Praie or make Intercession for you, that pointe of false belefe ye maie keepe for your selues. VVee had rather holde with (b) S. Paule, who as he is praied for of al Christen menne, so he doubted not to saie to the Corinthians, that he hoped to escape danger, *Adiuuantibus vobis in Oratione pro nobis*, by the helpe of you in Praier for vs. If one good man maie helpe an other in this life by Praier, whiles he hathe yet somewhat of his owne to be careful for: muche more the Sainctes, whiche are dissolued, and raigne with Christe, can helpe vs with their perfite Praier. Ye can tel (I trowe) that S. Hierome made this argumente within litle of twelue hundred yeres paste. Neither make we them Goddes, as ye woulde seeme to saie by the place (whiche beinge spoken by the Prophete Hieremie of very Idolles) ye applie to the frendes of Christe. VVhome Dauid saith to be vnto him moste honorable, and their dominion to be moste stronge. There is no cause why ye shoulde wonder, if diuers Cities doo gladly acknowledge some one Holy Angel, Apostle, Martyr, or Confessor, as their chiefe Patrone, and Frende. For if (as it is written) Michael the Archangel was once Prince of the Iewes: and stode alwaies for the children of Gods people: it is not to be doubtte but that Christen people haue nowe also their (c) Patrones. To this purpose (d) some applie that which is written, *Fulgebunt iusti, & tanquam scintille in arundinetis discurrent, indicabunt nationes, & dominabuntur populis, & regnabit dominus illorum in perpetuum*: The iuste menne shal shine, and like sparkes of fire in drie kikes shal runne abroad: they shal iudge nations, and beare rule ouer peoples, and our Lorde shal raigne ouer them for euer. S. Ambrose is of that opinion plainly, where he saith, writinge vpon S. Luke, *Sicut Angeli praesunt, ita & ij qui vitam meruerint Angelorum*. As the Angelles be ouer Nations, so they also whiche deserue the Life of Angels.

Concerninge the offices that, ye saie, we appointe vnto the Sainctes, ye muste vnderstande, that as God hathe shewed by any Myracle, what good woorkes he hathe wrought by this Saincte, rather then by that: so the people desire to obteigne of God by the same Sainctes Praier that thing, wherein they maie (e) coniecture, that God hathe geuen him most grace. And bicause our Lady the blessed Virgine Mary hathe more grace geuen to her, then any other Creature (excepte ye can name (f) a greater grace then to be the Mother of God): therefore al Christen Nations are moste bolde to desire in Praier to be relined by her Intercession, and Mediation of her Praier made to her Sonne Iesus Christe, who (wee doubt not) heareth her moste gladly, as nolesse intendinge to doo good by her continually to vs, then wee are sure, that by her he hathe donne for vs those greate benefites, whiche continuall wee doo receiue, for so muche as he tooke Fleashe of her. And seinge that Christe is the firste begotten amonge many Brothers, wee that are called into one Heretage with him and by him, maie take harte to accompte Christes Mother, for our Mother, specially whereas he saide vnto Iohn his Disciple, and in him to al the Children of Grace, beholde thy Mother.

If nowe any spiritual man suche as S. Bernarde was, deeply consideringe the greate honour and dignitie of Christes Mother, doo in excess of minde (g) spiritually sporte and dally (as it were) with her, biddinge her to remember, that shee is a Mother, and that thereby shee hathe a certaine righte to commaunde her Sonne, and require in a moste sweete manner, that shee vse her right: is this either impiously, or impudently spoken? Is not he rather moste impious and impudende, that findeth faulte therewith? If euer any of you had practised in contemplation any of that sweetenesse, whiche is in *Canticis Canticorum*, ye shoulde haue founde, that there the spiritual Soule is bolder with God her Creator and Spouse, then S. Bernarde euer was with our Lady, beinge but a Creature, and a member of the same Church with him.

The Bishop of Sarisburie.

We saie, There is one onely Mediatoure of Saluation: but there are many Mediatoures of Intercession. And thus with this prety simple distinction, ye connecte your selfe awaie inuisibly in a clowde. But to cutte of quarrels,

M. Hardinge, Lette vs haue that one onely Mediatoure of Saluation: and

th

then

(a) This is M. Hardings legi-
crdumaine. For
we speake only
of tutch Medi-
atoures, as wee
ought to praie
vnto.

(b) As if S. Paule
had euer willed
vs, to Praie to
Sainctes.

(c) Vntrathe,
proceedinge of
vaine dotage.

(d) A graue Au-
thoritie, taken
out of the very
Portuise.

(e) This is the
certaintie of M.
Hardings Prai-
er. It hangeth
of a blinde
coniecture.

(f) It is a greater
Grace to be the
Childe of God.

(g) Open Blas-
phemie, is Spi-
ritual dalliance:
O when wil M.
Hardinge con-
fesse a faulte?

then afterwarde take to you youre other Mediatoures of Intercession at youre pleasure.

Howe be it, if Christe onely be the Mediatoure of Saluation, wherefoze then do you thus calle vpon the Blessed Virgine Christes Mother, Salua omnes, qui to glorificant? Saue thou al them, *that glorifie thee.* Here you intrude vpon Christes office: and make the Holy Virgine a Mediatoure, not onely of Intercession, as you saie, but also of Saluation.

M. Har. fo. 358 a

Addition. **M. Hardinge.** A VVrangler wil neuer lacke woordes, &c. *Add.* VVhen wee saie to the Virgine, Saue vs, wee meane thus, Praie for vs to God, that wee maie be saued.

The Answer. It appeareth wel by you, **M. Hardinge**, that a Wrangler wil neuer lacke shifte of woordes. To desire Saluation of any Creature, and that for glorifyinge, and praisinge of the same, it is nothinge els, but baine, and Childishe blasphemie. What can desire nomore of God him selfe. And yet by wranglinge woordes it muste be holpen. When ye saie to the Blessed Virgine, Saue vs, your meaninge is this, as you saie, Praie for vs to God, that wee maie be saued.

1. Timothe.
Mediatoure.

Firste we telle you, as S. Paule hath taughte vs: *There is one Mediatours betwene God and Man, Christe Iesus beeinge Man.* Hereunto you make answer. There are two Mediatoures, the one of Saluation, whiche onely is Christe: The other of Intercession, or Praier, whiche (you saie) maie belonge to the Saintes of God. Here I replie, and shewe you by your owne Praiers, and by the practise of your Church of Rome, that contrarie to your owne Distinction, you desire Saluation of our Lady, and so make her a Mediatoure, not onely of Praier, but also of Saluation. Unto this you answer, that by these woordes, Saue vs, ye meane nothinge els, but Praie for vs. Thus you can shifte Praicinge into Sauinge, and Sauinge againe into Praicinge, at your pleasure. Al this notwithstandinge, we muste thinke, you deale plainely, and wante woordes, and are no Wrangler.

But, if you craue nothinge of our Lady, but onely her Praier, what shal we then do with Merites, & Precibus suae piae Matris? Here are, not onely Praiers, but also Merites. Muste we thinke, that Merite, and Praier in your Distinctie, is al one thinge? What shal we do with these woordes, that were wonte to ringe in al your Churches, Monstra te esse Matrem: *Shewe the selfe, to be the Mother. And let him knowe it. That is to saie, Commaunde him: He is thy Sonne.*

Howe be it, Here perhaps you wil likewise turne Commaundement into Praier. And thus, when you liste, Saluation is Praier, Merite is Praier, and Commaundement is Praier. So easily an il thinge maie be smothered. And al this can you Defende, and saue vp sight, without wranglinge.

Wherefoze saie ye thus of Thomas Becket, of whose Sainthood, for ought that I knowe, ye maie wel stande in doubt: *Tu per Thomae Sanguinem, quem pro te impendit, Fac nos Christe scandere, quò Thomas Ascendit: O Christe, make vs to Ascende vnto Heauen, whither Thomas is Ascended, euen by the Bloude of Thomas, that he shedde for thy sake.* Here you saie, not onely Intercession, but also Saluation in the Bloude of Thomas.

M. Har. fo. 358 b.

Addition. **M. Hardinge.** This is an Obiection for a Cobler, as the other was, and not for a Diuine, whoes ducie it were to depende of thinges, and not of woordes, &c. Nowe bicause, wee knowe, it was a moste gracious gifte of God, that he gaue S. Thomas grace, to die for his Honoure, when wee desire to be holpen by his Bloude, representinge the Memorie of S. Thomas vnto Christe, &c. Your woordes be faire, M. Iewel, but your Harte vnwares to your selfe doothe Honoure the Idole Caluine, more then Christe Iesus &c. The trimme Strumpet of Caluines settinge out pleaseth you wel. It is that fowle, and blind harte of yours, that shal condemne you, &c.

359 a.

of his old words

363

Daniel &
Antichriste.

The Answer. Alas, god Christian Reader, that euer man shoulde thus wastfully bestowe his woordes. I am afraide, we see a Member of him, of whom Daniel saith, *Consurget Rex impudens facie: There shal rise up a Prince with an impudens*

prudente face, that shal neuer be ashamed of any thinge, what so ever he saie, or do. S. Peter saith, There is no other name, or Creature geuen to men vnder Heauen, whereby wee shalbe saued, but onely the name of Christe Iesus: And therefore, the Aunciente Father Origene saith, Ipse solus est Hostia pro peccatis: & ipse est Hostia, Sancta Sanctorum: Christe onely is the Sacrifice for sinnes: He is the Sacrifice, the Holy of the Holy. Leo saith, Nullius infantis occisio propitiatio fuit mundi: The Deathe of no Innocente was the Sacrifice, or Redemption of the worlde. Yet here we are taught, to take our Saluation in the Bloude of Thomas Becket, of whose Vertue, and Innocencie we maie wel stande in Doubte. Notwithstandinge you tel vs, This was an obiection for a Cobler.

Act. 4.

Origene in Leuit. Hom. 7.
Leo Epist. 81.

But it was a moste gracious gyfte of God (yon saie) that he gaue this Thomas grace to Die for his Honour. For his Honour, saie you? Howe for shame, W. Hardinge, aduise your selfe better, what you write. Perhaps some man of simplicitie will beleue you. The very true cause of Thomas Beckettes Drathe, was his Ambition, and Vanitie, and wilful maintenaunce of Manifeste Wickednesse in the Clergie, to the greate dishonoure of Goddes Holy name, as by the Writers of that time, it dothe wel appere. For prouise whereof, it maie please you to reade the Storie of Gulielmus Neubrigenis, that liued in the same age.

It is written, that this Thomas Beckettes Father was a Iewe, and a Ware Brother of London, and that from his House beganne a fire in the time of Kinge Steuin, that consumed al the one side of London, from the Bridge, where he dwelte, vnto Temple barre. Neubrigenis saith, that Kinge Henry the Seconde, tooke him into his special fauour, and beinge onely the Archedeacon of Canturburie, made him Lorde Chancellor of his Realme, and so intreated him with al kinde of Honour, that he seemed to Raigne, as wel as the Kinge: And, that afterwarde he promoted him to the Archebishopsrike of Canturburie, and sente him to the Councel of Toures then holden in France. Being there, as vpon some remorse of Conscience, he misliked, and secretly refused the Kinges gifte, and resigned his Archebishopsrike vnto the Pope, and receiued it againe at his handes, and so secretly, and in couerte, betraide his Princes Righte vnto a stranger. At his retorne there growe a greate question within this Realme, touching the Prerogative of the Clergie. The Iudges complained, that there were many Robberies, and Rapes, and Murthers, to the number of one hundred then presently committed within the Realme by Ecclesiastical persons, and therefore made requeste in Parlemeute, that there might be some good Consideration had of it, for that thei them selues beinge Temporal Ministers, had neither Lawe, nor Iurisdiction to deale againste them. As for the Bishoppes (saith Neubrigenis) whoes parte it was, to see suche Disorders corrected, of so many thousande Wicked Priestes, thei neuer dysmaled, nor punished so mutche, as one. For thei (saith he) seekinge more carefully, howe to mainteine the Dignitie, and Liberties of their Clergie, then the correction of their manners, thinke they doo good seruite to God, and his Church, if they mainteine Wicked Priestes againste the good Order of common Weales: Whereby (saith he) it cometh to passe, that the Priestes, that shoulde shine, as Starres in the Heauens, hauinge free Libertie to doo what thei liste, care neither for God, nor for Man. For redresse hereof, the Kinge was earnestly minded to take Order by his Parlemeute. At the reste of the Bishoppes, not one excepted, agreed therunto, and confirmed the same vnder their Seales. Onely Thomas Becket, the Archebishop of Canturburie, stood stiffe, and stoute, and would not yelde. Afterwarde, when he saue, the Kinges displeasure grewe againste him, in the morninge, before he shoulde come to make his answere, He caused the Masse of S. Steuinis office, solemnly to be songe before him, with this Preface, Sederunt Principes, &c. The Kinges saie downe to speake againste me, and the wicked sought to persecute me: This done, He tooke his Syluer Crosse in his hande, and gotte him boldly to the Court. But perceiuinge, that the Kinge was mutche moued, and misliked his stoutnesse, the nexte night followinge, he fledde ouer into France, and afterwarde sought aide of the Pope. At the laste, beinge reconciled vnto his Prince, and returninge againe into Englande, He brought with him the Popes Suspension, and thereby Suspended al the Bishoppes of this Realme, and would

Gulielm. Neubrigen. li. 2. ca. 16

Centum Hostidatratra fines Angliae ecclesiasticis commissa

Tormilla talia

Vf. ad vnum.

neuer agree to release them. By meane whereof, the whole Countrey beeing sore disordred, shortly after ensued his Deathe. This is the true Storie of Thomas Becket. So stoutely he maintained the Robberies, the Rapes, the Murthers, and open wickednesse of his Clergie, and would not suffer any Lawe to passe againste them. Neubrigenis saith, This stoutenesse in him, I can in no wise commend. Hee boyled (saith he) With zeale of Justice, but whether it were accordinge to knowledge, or no, God onely knoweth. Al this notwithstandinge, M. Hardinge, you telle vs, That God gaue him a special grace, to die for his Honour, and that by his Bloude wee shal be holpen, and saued, and comme to Heauen. Putte Hereto what sense ye wil: verily, to vse your owne wordes, this Dignitie is muche fitter for a Cobler, then for a grane man of your profession.

Ambrose in Ser-
mon 6. De S.
Margareta.

Wherefore both S. Ambrose saith, if it were S. Ambrose that wrote the Booke, Reddere debemus Sanctis honorificentiam, qui nobis Salutem profusione sui Sanguinis pepererunt: qui tam Sacra Hostia pro nostra propitiatione Domino sunt oblati: Wee muste yelde honour vnto the Sainctes, whiche haue procured Saluation for vs, by the sheaddinge of their Bloude: Whiche also were offered up vnto the Lords so Holy a Sacrifice for our Saluation. If wee haue Saluation in the Bloude of Sainctes, then is not Christe the Onely Mediatoure of our Saluation.

He is no indifferent Emperre, that firste diuideth Offices equally betwene two, and afterwarde alloteth bothe Offices to One alone.

Roman. 8.
1. Timoth. 2.

Notwithstandinge, the Ende, and Office as wel of Intercession, as also of Saluation, is, to reconcile vs vnto God, and to procure vs Mercie. But this is Christes onely Office: He reconcileth vs vnto God: He presenteth vs vnto the Throne of Grace. And therefore, as S. Paule saith, he evermore maketh Intercession for vs. And for that cause also he saith, Unus est Mediator Dei, & Hominum, Homo Christus Iesus: There is One Mediatoure betwene God, and Man, Christ Iesus beeing Man.

August. contra
Epif. Parmeniani
lib. 2. ca. 8.
Augustin. in
red. Lib.

S. Paule (you saie) Requireth the people to make Intercession and to praie for him. This is true. And God hath commanded, that al the Faithfull shoulde praie one for another. But S. Paule neuer required the people to praie to Sainctes. S. Augustine saith, Paulus non facit se Mediatorem inter Populum, & Deum: Sed rogat, vt pro se orent inuicem omnia Membra Corporis Christi: Paule maketh not him selfe a Mediatoure betwene God, and the People: but requireth, that they Praie al one for another, beeing al the Members of the Body of Christe. Againe he saith of S. Iohn, Si Iohannes ita diceret, Hoc Scripsi vobis, vt non peccetis: Et si quis peccauerit, Mediatorem me habetis apud Deum, & ego Exoro pro peccatis vestris, Sicut Parmenianus quodam loco Mediatorem posuit Episcopum inter Populum, & Deum, quis eum ferret bonorum, atque Fidelium Christianorum? Quis sicut Apostolum Christi, & non sicut Antichristum intueretur? If S. Iohn would saie, This haue I written vnto you, that ye Sinne not: and if ye Sinne, ye haue me youre Mediatoure before God, and I wil intreate for your Sinnes, As Parmenian (the Heretique) in a certaine place made the Bishop a Mediatoure betwene God, and the People, what good, and Faithfull Christian Man could abide him? Who would looke vpon him, as the Apostle of Christe: and not rather thinke him to be Antichriste?

Here, M. Hardinge, your self distinction of Intercession, and Saluation, cannot saue you. For Parmenian neuer thoughte, the Bishop was a Mediatoure of Saluation. And yet S. Augustine saith, If S. Iohn would haue saide so muche of him selfe, he had not benne the Apostle of Christe: but rather shoulde haue ben iudged, and taken for Antichriste.

We thinke, The wordes of the Prophete Hieremie spoken of Idolles, and Falsse Goddesses, maie not iustely be applied to the Sainctes of God. In orde of the Sainctes parte, it were greate blasphemie, to calle them Idolles. For they see

God

God face to face, & euermore be with God in Glorie. But in respect of your horrible Abuses, and vaine satisfactions, the Wordes of the Prophete be rightly applied. For you, in your Imagination, of the Saintes of God haue made Idolles: and haue so multiplied, and increased the same, that the number of them hath farre passed the number of al your Townes, and Citties. And therefore the Ancient Father Epiphanius applieth the like wordes of the same Prophete Hieremie, vnto the Blessed Virgin Marie, bringe then idolatrously abused by the Heretiques called Collyridiani, euen as the same Blessed Virgin, and other Saintes are by you abused now. Thus he writeth, Ne quis comedat de errore, qui est propter S. Mariam. Tametsi enim pulchrum sit lignum, tamen non est ad Cibum. Etsi Pulcherima est Maria, & Sancta, & Honorata: at non ad Adorationem. Hæ verò Mulieres, colentes Mariam, rursus renouant Fortunæ Mixturam, & præparant Mensam Diabolo, non Deo: Quemadmodum scriptum est, Pascuntur Cibo impietatis. Et rursus, & Fœminæ terunt Pollinem, & Filij coligunt ligna, vt faciant Placentas oleo subactas Reginæ Cœli. Compescantur à Hieremia tales Mulieres: & ne turbent Orbem terrarum. Ne dicant, Honoramus Reginam Cœli: Lette noman Eat of this Erroure, touching S. Marie. For though the tree be faire, yet is not this Fruite to be Eaten. Although Marie be Bewetieful, and Holy, and Honourable, yet is shee not to be Adoured. But these Women, VVoorshippinge S. Marie, renewe againe the Sacrifice of Wine mingled in the Honour of the Goddesse Fortune, and prepare a Table for the Diuel, and not for God. As it is written in the Scriptures, They are fedde with the Meate of VVickednesse. And againe, Their Women boult Flower: and their Children geather sticke, to make fine Cakes in the Honour of the Queene of Heauen. Therefore let such Women be rebuked by the Prophete Hieremie: and lette them nomore trouble the Worlde. And lette them not saie, wee VVoorship the Queene of Heauen.

Epiphani Lib. 3
Hæres. 59.

Ἀνακαλίζουσι
τὴν τῆς θεοῦ
κρίσιν.

Here we see, the wordes, that were spoken of the Heathenish Idolles, are applied by Epiphanius vnto the Mother of Christe: not to deface the Blessed Virgin, but to declare the sonde errors of those Heretiques.

As for the distribution of Offices, and seuerall dueties, limited, and appointed to eche Sainste in his degree, it shalbe beste for modesties sake to saie nothinge. S. Augustine speakinge of the Heathens, from whom, this parte of your Diuinitie, M. Hardinge, was firste deriued, saith thus, Dicebat, ita esse vtilem cognitionem Deorum, si sciatur, quam quisque Deus vim, aut potestatem habeat, cuiusque rei. Ex eo enim poterimus, inquit, scire, quem cuiusque rei causa Deum aduocare, atq; inuocare debeamus: ne faciamus, vt Mimi solent, & optemus à Libero Aquam, à Lymphis Vinum: Varro saide, the knowledge of the Goddess is Profitable, if a man vnderstande, what Power, and Authoritie eche God hath in euery thinge. For so, saith he, we maie knowe, whom to calle vpon, and whom to praie vnto: Leste happily wee doo, as certaine Mimi are wont to doo: that is to saie, Leste of Bacchus, the God of Wine, we begge VVater, or of Lymphæ, the Goddesse of Water, wee begge VVine.

Augusti. De Ci-
uita. Li. 4. Ca. 22

These thinges hauinge theire beginninge emonge the Heathens, haue since thence bene brought euen into the Church of God: and al the Saintes in Heauen haue benne appointed, eche One in Order to his Seuerall Office: Leste any one shoulde intrude into an others rounge. Antonius saith, in his time, where S. Paule and Frère Dominike were painted together, the manner was, vnder the Image of S. Paule to write these wordes, Per hunc itur ad Christum: Wee maie come to Christe by this Sainste: But vnder the Image of Frère Dominike, they wrote thus, Sed magis per istum: Yet much rather by this Sainste. Whereby was meante, that Frère Dominikes Office, and Authoritie before God, was somewhat better, and of more credite, then S. Pauls.

Whereas ye teache the people thus to praie vnto the Blessed Virgin, Monstra te esse Matrem: Commaunde thy Sonne: Vse thy Motherly Authoritie ouer him: Let him knowe the to be his Mother, This, you saie, is no blasphemie, but a

Copus Dialog 3
Pag. 342.

Rembus in Epist.
ad Carolum 3.
Concil. Trident.
Session. 2.

Ni. Cusan Exce-
lution L. 8.
Hoc edit.

Concil. Oxoni-
ense.

1. Corin. 10.

Augustin De
sancta Virgi-
nitate. Ca. 3.

Augustin in 101
hanc. tracta. 10.

Spiritual dallieinge. Nowe verily, M. Hardinge, this muste needes be a blessed kinde of Diuinitie, that can turne Praier into Dalliance.

One of your Beaupères of Louaine, as a man carrying his face in his bande, saithe boldly, These wordes were neuer used in your Church. And therefore he saith with god courage, Interim a bonis istis viris quæro, Cur non nominant illas Ecclesias, quæ Virginem Matrem tam impudenter appellant? Cur eas inquam non nominant? In the meane season (saith he) this question I demaunde of these honest menne: Why name they not those Churches, which so impudently cal vpon that Virgine Christes Mother? I saie, why doo they not name them? Your modestie herein, M. Hardinge, is moze praise woorthie. You are contented to graunte the saie: and pleasantly to excuse it by a Spiritual Dallieinge.

But ye maie tel your saide Felowe, that this kinde of Praier was vniuersally used throughout al your whole Church of Rome: that Menne, Women, and Childzen, Learned, and Unlearned were taught, and forced thus to praise: Thou arte the Queene of Heauen: Thou arte the Lady of Angelles: Commaunde thy Sonne: Shewe thee selfe to be the Mother. Ye maie tel him, that Cardinal Bembus, sometime the Popes Secretarie, calleth the same Blessed Virgine, Dominam, & Deam nostram: Our Lady, and Goddesse. Tel him, that Ambrosius Catharinus in your Late Chapter at Tridende, representing, as you saie, your whole Catholique Church, calleth the same Blessed Virgine, Goddes Felowe, by these wordes, Fidelissima eius Sociæ: Goddes moste Faitheful Felowe.

And therefore perhaps Nicolaus Cusanus a Cardinal of Rome saith, Hoc cedit ad laudem Dei, & Virginis Mariæ Matris, quod ipsa sub Principatu Authoris Mortis nullo vnquam tempore fuit. Non indiguit Virgo Liberatore qui ipsam absoluerent a sententia in Adam, & in posteros lata Maria non est deleta de Libro Mortis: quia nunquam in eo scripta fuit: This thinge turneth to the praise of God, and the Virgin Marie the Mother, that shee was neuer at any time, under the Princehoode of the Authoure of Deathe. That Virgine needed no Deliuere, that should redeeme her from the Sentence pronounced against Adam, and his posteritie. Marie was neuer rased out of the Booke of Death: for shee was neuer written in it. Here we are taught, that Marie the Virgine is our Lady, and Goddesse, that shee is Goddes Felowe, and that shee had no neede to be saued by the Deathe of Christe. What is blasphemie, if this be none? Yet this is the Diuinitie of the Clergie of Rome.

Ye maie further tel him, that in your Councel of Oxforde, Christes name is quite forgotten, and leaste out: and Our Ladies name put in place: For thus it beginneth, Authoritate Dei Patris, & Beatæ Virginis, & omnium Sanctorum, &c. By the Authoritie of God the Father, and of the Blessed Virgine, and of al Saintes. Notwithstandinge ye maie wel answere, as before, that al this was no manner blasphemie againste God, but onely a Pretie Spiritual Dalliance: euen sutch Dalliance, I trowe, as S. Paule meaneth by these wordes, Sedit populus ad manducandum, & bibendum: & surrexerunt ad Ludendum: The people sate downe to eate, and drinke: and rose vp againe to Plaie, or Dailie, that is to saie, to committe Idolatrie.

you saie, Our Lady, the Blessed Virgine hath more grace geuen her, then any other Creature, excepte ye name a greater Grace, saie you, then to be the Mother of God. Verily, M. Hardinge, to be the Childe of God, it is a greate deale greater Grace, then to be the Mother of God. S. Augustine saith, Beatior ergo Maria fuit, Percipiendo Fidem Christi, quam Concipiendo Carnem Christi. Materna Propinquitæ nihil Mariæ profuisset, nisi foelixius Christum Corde, quam Carne gestasset: Marie was more Blessed (or fuller of Grace) in that shee Received the Faith of Christe, then in that shee Conceiued the Fleashe of Christe. Motherly kinrede coulde haue donne Marie no good, onlesse shee had borne Christe more Blessedly in her Harte, then shee bare him in her Fleashe. And againe he saith, Mater mea, quam appellastis Foelicem, inde Foelix est, quia Verbum Dei custodiuit:

custodiuit: Non quia in illa Verbum Caro factum est: *My Mother, whom ye haue called Blessed, therefore is Blessed, because she hath kept the Woordes of God: Not because the VVoorde in her was made Fleashe.*

Therefore saith Epiphanius, Christus dixit, Quid mihi, & tibi est Mulier? Non dum venit hora mea. Quò non putarunt aliqui, magis eximiam esse Sanctam Virginem, Mulierem eam appellauit: veluti prophetans, quæ essent futura in terra Sectarum & Hæreseon genera: vt ne aliqui nimium admirati Sanctam, in hanc Hæresim, ciuitatis deliramenta dilabantur. Est enim Ludibrium tota res, & anicularum fabula, & vt ita dicam, tota Hæresis tractatio: *Christe saide vnto his Mother, Wooman, what haue I to doo with thee? My houre is not yet comme. Leste any man shoulde thinke, Our Lady was of greater excellencie, he called her VVoman: as it were prophesieinge of the Kindes, and Sectes of Heresies, that were to come in the worlde: Leste any man hauinge too greate opinion of that Holy Saincte, shoulde fal into this Heresie, and into the dotage of the same. For in deede the whole matter is but a mockerie, and an Olde VViues tale, and soothely to saie, nothing els, but the handelinge of an Heresie.* Origen heresof saith, Si mensuram transcenderit Charitatis, & qui diligit, & qui diligitur, in Peccato est: *If Loue passeth the measure of Charitie, as wel he, that Loueth, as also he, that is Loued, is in Sinne.*

*Epiphani. Li. 2.
Hæres. 59. Cons
tra Colluctian.*

*Origen. In Lu.
cam. Homil. 25.*

But, touching the mater it selfe, S. Ambrose saith, Ideò ad Reges itur per Tribunos, & Comites: quia homo vtique est Rex: & nescit, quibus debeat Rempublicam credere. Ad Deum autem, quem nihil latet, Omnium enim Merita nouit, Promerendum, suffragatore non est Opus, sed mente deuota. Vbicunque enim talis loquutus fuerit ei, respondebit illi: *Therefore wee are brought vnto the presence of Kinges by Lordes, and Officers: because the Kinge is a Man, and knoweth not to Whom hee maie committe his Realme. But to obtaine Goddes fauour, from Whom nothing is secrete, as knowing, what euery man is meete to haue, wee neede no Spokesman, but a deuoute minde. For, where so euer sutch a one speaketh vnto God, God wil answere him.*

*Ambros. ad Ro
man. Ca. 1.*

The Apologie, Cap. 19. Diuision. 1.

Wee saie also, that euery persone is bozne in Sinne, and leadeth his life in Sinne: that no body is hable truely to saie, his harte is Cleane. That the moste rightuous persone is but an vnprofitable seruauente: That the Lawe of God is perfitte, and requireth of vs perfitte, and full Obedience: That wee are hable by no meanes to fulfil that Lawe in this woꝛldly life: That there is no one mortal Creature, which can be iustified by his owne desertes in Gods sight: And therefore that our onely succour, and refuge is to flie to the Mercie of our Father by Iesu Christe, & assuredly to perswade our mindes, that he is the obtainer of forgeuenesse for our sinnes: And, that by his Bloude al our sportes of Sinne, be vvasshed cleane: That he hath pacified, and set at one, al things by the Bloud of his crosse: That he by the same One onely Sacrifice, whiche he once offered vpon the Crosse, hath brought to effecte, and fulfilled al things, and that for that cause he said, when he gaue vp the Ghost, It is finished, as though he woulde signifie, that the price, and rancomme was now ful payde for the Sinne of Mankinde. If there be any, that thinke this Sacrifice not sufficiente, lette them goe in Goddes name and secke a better. **Wee verily,** because wee knowe, this to be the Onely Sacrifice, are wel contente with it alone, and looke

for none other : and, forasmuch as it was to be offered but Once, we commaunde it not to be renewed againe : and, because it was ful, and persite in al pointes, and partes, wee doo not ordeine in place thereof any continual succession of offeringes,

M. Hardinge.

(a) A vaine foly. For Gods Lawe was written for Men in Earthe, not for Angels in Heauen.

(b) A horrible heresie. S. Augustine saithe, *Deus iubet aliqua, que non possumus facere.*

(c) A fond question. For God pounissheth Infantes for their Original sinne: yet are they by no meanes able to auoide it.

(d) The cause hereof, is Gods Mercie. S. Augustine saithe, *Omnia mandata facta deputantur, quasi do quicquid non factum est ignoscitur.*

(e) Vntruth. For we make not God vniuste: but we Cōfesse our selues to be sinners.

Ye make a Sophistical argumente, when ye teache, because the Lawe of God requireth of vs ful obedience, that therefore it cannot be satisfi'd in this life by any meanes. For when ye saie, it requireth of vs ful obedience, if ye meane (a) suche ful obedience, as is required onely in this life, then conclude ye falsely, that wee can by no meanes satisfie it. But if ye meane such ful obedience, (a) as is onely perfourmed in Heauen, then ye conclude wel, that we in this life cannot fulfilliche perfection, as is required in Heauen. But then haue ye saide nothinge to the purpose. For wee knowe, what Marke ye shoote at, by your Doctrin vttered in other places. Your meaning is (b) that God can no man in this Life is able by the Grace of God to fulfil the Commaundementes. VVee beleue, maunde God commaundeth vs nothinge impossible to vs. (c) Otherwise howe could he iustly punishe for not dooinge that Commaundemente, whiche by no meanes we were able to fulfil? VVee are which sure that God punissheth no man vniustly: for, *Non est apud dominum Deus nostrum iniquitas*: impossi to a man There is no iniquitie in Our Lorde God.

Moyse speakinge of the fulfillinge of the Commaundementes of God, whiche also S. Paule repeteth, saithe that they are not aboue vs in Heauen, neither farre from vs beyonde the Sea: but harde by the (saith he) is his woorde in thy mouthe and in thy harte, that thou maist doo it. And Christe saithe, *Iugum meum suauē est, & onus meum leue*: (d) My Yoke is swete, and my burden lighte: and S. Iohn, His Commaundementes be not heauie. He then, that saithe, wee can by no meanes fulfil the Lawe of God, maketh (e) God vniuste, and euil, or impotent, and not hable to geue so muche grace, as maie healpe to fulfil his Lawe. Let the discrete reader iudge, what blasphemie your wordes containe. Belie vs uomore hereafter. This is our Doctrin, better founded in the wordes of God, and in the tradition of the Apostles, and in the custome of the whole Church, then that ye shal euer be hable to ouerthrowe it. Blaspheme, and barke againste it ye maie: ouercome it ye cannot.

The Bishop of Sarisburie.

All other thinges here by you touched, M. Hardinge, I wil passe ouer: thinge it sufficient, to note a fewe wordes of the Possibilite, and perfourmance of the Lawe: and so mutche the more, for that ye seme therein in somme parte, to renewe the Pelagian Heretiques Olde condemned erroure.

As touchinge that ful and persite Obedience, that is required of vs by the Lawe, ye answere, There are sundrie sortes of Perfection: namely, that there is Perfection in Childzen: Perfection in Menne: Perfection in Angelles: and Perfection in God. And further ye saie, That in this life wee cannot fulfilliche such Perfection, as is required of the Angelles of God in Heauen. And this answere ye make, touchinge the Obedience, and Perfourminge of the Lawe: As if ye woulde saie, The Lawe of God was geuen to Angels: and is to be perfourmed, not in the Earthe, but Onely in Heauen: And, as if God had saide to those Blessed Sprites, Thou shalt not Kill: Thou shalt not commit Aduouerie: Thou shalt steale: Thou shalt not coeue, &c. In your sundrie Perfections, of Childzen, Menne, Angels, and God, I haue no skil. The Apologie meante onely of that Perfection, that is required in Man. Howe be it, in euery kinde they saie, *Perfectum est, cui nihil deest*: That thinge is Persite, that is ful, and absolute, and wanteth nothinge.

And here, lest ye shoulde deceiue your selfe by wzonge measure, God him selfe bathe shewd you, what Perfection he requireth in a man. Thus he saithe, Thou shalt loue the Lorde thy God with al thy Harte, with al thy Soule, and with al thy Power: Thou shalt not turne, neither to the Righte hande, nor to the Lefte: Accursed is he, that standeth not in euery thinge, that is written in the Lawe, to perfourme the same. And S. Iames saithe, Who so offendeth in one Commaundemente, is guiltie of al. And Christe saithe, Be ye Persite (not measuringe your selues by your owne habilitie, but) as your Father is Persite, whiche is in Heauen. And yet hereby he meaneth not the Perfection, that is in God, and his Angels, but onely that Perfection, that is required in man.

S. Hierome

Deuter. 6.

Matthe. 22.

Deuter. 17.

Deuter. 27.

Galat. 3.

Jacob. 2.

Matthe. 5.

S. Hierome saith, *The Pelagian Heretiques in Olde times, vſed the ſame* *miſtake, that you vſe now.* For where as the Catholique Learned Fathers ſaide, *Noman is Perſite, and vaide of Sinne,* they answered euen then euen in ſuch ſorte, as you doe now, *Noman is Perſite in ſuch degree of Perfection, as God is Perſite.* Hieronym. ad S. Hieromes wordes be theſe, *Aunt, ad Comparationem Dei, nullum eſſe Perſe.* Crefiphon. Etum: *Quaſi Scriptura hoc dixerit: Thei ſaie (euen as you, M. Harding, ſaie) that in contra Pelagian Compariſon of God, noman is Perſite: As though this were the ſaieinge of the Scriptures.* nos. And therefore he ſaith vnto them, *Nunquid praecepit mihi Deus, vt eſſem, quod Deus eſt? Vt nihil inter me eſſet, & Dominum Creatorem? Vt maior eſſem Angelorum ſaſtigio? Vt haberem, quod Angeli non habent? I beſeeche you, hath God commaunded me, that I ſhoulde bee the ſame, that God is? That there ſhoulde be no difference (in Perfection) betwene me, and my Lorde the Creatour? That I ſhoulde be aboue the Highneſſe of Angels? Or that I ſhoulde haue, that the Angels haue not? It was in vaine therefore M. Hardinge, thus to boꝛrowe the Pelagians Weapons, and to make mater of this Perfection. For we ſpeake not of Angelles, but onely of Menne.*

Further, to intreate of the Perſite fulfillingge, and accompliſhing of the Lawe; I meane, ſo farre, as the Lawe requirerh, the Pelagian Heretiques hereſin alſo ſaide, euen as you ſaie: and none otherwiſe. S. Auguſtine thereof reporterh thus: *Magnum aliquid Pelagiani ſe ſcire putant, quando dicunt, Non iuberet Deus, quod ſciat ab homine non poſſe fieri. Quis hoc neſciat? Sed ideo iubet aliqua, quae non poſſumus, vt nouerimus, quid ab ipſo petere debeamus: The Pelagians thinke themſelues Cunninge menne, when thei ſaie, God woulde not commaunde that thinge, that he knoweth, a man is not hable to doo. And who is there, that knoweth not this? But therefore God commaunded vs to doo ſome thinge, that we are not hable to doo, that wee maie vnderſtande, that we ought to craue of him.* *Auguſtin De Gratia. & libeꝝ 10 Arbitr. l. 4.*

S. Hierome ſaith vnto one of the ſame Pelagians, *Facilia eſſe dicis Dei man-* *Hieronym. ad data: & tamen nullum proferre potes, qui vniuerſa compleuerit: Te ſaie Goddes Com-* *Crefiphon. con mandementes be eaſie: And yet ye are hable to ſhewe vs noman, that euer fulfilled them tra Pelagianos, altogether.*

Therefore againe he ſaith vnto them, *Noli ponere in Coelum os tuum, vt per* *Hieronym. contra Eſſe, & Eſſe poſſe, ſultorum auribus illudas. Quis enim tibi concedit, poſſe homi-* *Pelagianos, l. 1 nem facere, quod nullus vnquam hominuſſi potuerit? Sette not thy ſaie againſt Hea-* *uen, ſo mocke fooles eares with theſe wordes, Be, and Can be. For who wil graunte you, that a man can doo that thinge, that noman euer was hable to doo.*

Likewiſe S. Auguſtine ſaith; *Dixi fieri poſſe, vt ſit homo ſine Peccato, ſi Voluntas ei non deſit, ope Diuina adiuuante: Sed tamen praeter Vnum, in quo omnes viuificabuntur, neminem vel fuiſſe, vel fore, in quo hic viuente eſſet iſta* *Auguſtin. De Perfectione: I ſaide, It is poſſible, that a man maie be without Sinne, if he wante* *Spiritu. & Li- not wil, the Power of God aſſiſtinge him: And yet I ſaide, that biſides Onely Chriſte, in* *tera, c. 11. Whome al menne ſhalbe quickened to Life, there was neuer man, nor neuer ſhalbe, who beeing in this life ſhal haue this Perfection. S. Auguſtine ſaith, Noman can attaine to this Perfection: and he ſpeaketh of the Perfection, that is required, not of Angels, but of Menne.*

We wil ſaie, as the Pelagians diſ, wherefore then dwithe Chriſte ſaie, *Be ye Perſite?* Therefore dwithe S. Paule ſaie, *As many of vs, as be Perſite, &c, Vercu* *Matth. 5. S. Hierome answereth thus: Quid ergo ſapimus? Imo quid ſapere debemus, qui Perſecti non ſumus? Imperfectos nos eſſe conſiteri, & nondum comprahen-* *Philip. 3. diſſe, nec dum accepitſe. Hec eſt hominis vera Sapientia, Imperfectum eſſe ſe noſſe. Hierony. aduerſ. Atq. vt ita loquar, Cuſtorum in Carne iuſtorum Imperfecta Perfectione eſt: What* *Pelagianos, l. 1. then doo wee thinke, or what ought wee to thinke, that be not Perſite? Wee ought to Confeſſe, that wee are Vnperſite, and that wee haue not yet gotten, nor taken (that Perfection) that is required. This is the true wiſedome of a Man, to knowe him ſelfe to be Vnperſite. And as I might ſaie, the Perfection of al juſte menne liuinge in the Fleaſhe is Vnperſite.*

Hieronym. ad
Cresiphont.
Augusti. ad Ro-
nifacium. Li. 3.
Cap. 7.

Augustin Res
tracta li. 1. ca. 19
Augustin De
Spiritu. Li.
1. ca. 35.

Hieronymus ad
Algasium.

Hieronym. in Es
zechiel. Li. 14.
Cap. 46.

Augu. De Ciui-
ta. Li. 19. ca. 27.

Againe he saith, Iusti appellantur, non quod omni Vitio careant, sed quod Maiori parte Virtutum commendentur: They are called Iuste menne, not for that they be void of al manner Sinne, but for that they are furnished with the greater parte of Vertues. So likewise saith S. Augustine, Virtus, quæ nunc est in homine Iusto, hætenus Perfecta nominatur, vt ad eius Perfectionem pertineat etiam ipsius Imperfectionis, & in Veritate agnitio, & in humilitate Confessio: The Vertue, that is nowe in a iuste man, so farre forth is called Perfite, that it pertaineth to the Perfection thereof, bothe in truthe to knowe, and in humilitie to confesse, that it is Vnperfite. Againe he saith, Omnia mandata facta deputantur, quando, quicquid non fit, ignoscitur: Al the Commaundements of God, are accounted to be donne, when that thinge, that is not donne, is forgivenen. To conclude, he saith, Multum in hac vita ille profecit, qui quàm longè sit à Perfectione Iustitiæ, proficiendo cognouit: Hee hath muche profited in this life, that by his profitinge hath learned, howe farre he is from the Perfection of Rightuoufnesse.

Yet neuerthelesse wee maie truely vse S. Hieromes wordes, vttered in the defense, and righte of this same cause: Hæc dicentes, non adulamur Vitijs: sed Authoritatem sequimur Scripturarum, quod nullus homo sit absque Peccato. Sed conclusit Deus omnia sub Peccato, vt Omnium misereatur: Norwithstandinge wee saie thus, yet wee flatter not Vices: but wee folowe the Authoritie of the Scriptures, that there is noman without Sinne. But God hath shutte vp al thinges vnder Sinne, that hee maie haue Mercie of al. Againe he saith, Perspicuum est, omnem hominem, quamuis ad Perfectionem venerit, tamen indigere Misericordia Dei: & plenam Perfectionem ex Gratia, non ex Merito possidere: It is most certaine, that euery man, yea although hee be growen to Perfection, yet needeth the Mercie of God: and that hee enioieth ful Perfection, not of his owne Deseruinge, but of Grace.

Quen so S. Augustine saith, Ipsa Iustitia nostra tanta est in hac vita, vt potius peccatorum Remissione constet, quam Perfectione Virtutum: Our very Rightuoufnesse it selfe is so greate in this Life, that it standeth rather in Forgivenesse of Our Sinnes, then in Perfection of Rightuoufnesse.

The Apologie, Cap. 20. Diuision. 1.

Besides, though wee saie, wee haue no meede at al by our owne woorkes, and deedes, but appointe al the meanes of Our Saluation to be in Chyriste alone, yet saie we not, that for this cause menne ought to liue loosely, and dissolutely: nor that it is penough for a Chyristian, to be Baptized onely, and to Beleue: as though there were nothinge els required at his hande. For true Faith is liuely, & can in no wise be idle. Thus therefore teache we the people, that God hath called vs, not to folowe riot, & wantonnesse, but, as S. Paule saith, vnto good vwoorkes, to vualke in them: That wee are deliuered from the Power of Darkenesse, to the ende that vvee should serue the Liuing God: to cutte awaie al the remnantes of Sinne, and to vvorke Our Saluation in feare, and tremblinge, that it maie appeare, that the Sprite of Sanctification is in Our Bodie, and that Chyriste him selfe dwelleth in Our hartes.

M. Hardinge.

(a) No aide, or helpe vnto Saluation. Otherwise this report is Vntrue.

VVith what face can these Defenders affirme, that they teache the people to walke in good woorkes, whereas beginninge the treatise of woorkes in this present Apologie, they saie, that wee haue (a) no helpe, or aide in our woorkes, and deedes? For so theire Latine woorde *Prasidium*, doothe signifie, whiche in the Englishe, is tourned into Meede. VVhat, Maisters, is this the waie to make menne woorker wel, to tel them before hande, that theire woorkes be nothinge woorth, and that they healepe them neuer a whitte? VVhy then let the Labourers Prouerbe take place: I had

had rather plaie for nothinge, then woork for nothinge. (b) Is there any Labourer so madde, as to woork for nothinge? Firſt ye tel the Labourers, that there is no heale for them in their woorkes, and then ye crie vnto them to labour: (c) yea ſorſooth, as harde as they liſte. Is not this to mocke God, and the worlde? VVhereas ye ſpeake to Chriſtian men, to thoſe that be Baptized, to ſuche as haue Faith: Yet ye tel them, they maie woork as much as they wil, (d) but al in vaine, &c. Ergo then, although a liuely Faith cannot be idle, and ſomme true Faith is liuely, yet in another ſenſe, (e) there is a true Faith which is not liuely, but idle. VVhich true Faith ſhal become liuely and haue greate aide in woorkes, if it wel learne to leaue idleneſſe, and praſtiſe that in wil and harte, whiche it beleueth in vnderſtandinge.

that good
woorkes
ſe 71.
Mathe. 19

But whereas theſe Defenders would no helpe or aide to bein Chriſtian mennes woorkes, that (f) Heretic maie not ſo eſcape. Chriſt beinge demaunded of one, what good he ſhoulde doo to obtaine Euerlaſting Life, ſaide: If thou wilt enter into Life, keepe the Commaundementes. To keepe the Commaundementes is a woork: to enter into Life is ſomme helpe to a man. Therefore it is falſely ſpoken, that in our woorkes there is no helpe for vs. Againe Chriſte ſaith, VVho ſo euer forſaketh his houſe, or brothers, or ſiſters, or father, or mother, or wife, or children, or landes for my ſake, he ſhal receiue an hundred ſolde, and ſhal enherite Life Euerlaſtinge. S. Paule ſaith, God wil render to euery man accordinge to his woork. To thoſe that ſeek for glorie, and honoure, and incorruption, accordinge to the ſufferance of good woorkes, (he wil render Life Euerlaſtinge.

The Biſhop of Sarisburie.

Here ye triſle, M. Hardinge, although not mutche beſides your common wonte, yet ſomewhat aboute your ordinarie. Our Doctrin herein is grounded vpon theſe wordes of Chriſte, *When ye haue donne al, ſaie, that yee be vnprofitable Seruantes, and therefore haue deſerued nothing.* In deed of late yeres this hath benne the General Doctrin of your Scholes: *Vita Aeterna eſt Merces debita pro noſtris Meritis: Vita Aeterna, niſi eſſet Merces debita, eſſet incerta. Quia debitum certum eſt: Miſericordia incerta: Euerlaſting Life is a rewarde dewe for our deſeruings.* If Euerlaſtinge Life were not a dewe rewarde, it were uncertaine. For dewe debte is certaine: Mercie, or fauoure is uncertaine. Thus haue you utterly drowned the Grace of God, and the Saluation that we haue onely in Jeſus Chriſt: and haue turned the moſt Comfortable Doctrin of the Goſpel into a dungeon of Deſperartion.

Then (ſaie you) lette the Labourers Prouerbe take place, I had rather plaie for nothing, then woork for nothinge. Merſly, M. Hardinge, when other reaſon coulde not ſerue you, it was reaſon, your Labourers idle reaſon ſhoulde take place. Holwe be it, if ye wil do nothinge at Goddes requeſte, of god wil, without rewarde, but muſte be byeted onely for your Penny, then maie your Labourer, be he neuer ſo ſimple, caſily tel you, ye are not the Childe of God, but onely a Hyrelinge, and a Labourer. For the Natural louinge Childe wil Obeie his Father, not for rewarde, but of loue, onely becauſe hee is his Father.

Gregorie Nazianzene ſaith, Si Seruus es, time plagas: Si Mercenarius, tantum ſpecta Mercedem. At, ſi ſupra hos es etiam Filius, reuerere tanquam Patrem tuum. Bene facito, quia pulchrum eſt obſequi Patri. Et, quamuis nihil aliud futurum ſit, tamen vel hoc ipſum erit Merces tua feciſſe quod gratum eſſet Patri: If thou be a bonde Slaue, then feare the whips: If thou be a Hyrelinge, then looke onely for thy rewarde: But ouer and biſides theſe, if thou be a (Natural) Childe, then reuerence (God) as thy Father. Doo wel, becauſe it is good to Obeie thy Father. Yea, and although thou ſhalt haue nothinge els, yet even this ſhal be thy rewarde, that thou haſt benne Obedient to thy Father. S. Hilarie ſaith, Nos, ſi ſemel ieiunamus, ſatiſfecit nos arbitramur: Si aliquid ex horreo domesticarum facultatum inopi damus, impleuiſſe nos iuſtitiam credimus, &c. Sed Propheta totum a Deo ſperat: totum a miſericordia eius expectat: If wee faſte once, we thinke, we haue ſatiſfied: If out of the barnes of Our houſholde ſtoare we geue ſomewhat to the Poore, we beleue, we haue fulfilled the meaſure of Rightouſneſſe. But the Prophete hopeth al of God: and truſteth al of his Mercie. Chriſte ſaith to his Diſciples, Lette youre Lighte ſo ſhine before menne (not that ye maie be rewarded, but) that they maie ſee youre good woorkes, and glorifie youre Father, whiche is in Heauen. S. Auguſtine ſaith, Minus diligit te, qui diligit aliud praeter te: O God, be the leſſe loueth thee, that loueth any other thinge, biſides thee. Likewiſe S. Baſile ſaith,

(b) Nazianzen.
St mercenarius
es, tantum ex-
pecta mercede-
dem. De ſancto
Baptiſmi.

(c) Is not this a
folie, M. Hard.
Goddes Truthe
is no mockerie.
(d) Vntruthe.
For we ſay with
S. Paule, your
woorkes ſhal
not be in vaine
in the Lorde.
(e) Vntruthe.
Reade the An-
ſweare.
(f) Vntruthe. For
it is no Heretic
it is the Faith
of Chriſt. Reade
the Anſweare.
Luc. 17.

Gregori. Nazian.
De ſancto Ba-
ptiſmate.
ἐξουσίαν κα-
λῶν, ὅτι καλὸν
τῷ πατρὶ πεί-
θεσθαι. Καὶ ἐ-
σοι μισθὸν ἐ-
σθῶς μέλλοις,
τὸ το αὐτὸ
μισθός, τὸ τῷ
πατρὶ χαρί-
ζεσθαι.

Hilari. in ſalmo.
113.

Mathe. 5.
Auguſtin. Con-
feſſion.

ſaith,

Basil. in Psal. 32.
μὴ σὺν ἔχῃ τὴν
ἐλπίδα τῆς
σωτηρίας τῆς
ἐκ τῶν ἰσχυρῶν
τῶν θεῶν.

Illyricus De
sectis Pag. 93.
Kemnitius in
examine Trider.
Concily. Pag. 335
Copus Dialo. 1.
Pag. 51.

1. Timoth. 5.
Fidem abnega-
uit.
Tit. 1.
1. Iohan. 2.
Jacob 2.

Augu. in E-
uangel. Iohan.
Serm. 61.
Augu. in De
Fide. & Operib.
ca. 23.

Ambros. Li. 6. E-
pist. 36.
Origen. in Epif.
ad Roman. Li. 8
ca. 10.
Origen. in Eze-
chiel. Homil. 9.

Nicola. Cusan.
Excitationum,
Lib. 5.

saithe, Qui non fidit suis recte factis, nec expectat ex operibus iustificari, Solam ha-
bet spem salutis, Misericordias Dei: *He that trusteth not to his owne good deedes,*
nor hopeth to be iustified by his woorkes, hathe the Onely hope of his Saluation,
the Mercies of God.

Further ye saie, A true Faithe maie be idle, and vterly without woorkes: and therefore
ye thinke it not true, that we saie, *A true Faithe is liuely, and can in no wise be idle.*
Here perhaps ye wil sette Faithe vpon the Lasse, and kecke her to a larger list.
For so Latomus, one of your Fellowes saith, that Socrates, and Plato, and other
Heathen Philosophers had as good vnderstanding, and Faithe in Christe, as had
Abraham. And Andradius, another of your Fellowes saith, that the Heathen,
and Infidel Philosophers had the Rightiuousnesse of Faithe, and Everlastinge
Life. His wordes be these, Philosophi, qui ab inani Deorum multitudine abhor-
runt, &c. Illos, tu illa Fide, Deiq; cognitione destitutos dices, per quam, scilicet,
impious iustificatur, & ex qua iustus viuit? *The Philosophers, that abhorred, and shun-*
ned the vaine multitude of Goddes, &c. Wilt thou saie, they lacked that Faithe, and that
knowledge of God, whereby the wicked is iustified, and whereby the Rightiuous liueth?
An other of your neare Fellowes saith, Petrus, non Fidem Christi, sed Christum,
Salua Fide, negauit: Peter denied, not the Faithe of Christe: but he denied Christe, his
Faithe neuerthelesse beinge safe. If ye call this True Faithe, *S. Hardinge,* that
maie be founde in Heathens, and Infidels, and maie wel, and safely stande with
the abiuringe of Christe, then, without question, your True Faithe maie be with-
out god woorkes. But S. Paule, whose wordes we oughte rather to credite,
saith the farre otherwise: *Hee, that hathe no regarde to his owne, specially such,* as be of
his housholde, hathe denied the Faithe, and is woorse, then an Infidel. Againe he
saith, *They saie, they knowe God: but by their woorkes they denie God.* S. Iohn
saith, *Who so saith, he knoweth God, and keepeth not his Commandementes,* is a Lye,
and the Truthe is not in him. S. Iames saith, *Faithe without woorkes is deade:*
And the Diuel beleueth, and trembleth for feare. But a Deade Faithe is no
more a True perfite Faithe, then a Deade Man, is a True perfite man. As for
the Faithe of Diuels, in dede, and verily it is no Faithe.

Certainely S. Augustine saith, Qui Fidem habet sine spe, & dilectione,
Christum esse credit: non in Christum credit: *Hee that hathe Faithe without*
Hope, and Charitie, Beleueth, that there is Christe: but hee Beleueth not in
Christe. Againe he saith, Inseparabilis est Bona Vita à Fide, quæ per dile-
ctionem operatur: imò verò ea ipsa est bona Vita: Good Life can neuer be diuided
from Faithe, whiche woorketh by Loue: *Nay, rather that same very Faithe it selfe is*
good Life.

S. Ambrose saith, Vbi quis coeperit luxuriari, incipit deuiare à vera Fide: *As*
soone as a man beginneth to liue wantonly, he beginneth to flee from the True Faithe
Origen saith, Omnis, qui credit in eum, non erubescit: Erubescit autem omnis, qui
peccat: Ergo, qui adhuc ruborem peccati incurrit, credere non videtur: *Who so euer*
Beleueth in God, blussheth not: But euerie man blussheth, that woorketh Sinne: Therefore hee,
that yet blussheth for his Sinne, he seemeth not to Beleue. Againe he saith, Male
credit, quicunque peccat: *Who so euer sinneth, Beleueth il.*

To be thoste, S. Cyprian saith, Quomodo dicit, se credere in Christum, qui
non facit, quod Christus facere præcepit? *Howe dooth he saie, He Beleueth in Christe,*
that dooth not the thinge, that Christe Commanded?

If ye wil beleue none of al theise, bringe Anciente, and Learned Fathers,
yet beleue poure owne Doctoure Cusanus, a Cardinal of Rome. Thus he saith,
Non potest Mens scire Deum, & non diligere: Non potest esse vera scientia Dei,
vbi non est Charitas. *The Minde cannot knowe God, and not loue him: There can be*
no true knowledge of God, where there wanteth Charitie.

Whereby it is plaine, that True Faithe is liuely, and woorkful: and, that an
Idle Faithe is in dede no Faithe at al.

Addition.

editio.
17

Addition. **M. Harding.** Did not you knowe the Answer, M. Jewell? No-
thing is more common. You belie the Scripture. That is the Answer to you. And your forefa-
thers euen vp to Luther haue alwaies belied it: and beeinge tolde of it, wil not yet amende, no-
more, then the Diuel, whom they folowe. Althinge maie be deade in two sortes, either bicause
it had life in it of his owne, or els bicause it had it of an other thinge &c. Now it is to be confide-
red, whether Faith hath life in it selfe, of his owne Nature, as a man hath (for then a deade Faith
is no Faith) or els, whether Faith hath life, of an other thinge, to witte, of Charitie, and then a
deade Faith is a true Faith &c. S. Iames geueth vs to vnderstande, that Faith hath Life of an
other thinge, like as the Body hath Life of the Soule: For he saith, *Sicut enim Corpus sine Spi-
ritu mortuum est, ita & Fides sine operibus mortua est*: As the Body without the Soule is
deade, so is Faith deade without woorkes. Not as the man is deade without the Soule, but as the
Body is deade without the Soule, so is Faith deade without woorkes. But the Body beeinge with-
out the Soule, is stil a true natural Body: Therefore Faith, beeinge without good VVoorke, is
stil a true Real Faith. And so M. Jewell is tried a Lier.

The Answer. I am weary of your folies, **M. Harding.** And were it not
for some satisfaction of the simple, I would not vouchsaue them of any answer.
Whereas I onely allege these wordes of S. Iames, *Faith without Woorkes is deade*,
you telle me, that I belie the Scripture. And this (you saie) shal be mine Answer. Of
suche hasty Answeres you haue god stoare. I thanke God. I beleue the Scrip-
tures: I belie them not. I would not willingly belie a Child: muche lesse the
Euerlasting Word of God: For, I knowe, it is Holy.

But how, and wherein haue I so sowly belied the Scriptures? You answer me:
A thinge maie be deade in two sortes: either bicause it had Life in it of his owne, or els bicause it
had it of an other thinge. Faith hath Life of it selfe: and Faith hath Life of Charitie. At this
maie be graunted. But what conclide you hereof, **M. Harding**? If Faith hath
Life of it selfe, haue I therefore belied the Scriptures. Beholde S. Iames wordes:
Thus he saith: *Faith without Woorkes is deade*: of the other side behold my wordes:
Thus I saie, Faith without woorkes is deade. Nowe compare these wordes to-
gether. I increase nothinge: I minishe nothinge: I alter nothinge: I reposit S.
Iames wordes plainly, and simply, as he spake them. With what god Counte-
nance then can you so vniuersally telle me, that I haue belied the Scriptures? Your
Reader, be he neuer so friendly bent vnto you, must needs doubt some what of
your dealinge. If yee procede accordingly, you wil be hable shortly to telle vs,
that S. Iames him selfe hath belied the Scriptures. For the wordes, that I speake,
and you condemne, be S. Iames.

Faith (you saie) hath Life of an other thinge: like as the Body hath of the Soule. Not as the
man is deade without the Soule, But as the Body is deade without the Soule, so is Faith deade
without good VVoorke. Thus you saie. But heape vs, I praye you, that we maie
better vnderstande your meaninge. Yee speake in parables: Wee neede a Com-
mentarie. A man (saie you) deade without a Soule? what meaneth this talke, **M. Har-
dinge**? yee laie the wate for vs, I trowe, and woulde entrappe vs in the darke.
Who euer hearde of a Man without a Soule? I haue sometimes hearde of a Man
without witte, and of wordes without sense, or reason: But of a Man without a
Soule, hitherto I neuer hearde, onlesse happily you meane the Man in the Moone:
Nowe let vs viewe the handsomeneesse of your distinction. These be your
wordes: Not as a Man is deade without a Soule, but as a Body is deade without a Soule. A
man, that had any Soule, would thinke, there should be some difference betwene
these speeches. Not as the one (you saie) but as the other. But what if the One, and the
Other be bothe one? Consider better of your wordes, I beseeche you. What is a
Man without a Soule, but onely a bare deade Body? Or what is such a deade
Body, but onely a Man without a Soule? where was your Soule, **M. Harding**,
when you distised these distinctions without a difference?

Yet yee telle vs, A Body, beeinge without a Soule, is stil a true Natural Body: Ergo (saie
you) Faith beeinge without good woorkes, is stil a true Real Faith. Firste, **M. Harding**,
you knowe, it is commonly saide in al Scholes, *Omnis Similitudo claudicat*. You
mighte some haue founde the feebleneesse of this Reason. It wil serue you onely,

A man with-
out a Soule.

Iacob. 2.

a man with out a

to mocke Childzen. Howe be it, let vs vse your owne grauntes. You shal see them conclude against your selfe. For a Body without a Soule, notwithstanding it be a true natural body, yet hath it neither sense, nor Life, but is in deed, and verily a deade Bo-y. Euen so your Faith without good woorkes, notwithstanding any truth, or Realitie, yet can geue vnto it, hath in it neither life, nor sense, but in deed, and verily is a deade Faith, and therefore no Faith at al.

But who taught you to shape out these pretty Similitudes, & so vnskillfully to liken the vnto the Body, and good woorkes vnto the Soule? The wise, and learned haue rather likened True Faith to the Soule, and good VVoorke to the Bo-
dy. For as the Body hath no life of it selfe, but onely of the Soule, euen so woorkes haue no Life of them selfe, but onely of Faith.

Yet you saie, Faith without woorkes is neuertheless a true and a Real Faith. Verily, M. Hardinge, so is fiere without heate, a true, and a Real fiere. Of such a Faith, S. James saith, *Demones credunt, & contremiscunt: Diaboli beleue, and quake for feare.* If the wicked, without good woorkes, haue a true, and a Real Faith, then make you also saie, that the Diuel likewise hath a true, and a Real Faith. This Faith is no Faith, M. Hardinge. It is onely an imaginarie, and a Mathematical phantasie. It is not that Faith, whereby we are made the Childzen of God. Whereof S. Paule saith thus, *Habent speciem pietatis: virtutem autem eius abnegant: They haue a shewe, and a face of godlinesse: but the vertue, and power thereof they forsake utterly.* Of such a Faith the Angel saith in the Apocalyps: *Thou hast a name of life, and yet arte thou deade.* Such a Faith without VVoorke, A Face without Godlinesse, a Shewe without Substance, a Name without Life.

M. Jewel (you saie) is tried a Lier. And why so? Because he saith, as S. James saith, *Faith without Woorkes is deade*, and therefore, as S. Augustine saith, *No Faith at al.* But, M. Hardinge contrarie to S. James expresse, and plaine wordes, telleth vs, that Faith without VVoorke is a true, and a Real Faith, and is liuely, and forceable in it selfe: And yet is he tried a trusty Man.

But you saie, Good VVoorke haue their rewarde: and therefore (ye saie) This Heresie maie not so escape. Whether God woorkes shalbe rewarded, or no, it was no parte of Our question. For we vndoubtedly beleue the wordes, that are written by S. Iohn, *Opera illorum sequuntur illos: Their Woorkes followe after them: We beleue the wordes, that Christe saith to his Disciples, He, that geueth a Cuppe of colde Water to any of these litle Ones for my sake, shal not lose his rewarde.* We beleue that, that S. Paule saith, *Your Woorkes shal not be in vaine in the Lorde:* We graunte, Good VVoorke haue their Rewarde: But the same Rewarde standeth in Perle, and fauoure, and not in Detraite.

Thus therefore we saie, Consideringe the weaknesse, and sinful corruption of Our Nature, there can be no Woorkes in vs so pure, and perfecte, that we maie thereby of right, and of dewtie, deserue Euerlastinge Life. And this, M. Harding, is no Heresie, but the very plaine Sense, and Substance of Goddes Worde, and the vndoubted Doctrine of the Antiente Catholique Fathers of the Church.

Iob saith, *Si Homo velit contendere cum Deo, non poterit ei respondere vnum promille: If a man wil dispute with God, he is not habile to answere him one for a thousand.* And therefore he saith, *Verberat omnia Opera mea: I stoode in doubt, and was afraid of al my Woorkes.* Againe he saith, *Although I were perfecte, yet my soule shal not knowe it: If I woulde iustifie mee selfe, mine owne Mouthe shal condemne me.* The Pro-
phete Esai saith, *All our Righteousnesse is like a foule stained clove.*

Therefore S. Augustine saith, *Non intres in iudicium cum Seruo tuo. Quid est, Non intres in iudicium cum Seruo tuo? Non sit tecum in iudicio, exigendo a me omnia quae praecepisti, & omnia quae iussisti. Nam me inuenies reum: in iudicio intraueris tecum Opus ergo est Misericordia tua, potius, quam liquidissimo iudicio tuo: O Lorde, enter not into iudgemente with thy Seruaunt. What meaneth that, Enter not into iudgemente with thy Seruaunt? Thou mutche it meaneth: Stande not with me*

1st

2 Timothy 3.

Apocal 3.

Apocalyp 14.

Matthe 20.

1 Corin 15.

Res rewarded

Iob 9.

Verobat

Iob 9.

Esai 64.

Augustin De

Tempore, Ser-

mo. 49.

in iudgemente, requiringe of me al that thou haste commaunded. For if thou enter into iudgemente with mee, thou shalt finde me guilty. I haue neede therefore, not of thy vpright iudgemente, but of thy Mercie. Againe he saithe, Merita quorumlibet hominum quæ sunt? Quandoquidem ille, qui, non cum Mercede debita, sed cum gratuita Gratia venit, Omnes peccatores, solus à peccato liber, & liberator, inuenit: VVhat be the Merites of any menne? For Christe that came, not with his dewe rewarde, but with his Grace, that was not dewe, founde al menne sinners, beinge him selfe onely free from sinne, and a deliuerer of Sinners. Againe he saithe, Coronat te in Misericordia, & Miserationibus. Hoc fiet in iudicio: vbi cum Rex iustus sederit in Throno, redditurus vnicuique secundum opera eius quis gloriabitur, castum se habere Cor? Aut quis gloriabitur, mundum se esse à peccatis? Ideo illic necessarium fuit commemorare Miserationem, & Misericordiam Domini, &c. God crowneth the with Favour and Mercie. That shalbe donne in the laste iudgemente: Where as, when the Iuste Kinge shal site in his Throne, to render to euery man accordinge to his woorkes, who shal honste, that his harte is chaste? Or, who shal boaste, that he is cleane from Sinne? Therefore it was needeful to make mention of the Pitie, and Mercie of Our Lorde. And againe, Opera manuum mearum non Commendo. Timeo enim, ne cum inspexeris, plura inuenias peccata, quàm Merita: Lorde, I commende not the woorkes of my handes. For I am afraide, lest, when thou shalt beholde them, thou shalt finde moe sinnes, then good deseruings.

So saithe S. Hierome, Si consideremus nostra Merita, desperandum est: If wee beholde our owne Merites, wee muste be driuen to desperation.

So saithe Origen, Ego vix mihi persuadeo, vllum opus esse posse, quod ex debito remunerationem deposcat: I doo scarcely beleue, that there can be any woorkes, that maie of dewtie require rewarde. Againe he saithe, Dicite, vos esse Seruos inutiles. Nam etsi Omnia fecerimus, quæ præcepta sunt: non tamen bonum aliquod fecimus. Nec enim, si verè bona essent, essemus inutiles. Omne autem bonum nostrum, non propriè, sed abusiue bonum dicitur: Saie yee (saith the Christe) that yee be vnprofitable Seruautes. For notwithstandinge wee haue donne al thinges, that are commaunded, yet haue wee donne no good thinge. For, if our dooings were good in deede, then were wee not vnprofitable. But any good deede of oures is called good, not rightly, or dewly, but by abuse of speache. So saithe S. Augustine, Si Deus vellet pro Meritis agere, non inueniret, nisi quod dampnaret: If God would deale with vs accordinge to that we haue deserued, he shoulde finde nothings, but that he mighte condemne. Therefore, &c. Hardinge, VValdensis, one of pour greate Doctours, hauinge wel, and circumspely weighed the mater of euery side, at the laste concludeth thus, Quid dignum facimus, vt participes Coelestibus fieri inueniamur? Apostolo dicente, Existimo, quod non sunt condignæ passionis huius temporis ad futuram gloriam, quæ reuelabitur in nobis: Reputo igitur saniozem Theologum, fideliozem Catholicum, & Scripturis Sanctis magis concordem, qui tale Meritum simpliciter abnegat: What woorthy thinge doo wee, that wee maie be founde in the Fellowshipe of the Heauenly Sprites? The Apostle saithe, I Iudge, that the afflictions of this time are not woorthy of that Glorie, that shalbe reueied in vs. Therefore I take him to be the sounder Diuine, the Faithfuller Catholique, and more agreeable to the Holy Scriptures, that vtterly denieth al sutch kinde of Merite.

But pe wil saie, If wee finde Our selues voide of Merite, howe then shal wee stande, and be iustified before God? S. Iohn saithe, Blessed are they, that haue washed their Roabes (not in their owne Merites, but) in the Bloude of the Lambe. And God saithe, I wil geue the thirsty to Drinke of the Wel of Life (not for his Desertes, but) for nothings. The Ancient Father Origen saithe, Quia Omnia conclusa sunt sub peccato, nunc non in Meritis, sed in Misericordia Dei Salus Humana Consistit: For as muche as al menne are shutte vp, and Closed vnder Sinne, nowe the Saluation of Man standeth, not in mans Merites, but in Goddes Mercie.

S. Augustine saithe, Deus in fine Coronabit nos in Misericordia, & Miserationibus:

August. Epist. 82.
ad Macedon.

Augustin. De
spiritu. & Li.
tera. Cap. 33.

Augustin. in
Psalm. 137.

Hieronym. in Eo
sat. Cap. 64.
Origen. ad Ro-
ma. Li. 4. Cap. 4.
Origen. in Mat-
thæ. Tracta. 8.

Augustin. in
Psalm. 94.

VValden. contra
VViclefism.
Roman. 8.

Apocalyp. 22.

Apocalyp. 21.

Origen. ad Ro-
man. Li. 2. ca. 12.

Augustin. Epist.
105. ad Sixtum.

Merite,
and Mer-
cie.

Augustin. De
Verbis Apostoli,
sermo 15.

Augustin. De
Citate, Li. 14.
Cap. 1.

Basil. in Psal. 32.

Basil. De Humi-
litate.

Hieron. in Epist.
ad Ephes. cap. 3.

Bernard. in Psal.
Qui habitat.

376

The Defense of the Apologie of the

tionibus: God in the ende wil crowne vs (not with the price of our desertinges, but) with Fauour, and Mercies.

Againe he saith, Pro nihilo saluos facies eos. Quid est, Pro nihilo saluos facies eos? Nihil in eis inuenis, vnde salues: & tamen saluas. Quia nihil inuenis, vnde salues: & multum inuenis, vnde damnes: For Nothinge thou shalt saue them. What is meante by these woordes, For Nothinge thou shalt saue them? (This is the meaninge) Thou findeste Nothinge in them, wherefore thou shouldest saue them: and yet thou sauest them. Thou findeste nothinge, wherefore thou shouldest saue them: but thou findeste mutche, wherefore thou shouldest condemne them. And againe, Omnes in Mortem poena debita precipites ageret, nisi inde quosdam indebita Dei Gratia liberaret: Deserued paine woulde throwe al menne into Deathe, onlesse the Vnderferued Crace of God deliuered somme from it.

S. Basile saith, Non erit Iudicium sine Misericordia: Quia non potest homo purus inueniri a sorde: ne si vnus quidem tantum dies sit ab eius natali: Iudgement shal not be without mercie: For noman can be founde pure, and cleane from al filthe: no, though he be but one daie olde. Againe he saith, Hæc est nostra integra, & perfecta gloriatio in Deo, quando propria Iustitia nos inopes agnoscimus: Sola autem Fide in Christum Iustificari: This is oure ful, and persite reioicinge in God, when wee acknowledge, that wee are void of any Our owne Righteousnesse, and are Iustified by Onely Faith in Christe. So saith S. Hierome, In Christo Iesu Domino nostro: in quo habemus fiduciam, & accessum, & confidentiam per Fidem eius: non per nostram Iustitiam, sed per eum, cuius Fide nobis peccata dimittuntur: In Christe Iesu Our Lorde: in whom wee haue boldenesse, and libertie to come (to God), and truste, and affiance by the Faith of him: not through Our Righteousnesse, but through him, in whose name Our Sinnes be forgiven.

Hereof S. Bernarde in moste godly, and comfortabill wise concludeth thus, Meritum meum Miserationes Domini. Non sum ego inops Meriti, quam diu ille non est inops Miserationum. Si Miserationes eius multæ, multus ego sum in Meritis. Hoc totum est Hominis Meritum, si totam spem suam ponat in Domino: My Merite is the Mercie of God. So longe as God is not poore of Mercie, so longe cannot I be poore of Merite. If his Mercies be greate, then am I greate in Merites. This is the whole Merite of Man, if he put his whole affiance in the Lorde.

This is these Defenders Horrible Heresie, M. Hardinge, whiche (you saie) mought not so escape your handes.

The Apologie, Cap. 21. Diuision. 1.

To conclude, we beleue, that this our selfe same Fleashe, wherein we liue, although it die, and comme to duste, yet at the laste shal returne againe to Life, by the meanes of Christes Sprite, whiche dwelleth in vs: and that then verily, whatsoeuer wee suffer here in the meane while for his sake, Christe wil wipe awaie al teares, and beauienesse from our eies: and that wee through him shal enioie Euerlasting Life, and shal for euer be with him in Glorie. So be it.

M. Hardinge.

Laste of al, ye beleue (as ye saie) that this very Fleashe shal returne to Life, and that for the Sprite of Christe, whiche dwelleth in vs. There is no doubt but the Sprite of Christe is sufficient to raise vp their bodies, in whome it dwelleth. But wee saie, that the raisinge of our Fleashe is also assigned in Holy Scripture * to the Real, and Substantial eatinge of Christes Fleashe, because it is written: He that eateth my Fleashe, and drinketh my Bloude, hath Life Euerlasting. And I wil raise him againe in the laste daie. Therefore the Resurrection of the Fleashe is not onely assigned in Holy Scripture to the Sprite of Christe, but also to the woorthy eatinge of his Fleashe. And thus we haue confuted the Doctrine, wherein ye declare your Faith: and the chiefe groundes, whercon ye builde your Newe Gospel, we haue disproued.

The Bishop of Sarisburie.

The woordes, wherein ye finde faulte, M. Hardinge, are not oures, but S. Pauls. If they be false, why did he write them? If they be true, why do you blame

* Vnruthe. For
so the Fathers
of the Old Law
& al Christian
Infants should
be vterly ex-
cluded from
Resurrection.

blame them: Here yee seeme to checke S. Paule, and not onely vs. Yee saie, The raisinge of our Fleashe is also assigned in the Holy Scripture to the Realle, and Substantial Eatinge of Christes Fleashe. But whence had yee these wordes, M. Harding: Where founde yee these Scriptures: Dissemble no longer: Deale plainly, and simply: It is Goddes cause. For a theine, yee allege these wordes of Christe, written by S. Iohn: He that Eateth my Fleashe, and Drinketh my Bloude, hath the Life Euerlasting: And I wil raise him vp againe in the laste daie. These wordes we knowe: and the Eatinge of Christes Fleashe, we knowe: But where is your Real, and Substantial, and Carnal Eatinge: Where did S. Iohn euer tel you, that Christes Body is Eaten with Teethe, and conueted further, in sutch grosse, and fleshely wise into the belly: S. Augustine expoundinge the same wordes, saith thus, Crede, & Manducasti: Credere in Christum, hoc est Manducare Panem Vium: Iste Panis Interioris Hominis quærit esuriam: Beleue thou (in Christe): and thou hast Eaten (Christe). To Beleue in Christe, that is the Eatinge of the Breade of Life: This Breade requireth the Hunger of the Inner Man. And Nicolas Lyra, one of your owne Doctours, saith, These wordes of S. Iohn pertaine nothinge to the Sacramente. Thus he saith, Hoc Verbum nihil directè pertinet ad Sacramentalem, vel Corporalem Manducationem: This Saieinge (of the Murther of Iohn) pertaineth nothinge directly to the Sacramental, or Corporal Eatinge. It was somme ouersight of your parte, M. Hardinge, to sake to proue the Eatinge of the Sacramente by sutch wordes, as, by your owne Doctours iudgemente, pertaine nothinge to the Sacramente.

Iohn. 6.

August. in 109
han. Tract. 25.
Idem, tracta. 16.

Nicola. Lyra in
psalm. 110.

M Hard fo. 374.
b. 375. a.

Addition. It was more ouersight of you, M. Iewel, to blemishe your credite by belieyng my Doctoure, if Lyra be my Doctoure. For Lyra neuer saide the woordes, that you allege &c. It appeareth, howe falsely you haue belied Lyra. The woordes, whiche you allege, are not the woordes of Nicolas Lyra, mine owne Doctoure, as you saie, but of one Matthias Doringe &c. You haue deceiued your Reader with false forgerie &c. You haue also fowly corrupted this poore Doctoure Doringe, with cuttinge of his woordes, pretendinge him to speake of these woordes of S. Iohn, He that Eateth my Fleashe, and drinketh my Bloude, hath Life euerlasting, and I wil raise him againe in the laste daie, whiche I alleged, whereas in deede he spake onely of these special woordes of S. Iohn, *Nisi manducaueritis Carnem Filij hominis &c.* That the truthe maie be knowne, and your falsched detected &c. The woordes, that you allege, be not Lyras, but one Dorings &c.

The Answer. Sutch Erroures, sutch Ouersightes, sutch Blemishinge of credite, sutch Belieinge of Doctours, sutch Deceiuinge of Readers, sutch Corruption, sutch Falsched, sutch Forgerie. Either there was somme marvellous greate cause, M. Hardinge, why yee should thus raise the Countrie with Hue, and Crie, or els your Reader muste needes thinke, your heade was disordered with somme vauisie. What was the cause then of al this sturre: You saie, I haue alleged Nicolas Lyra in steede of Matthias Doringe. This was an erreure: I wil easily graunte you. But Falsched, or Forgerie, or Belieinge of Doctours, or Deceiuinge of Readers, I beleue, fewe sober menne would haue called it. For, what if I mislike Lyra in steede of Doringe: what coulde I haue gained by al that Forgerie: Is not the Authoritie of Matthias Doringe as good, as the Authoritie of Nicolas Lyra: were they not bothe Franciscane Freeres, of one Order, of one Religion, and of one Profession: You knowe, that Nicolas Lyra, Paulus Burgensis, and Matthias Doringe are al thre so ioined together, not onely in one Booke, but also oftentimes in the one side of one leafe, that, onlesse a man be very watcheful, he maie some take one of them for an other. And yet, whom so euer a man shal happen to take of these thre, there is smal chosse in the takinge. Sutch poore aduantages muste be saie to heape you, M. Hardinge, when you finde your selfe flanted of better thistles.

But (you saie) I haue also fowly corrupted this poore Doctoure Doringe. What Pouerrie you finde in him, I cannot telle. Wisse menne welghe Learninge neither by Pouerrie, nor by Richesse. Notwithstandinge I doubt not, but your Doctoure Doringe in his time was thought to be as good a Doctoure, as Doctoure Harding.

Matthias Dor-
ringe, in Psalm.
110.

Nothinge di-
rectly to the
Sacramente.
No proufe
touching the
Sacramente.
Coule not
be spoken.
By waie of
Pronostica-
tion.

It were great
erroure.

But wherein haue I so sowly corrupted him: Merily, M. Hardinge, I haue neither changed any one of his wordes, nor altered any parte of his meaninge. He saith, The wordes spoken by Christe in the sixte Chapter of Iohn belongs not Directly to the receiuinge of the Sacramente: and to that purpose I haue alleged him. Now therfore, M. Hardinge, for the better trial of your credite, let vs suffer Matthias Doringe to telle his owne tale. Thus he saith, Illud dictum ex litera non habet Fundamentum. Ideo de Sacramentali Communione, nec quoad Clerum, nec quoad Laicum habet vim præcepti ad omnes, secundum verum eius intellectum: quia ex eodem contextu literæ, declaratur, de qua manducatione, & potatione intelligi debeat, videlicet de Spirituali: Quia sequitur, qui manducat meam Carnem, & bibit meum Sanguinem, in me manet, & ego in eo. Quod Beatus Augustinus exponens ait, Hoc est Manducare illam escam, & bibere illum Potum, in Christo Manere & Christum manentem in se habere: quod nihil est aliud, quàm esse in Charitate Christi. Hoc autem nihil directè pertinet ad Sacramentalem, vel Corporalem manducationem. Nam hoc verbum fuit dictum antequam Sacramentum Eucharistiæ esset institutum. Ex illa igitur Litera de Sacramentali Communione non potest fieri Argumentum efficax. Primum enim id, de quo agitur, debet esse in rerum natura. De Eucharistia igitur Sacramentali, quæ non dum fuit, tam alta sententia proferri non potuit: nisi quis curiosus Hæreticus diceret, illa verba dicta de vsu Sacramenti Eucharistiæ Prognosticè per modum Prophetiæ. Sed sic dicere, non potest in aliquo passu Sacræ Scripturæ fundari. Eadem igitur facilitate contemnitur, qua probatur: præsertim quum constet ex Euangelij rotundo tertu, quosdam huic præcepto satisfecisse, quos constat nunquam Sacramentaliter Communicasse. Ideo Augustinus ait, has Propositiones simul esse veras. Non Manducans, Manducat: & Manducans, non Manducat. Dato opposito, sequeretur, neminem esse in charitate, nisi Sacramentaliter Communicantem: quod est erroneum dicere: That saieinge hath no foundation, or warrante in the wordes written by S. Iohn. Therefore to speake of receiuinge of the Sacramente, in true vnderstandinge, it hath no force of commaundement, neither touching the Clergie, nor touching the Laitye. For in the same course of wordes it is opened sufficiently, of what Eatinge, and Drinkinge it ought to be taken: I meane (not of the Sacramental, but) of the Spiritual Eatinge, and Drinkinge. For it foloweth, He that Eateth my Fleashe, and Drinketh my Bloude, abideth in mee, and I in him. Whiche wordes S. Augustine expoundeth thus, This is the Eatinge of that meate, and the drinkinge of that drinke, for a man to dwelle in Christe, and to haue Christe dwellinge in him: whiche is nothinge els, but to be in the Loue of Christe. But this pertaineth nothinge directly to the Sacramental, or Bodily Eatinge. For this was spoken longe, before the Sacramente was ordeined. Therefore out of those wordes they can make no good proufe, touching the Communion of the Sacramente. For firste it is needeful, that the thinge, whereof wee speake, haue a presente beeinge. Therefore so Heauenly a saieinge coule not then be spoken of the receiuinge of the Sacramente, for that at that time the Sacramente as yet had no beeing: Onlesse sommy curious Heretique wil saie, that the saide wordes in the sixte of Iohn were spoken of the Sacramente by waie of Pronostication, or by a Prophecie. But that saieinge can haue no Foundation in any parte of the Scriptures. And therefore it is as easily despised, as it maie be proued: for as mutche as it appeareth evidently by the Gospel, that certaine haue satisfied this Commaundement (and haue eaten Christes Fleashe, and drunken his Bloude) that certainly were neuer partetakers of the Sacramente. For that cause S. Augustine saith, These twoo saieinges be bothe true, He that Eateth not, Eateth: And, He that Eateth, Eateth not. Otherwise it woulde folowe, that noman can be in the Loue of Christe, onlesse he be partetaker of the Sacramente: whiche thinge to saie, it were greates erroure. Nowe, M. Hardinge, let your Reader iudge indifferently bitwene vs, touching this Forgerie. Matthias Doringe saith, Your saieinge hath no warrante of the Scripture: He saith, These wordes (in the sixte of Iohn) cannot directly pertaine to the receiuinge of the Sacramente, for that the Sacramente at that time was not ordeined: He saith, You are a Curious Heretique, if you thinke, these wordes were spoken by Pronostication,

ification, or by Prophecie: He saith, Wee maie as wel despise your phantasie, as you can proue it: He saith, That to applie these woordes to the receiuinge of the Sacrament, it were greates erreure. And, for proufe of his owne Iudgement herein, he allegeth the Authoritic of S. Augustine. I cannot see, in what kinde of speeche he coulde more clearely haue expresse his meaninge.

But you will saie, Matthias Doringe spake not of the woordes, that you allege, *Whiche are these, He that eateth my Fleashe, and drinketh my Bloude, hath the life Euerlastinge, and I wil raise him againe at the laste daie: But onely, and specially of these woordes, Onlesse yee eate the Fleashe of the Sonne of Man, you shal haue no life in you.* Of these woordes (you saie) Matthias Doringe spake, and not of the other. *What fonde folie is this, M. Hardinge?* Why should you so vainely deceiue the worlde? What difference finde you betwene these two sentences? Were they not both uttered in one Chapter, in one place, at one time, by one Mouthe, and to one purpose? If the one parte pertaine to the Sacramente, what hath the other offended, that it maie not likewise pertaine to the Sacramente? What cause, what reason, what Authoritic haue you to the contrarie? If you haue any, let it appeare: Other wise, your Reader wil thinke, you talke without grounde, y^e care not what. I proteste before God, It pitieth mee to see your folies.

M. Har. fo 379 a

Matthias Doringe speaketh not onely, or specially of one, or two woordes, as you saie, but generally of al the woordes, that Christe spake in the sixthe Chapter of S. Iohn, Touchinge the Eatinge of his Fleashe, and Drinkinge of his Bloude: *Whiche woordes, he saith, Pertaine not directly to the receiuinge of the Sacramente.* And his reason is this: For, saith he, When Christe spake these woordes, the Sacrament as yet was not ordeined. I beseeche you, doth not this reason include as wel the one sentence, as the other? When Christe spake these woordes, *Nisi ederitis carnem Filij Hominis, &c. The Sacramente (saith Matthias) was not yet ordeined.* And was it subbatically ordeined, before he coulde utter the next woordes followinge? The next woordes are these, that you haue alleged, *He that Eateth my Fleashe, and Drinketh my Bloude, hath the life Euerlastinge, and I shal raise him up at the laste daie.* Neither these woordes, nor the former pertaine directly to the Sacramente.

As Matthias Doringe saith, even so saith Michael Vehe, an other of your owne Doctours: *Quam nihil firmitatis habeat hæc ratio, hinc claret, quod verbis Christi abutitur in peregrino sensu. Que enim de Spirituali manducatione &c.* Howe weaketh this reason is, it appeareth hereby, that he abuseth Christes woordes, in a strange meaninge. For the woordes, that were spoken of the Spiritual Eatinge, he wresteth to the Eatinge of the Sacramente: of whiche Eatinge of the Sacramente, Christe in these woordes in the sixthe Chapter of S. Iohn, speaketh nothinge. Whiche thinge is wel proued by this reason: For many haue Spiritual Life by the Grace of God, and be liuely Members of Christes Body, that were neuer partetakers of the Sacramente &c.

Michael Vehe
contra Lutherū
Tracta. 5.
In a strange
meaninge.
VVresteth.
Christ spake
nothinge of
Eckius, De vi-
que specie,

So likewise saith Eckius, speakinge of the sixthe Chapter of S. Iohn, *Ad Sacramentum hic oculus non est habendus: In this Chapter wee maie haue no eie vnto the Sacramente.* I coulde allege moe of your owne Doctours to like purpose. But my Heade is weary of your wrangling. ❧

Christe saith further, *Onlesse ye Eate the Fleashe of the Sonne of Man, and Drink his Bloude, ye shal haue no Life in you.* If there be none other Eatinge of Christes Body, whereby wee shal liue, but onely your fantastical, and fleshly Eatinge with Mouthe, and Tethe, then I beseeche you, what Life hath Abraham, Isaac, Iacob, Moses, Aaron, and other Holy Patriarkes, and Prophetes, that were before the comminge of Christe? What Life haue a great number of Holy Partys? What Life haue Christian Children, that, beinge Baptized in the Bloude of Christe, departe this Life before they can receiue the Sacramente: that is to saie, by your strange Erposition, before they haue Really, and Substantially Eaten the Fleashe of Christe? Will ye saie, They haue no Life? Or, will ye condemne them al to Euerlastinge Deathe? Or, muste wee thinke, they shal neuer rise againe?

Iohan 6.

The cause
of Resur-
rection.

Augu. in Iohan.
Tracta. 26.

1. Cor. 15.

Origen Ad Ro-
man. ca. 8. lib. 6.
August. Medita-
tion. Cap. 14.

Cyrril. in Iohan.
Lib. 4. Cap. 15.

Cyrril in Iohan.
Lib. 8. Cap. 47.

Cyrril. in Iohan.
Lib. 12. Cap. 38.

Concil. Nicen.

De Cause. Dist. 2.
Non iste.

Basil. De sancto
Baptismate.
Τὸ διὲ βαπτί-
σματος δύναμις
ἐστὶ πρὸς
τὴν ἀνάστασιν.
Ignatius ad
Trallien.
Concil. VVoorm-
steren. Cap. 5.

Certainely S. Augustine saith precisely, Qui Manducat, habet Vitam: & qui non Manducat, non habet Vitam: Who so Eateth (the Fleashe of Christe,) hath the Life: and who so Eateth it not, hath no Life. Hereof wee muste needs conclude by your Dila-
tion, that Abraham, Isaac, Iacob, Moses, & other Godly Fathers, that neuer receiued the Sacramente, haue no Life, but are deade for euer, without hope of Resurre-
ction.

But, to leaue your Fantasies, P. Hardinge, the cause of Our Resurrection, as S. Paule saith, is the Sprite of God, that dwelleth in vs. Origen saith, Resurgemus propter Spiritum habitantem in nobis: Necessesse est enim Spiritui reddi habitaculum suum: Wee shal rise againe because of the Sprite, that dwelleth within vs: For of necessitie the Sprite muste haue his House restored vnto him. S. Augustine saith, Hæc mea tota Spes est, & omnis fiducia. Est enim in ipso Iesu Christo Domino nostro. Vniuscuiusque nostrum portio, Caro, & Sanguis. Vbi ergo portio mea regnabit ego me regnare credo: This is my whole hope, and al my trust. For in Christe Iesu our Lorde is Fleashe, and Bloude, which is a Portion of eche of vs. Therefore where a Portion of mine reigneth, there I beleue, that I reigne too.

S. Cyril saith, Quamuis Mors propter peccatum in Naturam nostram insiliit, tamen, quia Filius Dei Homo factus est, omnes profecto Resurgemus: Although the Deathe be fallen into our Nature because of Sinne, yet because the Sonne of God, is made Man, doubtlesse wee shal al rise againe. Likewise againe he saith, Sic vos effeci participes Diuinæ Naturæ, cum Spiritum meum fecerim habitare in vobis. Christus enim in nobis est per Spiritum, Corruptionem nostram in Incorruptionem Commutans: So I made you Partetakers of the Diuine Nature, when I caused my Sprite to dwel in you. For Christe is in vs by his Sprite, changinge our Corruption into Incorruption. Thus the Sprite of God is the Cause, and the worker of our Resurrection. And, to comme neare vnto you, the Sacramentes of Christe are also Peanes, and Instrumentes, and Seales hereof: but not the causes. S. Cyril saith, Quod Mystica Communio Resurrectionis quædam fit Confessio, verbis Christi ipsius probatur. Ait enim, Hoc est Corpus meum: Hoc in Memoriam Mei facite: That the Mystical Communio is a certaine Confession of the Resurrection, it is proued by the wordes of Christe him selfe. For he saith, This is my Body: Doo this in Remembrance of mee. And therefore in the Council of Nice, the Holy Mysteries are called Resurrectionis nostræ Symbola: The Pledges, or Tokens of our Resurrection. And S. Ambrose, speakinge distinctly hereof, saith, Non iste Panis, qui vadit in Corpus, sed Panis Vitæ Aeternæ, qui animæ nostræ Substantiam fulcit: It is not this Breade (of the Sacramente) that passeth into the Body: but it is the Breade of Everlastinge Life, (that is to saie, the very Body of Christe it selfe,) that susteineth the Substance of our Soule.

And, to put the mater further out of doubt, the same force vnto Resurrection, that is applied vnto the Sacramente of Christes Body, is also, and in as ample sorte geuen to the Sacramente of Baptisme.

S. Basile saith, Dies Paschatus est Pignus Resurrectionis: Baptisma verò est potentia, & vis ad Resurrectionem: Easter Daie is a pledge of Resurrection: But Baptisme is a power, and strengthe vnto Resurrection.

Again he saith, Resurrectionis Gratiam in die Resurrectionis excipiamus: Vpon the daie of Christes Resurrection, Let vs receiue (Baptisme, whiche is) the Grace of Resurrection.

Ignatius saith, Vt Credentes in Mortem eius, per Baptismum participes eius Resurrectionis efficiamini: That beleeuinge in his Death, by Baptisme ye maie be made Partetakers of his Resurrection. Therefore in the Council of VVoormes it is written thus: In aquas demersio, in Infernum descensio est: Et rursus, ab Aquis emersio, Resurrectio est: The Dippinge into the Water, is the goinge downe into Hel: and the comminge out from of the Water, is the Resurrection.

In the end, P. Harding, ye blowe by merelly your owne Conquest: And thus ye saie, VVee haue confuted the Doctrine, wherein yee declare your Faithe: and the Chiefe groundes,

groundes, whereon ye builde your Newe Gospel, wee haue disproued: But, with so simple piousnes, and so many Truthes, M. Hardinge, as, for Honours sake, maie not wel be shewed in your Triumphe.

Here endeth the Seconde
Parte.

The Thirde Parte.

The Apologie, Cap. 1. Division. 1.



Beholde, these are the horrible Heresies, for the which a good part of the world is at this daie condemned by the Bishop of Rome: and yet were neuer heard to pleade their cause. He shoulde haue commenced his sute rather againste Christe, againste the Apostles, and againste the Holy Fathers. For these thinges did not onely procede from them, but were also appointed by them: Except perhaps these men wil saie (as, I thinke, they wil in deede) that Christe neuer instituted the Holy Communion, to be diuided amongst the Faithful: Or, that Christes Apostles, and the Auncient Fathers said: Priuate Masses, in euery corner of the Temples, now tenn now twentie together in one daie: Or, that Christe and his Apostles banished al the Common People from the Sacramente of his Bloude: Or, that the thinge, that they them selues doo at this daie euery where, & doo it so, as they condemne him for an Heretique, whiche doothe otherwise, is not called of Gelasius their owne Doctrour plaine Sacrilege: Or, that these be not the very wordes of Ambrose, Augustine, Gelasius, Theodorete, Chrysostome, and Origen, The Breade and V Vine in the Sacramentes remaine stil the same, they were before: The thinge, whiche is seene vpon the Holy Table is Breade: There ceaseth not to be stil the Substance of Breade, and Nature of V Vine: The Substance, and Nature of Breade, is not changed: The selfe same Breade as touching the Material Substance, goeth into the belly, and is caste out into the priue: Or, that Christe, the Apostles, and Holy Fathers praised not in that tongue, whiche the people might vnderstande: Or, that Christe hath not performed al thinges by that one offeringe, whiche he once offered vpon the Crosse: Or, that the same Sacrifice was Imperfite, so that now we haue neede of an other.

M. Hardinge.

VWhat crake ye of a good parte of the VVorld? The greater is the number of those ye haue seduced, the more greuous shal be your iudgemente. There be not yet many yeeres paste, that ye boasted of your poore final flocke, alludinge to the fewnesse of Flocke, that liued with Christe in Fleashe,

Fewe, or
many.

(a) VVho so
wanteſt diſſo-
lutiō, and wic-
kedneſſe, maie
ſeeke it at
Rome.

(b) Vntruth. For
in the time of
Auguſtine,
Ambroſe, Hie-
rome, &c. there
were moe Chri-
ſtians in the
worlde, then be
at this preſente.

(c) Good cauſes
againſt God.

(d) One dreame
to proue an o-
ther.

(e) Vntruth. For
it ſtoode in di-
uidinge of the
Sacramente.

(f) How ſo euer
Chriſte, and his
Apoſtles didde,
the Pope, and
his Clergie can
not doo amiſſe.

(g) Vntruth. For
it ſtoode in di-
uidinge of the
Sacramente.

Iohan. 12.

Cyriſt. in Iohan.

Lib. 8. Cap. 1.

Theod. li. 2. ca. 16

ἐν αὐτῷ τὸ εἶναι

μὲν μόνον, ὁ τῆς

πίστεως ἐκεί-
του λόγος.

Marthe. 13.

Chryſoſt. in Mat-
the. Hom. 47.

In Proemio.

Cl. men. in Gloſſ.

Ambroſ. de Noë.

Arca. Ca. 17.

Origen in Paſal.

36 Homil. 2.

In Concil. Baſil.

in Epiſt. ſyno-
dali. Pag. 152.

Tertull. In

Apologet.

Fleſhe, and made their ſewneſſe an argumente of the ſincere truth. But nowe that through your
euil teaching, (a) the world groweth more to be diſſolute and wicked, ye boaiſt of your number.
This is certaine, touchinge groundes of truth, the Church erreth not, as that which enioyeth
Chriſtes promiſe: and your Congregation teaching the contrarie, muſt therefore be taken for the
Children of the Father of lies. Though tenne, or twentie Maſſes were not ſaide in one daie by
Chriſt, the Apoſtles, or Fathers, as ye ſcoffe, when the Faith was firſt Preached, (b) and few beleued,
no Churches (which here not without prophane malice ye name Temples, yet beinge builte: this is
no ſufficient reaſon, why wee maie not nowe, where the Faith is generally receiued, haue ſundrie
Maſſes in one Church in one daie. Ye make much a doo about both Kindes, and to aggrauate the
mater ye uſe the odious terme of banniſhing the people from the Cuppe. VVe teache the people
for (c) good cauſes to be contented with one Kinde, doeinge them to vnderſtande, they receiue the
whole Body of (d) Chriſt: Fleaſhe and Bloude, no leſſe, then if they receiued bothe Kindes. The
Sacrilege which Gelatius ſpeaketh of, conſiſteth (e) in diuidinge Chriſte, and the ſame he impu-
teth to the Manichees, as I haue another where declared. And therefore as that toucheth not vs,
who doo not diuide Chriſte, but in the Sacrament geue to the people whole Chriſte, ſo it ſheweth
you to be either ſclaunderous, or ignorant.

As for the tongue of the Church Seruice, (f) howe ſo euer Chriſte, the Apoſtles, and Holy
Fathers praied, the uſe of the Latine tongue vſed in the Seruice of the Latine Church, is not by any
reaſon or Auctoritie ye can bringe yet, ſo farre diſproued, that the Church ought to condemne the
order (g) from the beginninge receiued, and hitherto continued.

The Biſhop of Sarisburie.

Whe make no crakes of our numbers, *W. Hardinge*, but humbly geue God
thankes, that, maugre al your praictiſſes, and polities, hath publiſhed, and proclai-
med the name of his Sonne in euery place through the worlde. The ſort, he, and
ſorce thereof graueſt you nowe, as it did others your Fathers beſore you, that
cried out in an agonie, *What ſhal wee doo? Al the worlde renneth after him.* Of them
S. Cyril ſaith, *Quicquid Chriſto credentium acceſſerit, ſibi detractum putant: As*
many Faithful Beleeuers, as are gotten to Chriſte, ſo many, they thinke, are loſt from them
ſelues.

Not withſtandinge, the Truthe of God hangeth neither of many, nor of few,
Liberius the Biſhop of Rome, ſaide ſometime to the Arian Emperoure Conſtan-
tius, Non, ſi ego ſolus ſum, idcirco minor eſt ratio Fidei: *Althoughe I be alone, yet*
the accoumpte of Faith is therefore no whit the leſſe. Chriſte compaceth the King-
dome of God vnto a peece of Leauen, which beinge little in quantitie the woman
taketh, and laieth in a greate Lumpe of dough, vntil the whole be al Leauened.

Chryſoſtome ſaith, Nemo paucitatem veſtram deploret. Magna enim eſt
virtus Prædicationis. Et quod ſemel fermentatum eſt, rursus fermentum ad cæ-
tera efficitur: *Let noman bewaile the ſmal number of you. For greate is the Vertue of*
Preachinge. And who ſo is once Leauened, is himſelfe made Leauen to Leauen others.

It is noted in the Gloſe vpon the Clementines, Veritas pedetentim cognoscitur: *Truthe is known by Little, and by Little.* And S. Ambroſe, Conſtat Diluvium
eodem numero, quo cumularum eſt, eſſe diminutum: *It is known, that the Flood in*
the time of Noë, as it grew by degrees, ſo by degrees it abated. Origen ſaith, Ego con-
citabo eos in non Gentem. Nos ſumus non Gens: qui pauci ex iſta Ciuitate credi-
mus, & alij ex alia. Et nuſquam Gens integra ab initio credulitatis videtur aſſum-
pta: *I ſhal prouoke them by them, that are no people. We are they, that were no people, that*
Beleue in Chriſte, a ſewe in this Cutie, and a ſewe in an other. And neuer was there any Na-
tion, that was taken whole at the firſte beginninge of the Faith. The meaninge hereof
is this, that God calleth menne, not al togather, but nowe a ſewe, nowe moe, as
vnto his ſecrete iſſedome ſeemeth beſte. So is it wiſtten in the late Council
of Baſile, Spiritus Sanctus non illuminat omnes eodem tempore: Sed vbi vult, &
quando vult ſpirat: *The Holy Ghaſte dooſe not geue light to al menne at one time: but*
breatheth where it wil, and when it wil.

This is the Counſel and the hande of God, *W. Hardinge*. Whe maie ſaie vnto
you, as Tertullian ſaide ſometime vnto the Heathens: Exquiliſtor quæque cru-
delitas veſtra, illecebra eſt magis Sectæ, Plures efficiſimur, quoties metimur a vobis.
Semen eſt Sanguis Chriſtianorum: *Your earneſt crueltie is an enticement, and a prouo-*
cation

eration vnto this Secte: As often as ye reckon vs, ye finde vs mee, and mee. The Seede hercof is Christian Bloude. Arnobius saide sometime vnto the enemies of the Crosse of Christe, Nonne hæc saltem fidem vobis faciunt argumenta credendi, quod iam per omnes terras, in tam breui tempore, & paruo, immensa neminis huius Sacramenta diffusa sunt: At the leaste, doo not these proues make you beleue, that, ye see, the great Secretes of this Name (of Christe) are powred abroad in so shorte space through al Countreies?

Fight not againste God, M. Hardinge. There is no Wisdome, there is no Counsel againste the Lorde.

This is certaine (ye saie) touchinge the groundes of Faith, the Church erreth not. Wherther your Church haue erred, or no, and in what groundes it hath erred, it shal better appaere hereafter. Truly S. Bernarde saith of your Church, euen of your Church of Rome, Intestina, & insanabilis facta est plaga Ecclesie: The Wounde of the Church is within the bowelles, and past recoverye.

Bernard. ad Cle-
rum. In Concil.
Rhem.
Bernard. super
salut. Regia.

And againe, Hæc sunt infelicissima tempora, quæ præuidit Apostolus, in quibus homines sanam Doctrinam non sustinent: These be the unhappy daies, that the Apostle sawe before, when Menne cannot abide sounde Doctrine. It was S. Bernards iudgement of your Church: that it woulde heare no sounde Doctrine: and that it for that cause shoulde utterly paste recoverye. Therfore so certainly to assure your selfe of a thinge vncertaine, it was no wisdome. What maie saie of your Popes, and Bishoppes, to home onely ye meane by the name of your Church, as S. Hierome saide sometime of certayne others your fathers longe ago: Non tam indignentur nobis hæc exponentibus, & Prophetis vaticinantibus, quam Dominum deprecantur, & studiose agant, ne de Sacerdotibus, qui violant Sancta Domini, esse mereantur: Let them not take so much against vs, that expounde these thinges: nor against the Prophetes, that foretolde those thinges: But let them praise vnto God, and take good heed, that they be not of those Priestes, that desile the Holy thinges of the Lorde.

Hieronym. in
Sophon. Ca. 3.

Churches (ye saie) not without profane malice, ye cal Temples. Malice cometh vnto him, M. Hardinge, that Malice meaneth. The Prophete David saith, The Lorde in his Holy Temple: S. Paule saith, Your Bodies be the Temples of the Holy Ghost: Know ye not, that ye be the Temple of God: If any man defile the Temple of God, the Lorde wil destroy him: Ye are the Temple of the Liuinge God: What agreement is there betwene the Temple of God, and an Idole? So many times S. Paule nameth Temples together in one place: and yet, I thinke, without any great profane Malice. But it shalbe lawfull for you, M. Hardinge, to make newe sinnes, and to saie, The Apostles of Christ were malicious, and wicked, onely for that they called the Church of God by the name of Temple. Woulde God, ye had not turned Goddes Temple into the Synagoge of Satban. What se by your practise, it is true, that S. Chrysostome saith, Sicut de Templo omne bonum egreditur, ita etiam de Templo omne malum procedit: As euery good thinge proceedeth from the Temple, so euery ill thinge proceedeth likewise from the Temple.

Psal. 10.

1. Corinth. 3.

2. Corinth. 6.

Chrysos. in Mar-
thæ. Homil. 32.

In defence of your Halfe Communion, ye saie, For good causes ye teache the people to be contente with one Kinde. And thus ye force the poore people, contrarie to the expresse Worde of Christe, contrarie to the example of the Apostles, and al the Holy Fathers in the Primitive Church, and contrarie to the general vse, and order of a whole thousande yeres, to geue care to your good causes. But these causes, no doubt, are grate, and worthy: Otherwise we would not weigh them against God. But wherfore are they dissimuled? Why are they not tolde vs. Your olde Doctors, Alphonsus de Castro, & Iohn Gerson, haue latelie them out in this wise Particularly, & at large: The danger of sheaddinge: The carryinge from place to place: The swillinge of the Cuppes: The trouble of Mennes Beards: The Reseruinge for the Sicke: The turninge of the Wine into Vineger: The engenderinge of Flees: The Corruption, or Putrefaction: The Lothesomenesse that maie happen, for so many to Drinke of one Cuppe: The impossibilitie of providing one Cuppe, that maie be sufficient to serue al the People: In somme places Wine is deare: in somme places the Wine wil be forne.

Alphonf. Adver-
sus Hæres. Li. 6.
De Eucharist.
section vlti. na.
Iohan Gerson
De Communione
Laicor.

These,

Concil. Trident.
De Commun. sub
vna specie, Can.
2.

Tertull. De
Prescription.
Hieronym. in
sophoni. c. 1.

De Conse. Diss. 2.
Comperimus.

1. Corinth. 8.
Eus. vi. lib. 2.
Cap. 17.
Conci. Chalcedon
Actio. 2.
Ανάθεμα τῷ
μειζόντι: ὁ
ἀνάθεμα τῷ
ἀναίμακτον.

These, M. Hardinge, be the fairest, and greatest of your good causes. And yet haue you thus concluded in your late Chapter at Tridente, Si quis dixerit, Sanctam Ecclesiam Catholicam non iustis causis, & rationibus adductam fuisse ut Laicos, atque etiam Clericos non conficientes, sub Panis tantummodo specie Communicaret, aut in eo errasse, Anathema sit: If any man shal saie, that the Holy Catholique Church, without iuste Causes, and reasons her mouinge, doothe Communicate bothe the Laitie, and also Priestes, onlesse they Minister, vnder the onely Fourme of Breade, or that the Church hathe erred in the same, Accursed be he. Therefore Tertullian saith rightly of you: Credunt sine Scripturis, vt Credant contra Scripturas: They Beleene without the Scriptures, that they maie Beleene againste the Scriptures.

But specially, I beseeche you, M. Hardinge, consider wel thesse wordes of S. Hierome, and se, whether ye maie applle them to your selues, or no: In Consummatione Mundi scrutabitur Dominus Hierusalem, id est, Ecclesiam suam cum Lucerna, & vlciscetur super viros Contemptores, qui noluerunt Seruare Custodias suas, id est, Mandata Domini Contempserunt: & insuper Ratione se peccare dicentes, blasphemauerunt in Cordibus suis: In the ende of the Worlde our Lorde shal searche Hierusalem, that is to saie, his Church with a Candel, and shal wreake him selfe vpon the despisers, that woulde not keepe their watches, that is to saie, that despised the Commandementu of God: and ouer, and besides this saieinge, they had good Causes, and Reasons, whereford they shoulde offende, (and breake Goddes Commandementes) they blasphemed in their Hartes.

That ye surmise of Gelasius, is moske vnttrue. He speaketh not one worde there, of the diuidinge of Christ, as you imagine: nor had he any cause so to speake. But he saith in most plaine wise, It is Sacrilege to doo the same thing, that you doo, that is to saie, to diuide the Sacramente; and to Minister the One parte, as ye doe, without the other. Loke better on your Bokes: and Confesse the Trueth, as ye shal finde it. The wordes be theise: Aut integra Sacramenta percipiant, aut ab integris arceantur. Quia diuisio vnus eiusdemque Mysterij sine grandi Sacrilegio non potest peruenire: Either let them receiue the whole Sacramentes, or els let them be driuen from the whole. For the Diuision of one and the same Mysterie (or Sacramente) cannot happen without great Sacrilege. He speaketh not of the diuision of One Christ, as you tel vs, but of the diuision of One Mysterie.

Otherwise, touchinge Christe, we saie with S. Paule, Vnus Dominus Iesus Christus, There is One Lorde Iesus Christe: And we proteste with the Bishoppes of the Caste in the Council of Chalcedon, Accursed be he, that parteth Christe: Accursed be he, that diuideth him.

That you saie, The order of your Latine Seruice hathe euermore beane vsed in the Latine Church from the beginninge, It is vnttrue. For prouise whereof, I remitte you to my Former Replie in the thirde Article, and the fiftenth Diassion.

The reste, that ye allege, is not worthe the answeringe.

The Apologie, Cap. 1 Diuision. 2.

All these thinges muste they of necessitie saie, onlesse perchaunce they had rather saie thus, That al Lawe, and Right is locked vp in the treasurie of the Popes breaste, and that, as once one of his soothinge Pages, and Clawbackes did not sticke to saie, the Pope is hable to dispense againste the Apostles: againste a Council, and againste the Canons and Rules of the Apostles: and, that he is not bounde to stande, neither to the examples, nor to the ordinaunces, nor to the Lawes of Christe.

M. Hardinge.

To saie, that al Lawe and right (your Latine terme is *Fas*) is locked vp in the treasurie of the Popes

Popes breaste, it were absurde and vnreasonable. Mary to saie, that the Lawes rest in the Popes breaste, after a certaine meaning, as hereafter shalbe declared, it is * not altogether beside truth and reason. But Sirs, what if some meane writer, or Gloster vpon the Canon Law speake somewhere out of square, if al shoulde be exactly tried by the Scripture, wil ye laie that to our charge? Shal the Faith of the Catholike Church thereby be called in doubt and question? VVe take not vpon vs to Defende al that the Canonistes, or Schoolemen saie or write: &c. In this kinde or order be many thinges, whiche maie rather be called rules of manners, then Principles, or suche as wee terme *Axiomata* of our Faith. These although they be founde written in the Scripture, for as muche as they haue benne commaunded by an occasion, and for some cause, they maie for cause, and occasion, and, as we finde in C. *Lector*, for necessitie, by Goddess depute, and Vicare be supplied, holpen, expounded. And if the case so require, he in the same for a certaine cause, with a certaine person, for a certaine time, with certaine circumstances maie dispense, by the same spirite, they were firste founded and instituted withal, and with the same intention, to witte, for some special good, and furtherance of Godlinesse. Suche administration of Goddess Lawe, and suche dispensation thereof, as of a precious Treasure, not free or at Libertie and pleasure, but an euen, iuste, and good dispensation, they doo attribute to Goddess Vicare, whome this Defender calleth the Popes Parasites, Pages, and Clawbackes, him selfe a very Page, Slaue, and clawebacke to the Diuel.

The Bishop of Sarisburie.

Here, P. Hardinge, ye come, and wander, & got masket, as a man, that were benighted, and had losse his was. In somme cases (ye saie) the Pope maie dispense against Goddess VVoorde: In somme cases he maie not. Faine woulde ye, for shame, somewhat limite, and restraine his Immoderate Authoritie: but ye know not, where to laie the boundes. Ye make smal account of your Schoole Doctours, and Canonistes, that is to saie, of the Principal Pillers of your Catholique Church: and thinke them not worthy to be your guides. Howe be it your labour cannot al be losse: For they wil thinke as light of you.

But, for as muche, as, ye saie, They flatter not the Pope, nor be his Pages, or Parasites, but speake roundly to him, and tel him his owne, it shal not be muthe amisse, to berken a litle, what they saie.

One of them saith thus, *Papa potest Dispensare contra Ius Naturale: The Pope maie Dispense againste the Lawe of Nature.* An other saith, *Papa Dispensat contra Canones Apostolorum: The Pope Dispenseth againste the Canons, or Rules of the Apostles.* An other saith, *Papa potest mutare formam Verborum in Baptismo: The Pope maie change the fourme of VVoordes in Baptisme.* An other saith, *Privilegium dari potest contra Ius Diuinum: The Popes Priuilege maie be graunted againste the Lawe of God.* An other saith, *Papa ex Maxima Causa potest Dispensare contra Nouum Testamentum: The Pope vpon a very greate Cause maie Dispense againste the Newe Testamente.* An other saith, *Papa potest Dispensare de omnibus præceptis Veteris, & Noui Testamenti: The Pope maie Dispense for any commaundement of the Olde, or Newe Testamente.* An other saith, *Papa potest Dispensare contra Epistolas Pauli: The Pope maie Dispense againste the Epistles of S. Paule.* And, somewhat to qualifie the outrage of the mater, an other saith, *Papa potest Dispensare contra Ius Diuinum in Particulari, non in Vniuersali: The Pope maie Dispense againste the Lawe of God, in Particulare, not in General.* And againe, *Papa potest tollere Ius Diuinum ex Patre, non in Totum: The Pope maie abolishe the Lawe of God, in parte, but not in whole.* An other saith, *Martinus Papa. 5. Dispensauit cum quodam, qui acceperat Germanam suam in Vxorem: Pope Martine, the .5. Dispensed with a man, that had taken to VVife his owne Sister.* Whether this repozte be true, or false, I referre mee selfe to the credite of the Authoure. Verily, that the Natural Brother shoulde marrie his owne Natural Sister, it woulde neede a good stronge Dispensation: For God him selfe hathe by moste expresse wordes commaunded the contrarie. An other saith, *Pappa potest Dispensare cum omnibus Personis, nisi cum Patre, & Matre: The Pope maie Dispense with al Personnes (touchinge Parriage) sauinge onely with Father, and Mother (to Marrie, or to be Married to their Children).* An other saith, *Papa potest supra Ius Dispensare: Et de Iniustitia potest facere*

15 q. 6. Authori-
tatem In Glossa.
Dis. 82. Presbyter
Felin. De Consti-
tutionib. Cap.
Statuta Canonu,
Colum. 6.
6. q. 1. Quicunq;
in Glossa.
Panormi. Extra
De Deuotij.
Cap. Fin.
Summa Angel in
Dictione Papa.
Felin. De Consti-
tution. Ca. Sta-
tuta Canonum.
Felin. De Ma-
ritate, & Obe-
dient. Cap. 2.
Idem De Ma-
ritate, & Obe-
dient. Cap. fin.
Summa Angel.
in Diction. pp.
Panormi. Extra.
De Electione &
Electi potest.
Venerabili em.
De Translatione
Episcopi. Quanto

Hofſten, De
Tranſlatione
Epiſcop. Quato.
Hervetus de Po-
teſtate Pape.
Cardina. Cuſan.
ad Bohemos,
Epiſt. 2.

Franciſ. De Ma-
ron. in 4. Diſt. 19
q. 1. Articuli 2.
9 qua. 3. Nemo
in Gloſſa.

Daniel. 7.

Iohan. Andreas.
De Iudicijs Cum
veniffent.
Bernard in Az-
pologia ad Gu-
ſt. Abbatem.
Inter Decreta
Zofoni.

11. q. 3. Si is qui.

Iuſtitiam: & Sententiam, quæ nulla eſt, facere aliquam: Et de nihilo, facere aliquid: *The Pope maie Diſpenſe aboute the Lawe: the Pope of VVronge maie make Right: The Pope of no Sentence, maie make a Sentence: The Pope of nothinge, maie make ſomme thinge. The cauſe hereof, as an other ſaith, is this, Quia Papa poteſt, excepto Peccato, quali omnia facere, quæ poteſt Deus: Sinne onely excepted, the Pope maie doo in a manner, what ſo euer God maie doo.*

An other ſaith, Papa habet Authoritatem declarandi Scripturas, ita, vt non liceat oppoſitum tenere, vel opinari: *The Pope bathe Authoritie ſo to expounde, and to declare the Scriptures, that it maie not be lawful for any man to holde, or to thinke the Contrarie.* For Cardinalis Cuſanus ſaith, as it is ſaide beſore, Scripturæ ad tem-
pus adaptatæ ſunt, & variè intellectæ, ita, vt vno tempore ſecundum currentem Vniuerſalem ritum exponantur: mutato ritu, iterum ſententia mutetur: *The Scri-
ptures are applied vnto the time, and are diuerſly underſtanded: ſo that at one time they are taken accordinge to the Vniuerſal Currente order: whiche order beinge changed, the mea-
ninge of the Scriptures is changed too.*

An other demaundeth a queſtion, Vtrum Papa ex Plenitudine Potestatis poſſit omnia: *Whether the Pope by the Fulneſſe of his Power maie doo al thinges.*

An other ſaith, Si totus mundus ſententiet contra Papam, videtur, quod ſtan-
dum eſſet ſententiæ Papæ: *If al the VVorlde would geeue ſentence contrarie to the Pope, yet it ſeemeth, wee ought to ſtande to the ſentence of the Pope.* *Whereſe, M. Harding, by your Iudgement are neither Pages, nor Paraſites: but good, ſadde, and earneſt friendes: ſutche as loue roughly, and plainely to bitter theire minde, without flatterie.*

This doubtleſſe is it, that Daniel ſo longe beſore Propheſied of him, Dabitur illi os loquens grandia: *He ſhal haue a mouthe geenen him, utteringe greate, and preſump-
tuons matters.* For in dede, not withſtandinge al this glorious glitteringe of pain-
ted Authoritie, yet one of the Popes owne menne ſaith, Papa non poteſt facere de quadrato rotundum: *The Pope (not withſtandinge his Priuileges, and al his Power) cannot make a ſquare thinge, rounde.* S. Bernarde ſaith, An Regula non con-
cordat cum Euangelio, vel Apoſtolo? Alioqui Regula iam non eſt Regula: quia non eſt recta: *Dooth not the Rule agree with the Goſpel, or with the Apoſtle? Otherwiſe that Rule is no Rule at al: for it is crooked, it is not ſtreight.*

And therefore Pope Zoſimus in more ſober wiſe ſaith thus, Contra Statuta Patrum condere aliquid, vel mutare, ne huius quidem Sedis Authoritas poteſt: *The Authority of this See cannot order: or change any thing, contrary to the orders of our Fathers.*

Iſidorus ſaith, Is qui præeſt, ſi præter voluntatem, vel præter quod in Scripturis Sanctis euidenter Præcipitur, vel dicit aliquid, vel imperat, tanquam Falſus Teſtis Dei, & Sacrilegus habeatur: *He, that is in Authoritie, if he ſpeake, or Commaunde any thinge, biſides the wil, or meaninge of Gods Woorde, or otherwiſe, then is expreſſely commaun-
ded in the Scriptures, let him be taken as a Churchrobber, and as a falſe witneſſe againſt God.*

The Apologie, Cap. 1. Diuiſion. 3.

Woe, for our parte, haue learned theſe thinges of Chriſte, of the A-
poſtles, of the Deuoute Fathers: and doo ſincerely with good ſaith
teache the people of God the ſame. Whiche thinge is the onely cauſe
why wee at this daie are called Heretiques of the chiefe Prelate (no
doubte) of Religion. O immortal God, bathe Chriſte him ſelfe then,
the Apoſtles, & ſo many Fathers, al at once gonne aſtray: Were then
Origene, Ambroſe, Auguſtine, Chryſoſtome, Gelafius, Theodo-
retus, forſakers of the Catholike ſaith: Was ſo notable a conſent
of ſo many Auncient Biſhoppes, and Learned menne, nothinge els;
but a conſpiracie of Heretiques: Or, is that nowe condemned in vs:
whiche

whiche was then commended in them? Qz, is the thinge nowe, by alteration onely of one mans affectiōs, suddainely become schismaticke, which in them was counted Catholique? Qz, shal that, which in times past was vndoubtedly true, now by and by, because it liketh not theise menne, be Judged false? Let them then bringe sooz the another Gospel, & let them shewe the causes, why theise thinges: whiche so longe haue openly benne obserued, and wel allowed in the Church of God, ought nowe in the ende to be called in againe. Wee know wel yenough, that the same dooꝝde, whiche was opned by Christe, and spreadde abroade by the Apostles, is sufficiente, bothe to our Salvation, and also to vpholde and mainteine al Truthe, & to confounde al manner of Heresie. By that dooꝝde onely do we condemne al soztes of the Olde Heretiques, whom theise menne saie, wee haue called out of hel againe. As soz the Arians, the Eurychians, the Marcionites, the Ebionites, the Valentinians, the Carpocratians, the Tatians, the Nouatians, and Woztely al them, whiche haue a wicked opinion either of God the Father, oz of Christe, oz of the Holy Ghoste, oz of any other pointe of Christian Religion, soz so mutche as they be confuted by the Gospel of Christe, wee plainly pronounce them soz detestable, and damned persons, and desie them euen vnto the Diuel. Neither doo wee leaue them so, but wee also seuerely, and streitely holde them in by lawfull, and politique poumshmentes, if thei fortune to breake out any where, and bewzate them selues.

M. Hardinge.

VVee for our parte knowe, as nowe wee haue proued, that ye haue not learned these thinges of Christe, nor of the Apostles, nor of the Fathers: but of Luther, Zwinglius, Oecolampadius, Caluine, Peter Martyr, Bucer, and sutch other Apostates: and that ye doo moste falsely, and wickedly leade the people into the Pitte with you. And therefore ye are iustly condemned by the Church, and demed Heretikes, &c.

Howe condemne ye the Donatistes, seinge with them ye breake, and throwe downe the Holy Aultars of God, on whiche (as Optatus writeth) the Body, and Bloude of Christe was wonte to be laide? &c.

The Bishop of Sarisburie.

Hereto, M. Hardinge, the whole grosse summe of your Answer in effecte is this: Ye falsely, and wickedly leade the people: ye are Apostates: ye are Heretiques, ye are Impudent, and rebellious Childred: ye are Despisers of God: Mockers of your Mother: and peruerter of the Apostles: ye vtter Lies: ye speake blasphemies. At the laste ye saie, The Diuel dwelleth in our hartes, as in his shoppe. This is a hasty kinde of Logique, M. Hardinge: he muste nēdes be harde harted, that will not yelde to sutch Argumentes.

To leaue other your waste wordes, of Vigilantius, Iouinian, Manichee, Aërius, and sutch others, in the ende ye pronounce your Definitive Sentence, as a Judge, and condemne vs soz Heretiques, soz that wee haue taken downe your Shoppes, and gainefull Bathes, whiche ye cal the Holy Aulters of God. Merily, this muste nēdes be thought, either extreme rigoure, oz greate folie, of the removinge of a stone to make an Heresie. Sutch Heresies, I trowe, S. Augustine, S. Ambrose, Optatus, and other Learned Fathers knewe but fewe.

Neither is there any god sufficient reason to be shewed, wherfore it it shoulde moze be Heresie in vs to take downe your nēdelesse, & Superstitious Walles, whiche ye had created of your selues, without Commission, then it was latelie in you, to teare in sunder, and to burne our Communion Tables: in the creation, &

use wherof we had the vndoubted example, bothe of Christe him selfe, and also of the Anciente Catholique Fathers. I saie nothinge of your Crueltie in burninge so many Bibles, and Booke of Gods Holy Word: so many of your Brethrens Bodies: so many Temples of the Holy Ghoste.

Artic. 3. Dul. 26
August Epist. 30.
Ad Bonifacium.
Athanas. in Epist.
ad Solitaria
vitam agentes.

B. Rhenan. in E-
pistola prefata
Liturgie Chry-
sostom.

As for the Aultars, whiche Optatus saith, the Donatistes brake downe, they were certainly Tables of VVood, sutch as we haue, and not Heapes of stones, sutch as ye haue: as in my former Replie, made vnto you, it made better appeare. S. Augustine reportinge the same storie saith, *The Donatistes in their furie brake downe the Aultare Bourdes: His wordes be these, Lignis eiusdem Altaris effractis.* Likewise saith Athanasius of the like furie of the Arians: *Subsellia, Thronum, Mensam Ligneam, & Tabulas Ecclesie, & coetera, quae poterant, foras elata combusserunt: Thei carried forth, and burnt the Seates, the Pulpit, The VVoodden Bourde, the Church Tables, and sutch other things, as they could geate.*

Touching your Stone Aultars, Beatus Rhenanus saith, *In nostris Basilicis Ararum Superaddititia structura nouitatem prae se fert: In our Churches the buildinge vp of Aultars, added to the reste, declareth a noueltie.* This Learned Span telleth you, P. Hardinge, that your Stone Aultars are but newely brought into the Church of God: and, that our Communion Tables are olde, and ancient, and haue benne used from the beginninge.

We haue sutch Aultars, P. Hardinge, as Christe, his Apostles, S. Augustine, Optatus, and other Catholique, and Holy Fathers had, and used, whos examples to folowe, we neuer thought it to be sutch Heresie.

August. ad Boni-
faci. Epist. 23.

De Consec. Dist. 2.
Hoc est, quod, in
Glossa.

August. ad Infant-
es. Citatur a
Beda in 1. Cor. 10.

But Optatus saith, *The Body, and Bloude of Christe was wonte to be laide vpon the Aultare: and with these wordes ye woulde saue alsonne your simple Reader, as if Christes Body laie there really, fleshely, verily, and in deede.* But ye shoulde remember, that S. Augustine saith, *Sacramentum Corporis Christi secundum quendam modum Corpus Christi est: Et Sacramentum Sanguinis Christi secundum quendam modum Sanguis Christi est: The Sacramente of Christes Body (not verily, and in deede, but) after a certaine manner of speache is Christes Body: and the Sacrament of Christes Bloude, after a certaine manner of speache, is the Bloude of Christe.* This manner of Speache your owne Glose thus expoundeth, *Vocatur Corpus Christi, id est, Significat Corpus Christi: It is called the Body of Christe, that is to saie, It Signifieth the Body of Christe.* And, as Optatus saith, *Christes Body and Bloude were laide vpon the Aultare, or Communion Table, Euen so S. Augustine saith, The whole people was in the Communion Cuppe, and laide vpon the Holy Table.* These be his wordes, *Vos estis in Mensa: Vos estis in Calice: You are vpon the Table: You are in the Cuppe.* As the people is vpon the Table, so is Christes Body vpon the Table. The People is not laide there verily, and in deede, but onely in a Mysterie: Euen so the Body of Christe, as Optatus saith, is laide there, not verily, and in deede, nor in Real, an fleshely Presence, but in a Mysterie.

The Apologie, Cap. 2. Dimision. 1.

In deede we graunt, that certaine newe and very strange sectes, as the Anabaptistes, Libertines, Menonians, & Zvenckfeldians haue benne stirring in the world, euer sithence the Gospel did firste sprynge. But the world seeth nowe right wel, thankes be geuen to our God, that we haue neither breadde, nor taught, nor kepte by these Monsters. In good folowship, I prae thee, who so euer thou be: reade our Booke, they are to be solde in euery place. What hath there euer bene writtten by any of our companie, that might plainly beare with the madnesse of any of those Heretiques: Naie, I saie vnto you, there is no Countrie this daie so free from their Pestilent infections,

sections, as these be, wherein the Gospel of Chziste is freely, and commonly preached. So that if they weigh the very mater with earnest, and vpright aduise, this thinge is a greate Argumente of our parte, that this same Doctrine, which wee teache, is the very Truth of the Gospel of Chziste. For lightly neither is cockle wont to growe without the wheate, nor yet the chaffe without the Corne. For from the very Apostles times, who knoweth not, how many Heresies did rise vp euen togeather, so soone as the Gospel was firste spreadde abroad: Who euer had hearde tel of Simon, Menander, Saturnius, Basilides, Carpocrates, Cherinthus, Ebion, Valentinus, Secundus, Marcosius, Colorbasius, Heracleo, Lucianus, Seuerus, and other like, before the Apostles were sent abroad: But why stand we reckninge vpon these? Epiphanius rehearseth vpon foure score sundrie Heresies: Augustine many more, which sprange vp euen together with the Gospel. What then? Was the Gospel therefore not the Gospel, because Heresies sprange vp withal? Or, was Chziste therefore not Chziste? Or, was Chziste, and his Gospel the cause of these Heresies?

And yet as we saide, doothe not this greate croppe, and heape of Heresies growe vpon amongst vs, whiche doo openly, abroad, and frankly teache the Gospel. These poisonnes take their beginninges, their encreasinges, and strength amongst our Aduersaries, in blindenesse, and in darkenesse, amongst whome Truthe is with tyrannie, and crueltie kepte vnder, and cannot be hearde, but in corners, and secrete meetinges. But let them make a proufe: Let them geue the Gospel free passage: Let the Truthe of Iesus Chziste geue her cleare light, and stretch forth her bright beames into all partes: and then shal they forth with see, howe all these Wadowes streight wil vanishe, and passe awaie at the light of the Gospel, euen as the thicke Mist of the night consumeth at the sight of the Sonne. For whilst these menne sitte stil, and make mery, and doo nothinge, wee continually repress, and put backe all those Heresies, whiche they falsly charge vs to nourishe, and mainteine.

M. Hardinge.

As for Libertines, what other Substance hath your Gospel, besides carnal Libertie, and licentious lininge: To breake the vowe of Chastitie solemnly made to God, by whose grace, and your endeavour it might wel haue benne kepte, and to breake it for wantonnesse, and to satisfie luste: is not that proper to Libertines? To geue ouer fasting, watching in prayer, and Confession of Sinnes, whiche shoulde be made to a Priest, by * whome onely (except in case of necessitie) God promised forgiveness: To regarde no Tradition, though it came from the Apostles: briefly, to teache that all kinde of outward Godlinesse is superstitious, and Pharisaical, and that every man muste without staggering, or doubtinge beleue, that him selfe shalbe saued, if he haue Faithe, * doo he what him liste, is this no pointe of Libertie? VVhat made so many maleperte Prentises, pleasaunt Courtiers, discoursing Parlements Machiauellistes, and all other what so euer fleashe-wormes, Merchantes, idle artificers, to embrace your Gospel, rather then the grauer and deuouter sorte of menne, whiche be weaned from the pleasure of this life: but that it was plausible to the VVorde, and pleasaunt to the Fleashe, from whiche that kinde of menne are moste hardly drawn? And yet forefoote the doo not ye foster vp Libertines.

VVho can reckon the sectes that be in Germany, beinge * sixteene or more professed in some one towne? * Bemelande is almoste as full of Heresies, as of Houses. * Silesia is as bad, and * Moravia a Countrey theire adioininge is neuer a whit better. And yet doo not these sectes bud, where your Gospel is freely, and openly preached?

*Moste Vaine Vntruthe. See the Answer.

*Vntruthe, ioined with vile flaunder.

*Foure greates Vntruthes altogether.

The Bishop of Sarisburie.

Here, M. Hardinge, I haue pourposely least out a great heape of your talke, not thinkinge it needeful, to answere al your voide woordes. Hauinge nomoze regarde, what ye saie, it was no harde mater for you to cal vs Libertines, & to saie, The Gospel, that we Preache, hath none other Substance, but Carnal Libertie, and Licentious Liuing. If ye had remembred, either the Cittie of Rome, where ye haue benne, or the Towne of Andwarpe, or Louaine, where ye now dwel, ye coulde not wel, without blushing, haue charged vs with Carnal Libertie.

Our VVantons, and Fleashe woormes, for so it liketh you to calle them, haue benne contented to forsake faders, mothers, Wiues, Childzen, goodes, and Liuinges, & mākely to submit them selues to the extreme terroure of al pour Cruelties, and to yelde their Bodies vnto the Deathe: to be sterued for hunger: and to be burnt in fiers: Onely for the name, and Gospel of Iesus Christe. So delicate Fleashe woormes, and sutch VVantons are they. Ye wil saie, as your wante is, when ye haue nothinge els to saie, They died stubberly in wilful erreure. Yet, I reckon, ye wil not saie, They died in greate pleasure, or Carnal Libertie. It is a strange kinde of Fleashe VVantonnesse, for a man to denie him selfe, and to take vp his Crosse, and to folowe Christe. And yet is this the whole Substance of our Gospel.

Iustinus the Martyr, notwithstandinge he was an Heathen, & thought then, euen as you doe now, that the Professours of the name of Christe, were nothinge els, but a sorte of VVanton, and wilful people, yet when he saue, how Constantly they died, and how patiently they suffered, what so euer was laide vpon them, he was at length conuerted him selfe, and by their example became a Christian: Thus Iusebius reporteth his woordes, Ego ipse Platonis Disciplinis delectatus, &c. I me selfe, takinge pleasure in Platoes Doctrine, and hearinge the Christians il spoken of, and seeinge them to goe courageously, and boldly to their Deathe, and to suffer al sutch things, as were thought moste terrible, I thought it a thinge impossible, that sutch menne shoulde lue wickedly, or in VVantonnesse.

So likewise writeth Sozomenus touchinge the same, The Christians beinge spoiled of their goodes, and regardinge nothinge, that they hadde, beinge hanged on gibbets, and sufferinge al manner tormentes so without care, or sense, as if their bodies had not benne their owne, neither allured with flatterie, nor amazed with threatens, they gaue al menne hereby to vnderstande, that they suffered these things (not of VVantonnesse, but) for somme greate rewarde.

The Prophete Dauid saith, In quo corriget adolescens viam suam? In custodiendo Sermones tuos: Whereby shal a yonge man (not growe to be a Fleashe VVanton, but) amende his life, and correct his waie? He answereth: (O Lorde) by the keepinge of thy woordes.

Therefore wee make iustely saie to you, as Cyrillus saide sometime to Iulianus the Renegate in like case, Etiam pueri in Sacris Literis enutriti, statim fiunt religiosissimi, etiam si minus eloquentes: Euen our Children beinge brought vp in the Holy Scriptures, streightwaie becomme moste Godly: althoughe not so eloquent, or well spoken.

If there be any sutch Fleashe woormes, and VVantons this daie, they be not the Gospellers, which worde so much offendeth you: they be of you, and of yours, M. Hardinge, that is not the professors, but the Spoekers, and wilful despisers of the Gospel.

Ye saie, Confession shoulde be made vnto the Priest, by whome Onely (ye saie) God hath promised forgeuenesse of Sinne. I beseeche you, where finde you this Promise? Shewe the woordes: Allege the Place: Regarde your Credite. Otherwise, ye wil be noted of Untruthe. Where did God, or Christe, euer saie, Forgeuenesse of Sinne is geuen onely by the Priest? If it be so in daide, then why dothe Chrysostome saie, Nunc necessarium non est, Praesentibus Testibus confiteri? Solus Deus te confitentem videat: Nowe it is not needeful, to make Confession in the Presence of witnesses.

Euseb. Li. 4. ca. 8.
Ἐνεχόντων ἁλόντων
νατορ κινεῖται ἐν
καὶ καὶ φιλίας
λαλόντων ὡς
πάρχει αὐ-
τός.

Sozom. Li. 1. ca. 1.
Ἀλλοιὶ πάντες
ἐποιοῦσιν, ὡς
ὑπὲρ μεγίστου
ἀθλῶν τὸν αὐ-
τὸν τῶν
ὑπομένων.
Psalm 119
Cyrill. Contra
Iulian. Lib. 7.
Pag. 162.

Chrysost. De
niten. & Con-
fessione.

nesses. Let God Onely See thee makinge thy Confession. Why doth S. Hierome saie, Apud Deum, non Sententia Sacerdotum, sed reorum vita quarritur: It is not the Sentence, or Absolution of the Priest, but the Life of the Sinner, that is regarded before God. How be it, hereof we haue sufficiently saide before.

Hieron. in Mat-
the. Cap. 16.

Luther (ye saie) firste procured, that menne should acknowledge no One Head, and Iudge: Whome (as by your reporte, S. Cyprian saith) they mighte obey, as the Vicare of Christe. Of this One Heade, and One Iudge, neither Christe, nor his Apostles euer tolde vs. S. Cyprian as it is saide before, saith thus, Christus Paremi dedit Apostolis omnibus potestatem: Christe gaue vnto al his Apostles Equal Power. And S. Chrysostome saith, Quicumq; desiderat Primatum in Terra, inueniet in Caelo Confusionem: VVho so euer seeketh the Primacie in Earthe, he in Heauen shal finde Confusion.

Cypri. De Sim.
Prelatorum.
Chrysostom. in
Matthe. Hom. 35.

The place of S. Cyprian, touchinge One Heade, and One Iudge, is wel alleged by you, M. Hardinge: but it is applied. It is true, that S. Cyprian saith, The People ought to obey One Iudge, or One Heade, as the Vicare of Christe. But that by the same One Heade, or Iudge, he meante either the Bishop of Rome, or any one other certaine seueral Bishop, it is moste vnttrue. S. Cyprians meaninge is, as I haue otherwhere moze largely declared, that in euery Diocese the People ought to knowe One Bishop, as Heade, and Iudge, and him to obey, as the Vicare of Christe. One Heade, or Iudge, I saie, in euery Diocese: not One Vniuersal Heade ouer al the Worlde. For prouise whereof, M. Hardinge, reade S. Cyprians Epistle vnto Florentinus Pupianus: and ye shal finde, that he vseth the selfe same wordes of him selfe, & not of the Pope: and I doubt not, but ye wil mutche mar- uelle, & mislike your owne errour. His wordes be these, Vnde Schismata, & Hæ- reses abortiuntur, & oriuntur, nisi dum Episcopus, qui Vnus est, & Ecclesiæ præest, Superba quorundam præsumptione contemnuntur? Wherehence haue Schismes, and Heresies spronge up, or wherehence doo they springe, onlesse it be, that the Bishop, whiche is One, and ruleth the Church, by the proude presumption of certaine is despised?

In the former
Replie, Artic. 4.
Diuis. 5.

Cyprian. Lib. 4.
Epist. 9.

Here S. Cyprian calleth him selfe that One Bishop, and that One Heade, and Iudge of the Church. Yet was he onely the Bishop of Carthage in Aphysica: and not the Pope, or Bishop of Rome. Hereof I haue spoken moze at large in my former Replie.

Artic. 4. Diuis. 5.

Touching the Pope, wherein he maie be knowne for Christes Vicare, it were harde to saie: Onlesse it be for that, where so euer the Pope is presente, there Christe is awate. Chrysostome saith, Qui vanam gloriam non desiderat, ille debet Christi Vicarius factus, Christi Iustitiam prædicare: He, that desireth not vaine glorie, beeing made Christes Vicare, ought to preache the Iustice of Christe.

Chryso. in Mat-
the. Homil. 6.

The Apologie, Cap. 3. Diuision. 1.

where they saie, that wee haue fallen into sundrie Sectes, and woulde be called, somme of vs Lutherans, and somme of vs Zuinglians, & cannot yet wel agree emonge our selues, touching the whole Substance of our Doctrin, what woulde these menne haue saide, if they had benne in the firste times of the Apostles, and Holy Fathers: when one saide, I holde of Paule: an other I holde of Cephas: an other, I holde of Apollos? when Paule did so sharply rebuke Peter? when vpon a fallinge out, Barnabas departed from Paule? when, as Origen mentioneth, the Christians were diuided into so many facti- ons, as that they keapte nomoze, but the name of Christians in com- mon emonge them, beinge in no manner of thinge els like to Christi- ans: when, as Socrates saith, for their dissensions, and sundrie Sectes, they were laughed, & tested at openly of the people in their

stages, and common gameplaies: when, as Constantine the Empe-
roure affirmeth, there were sutch numbers of Variances, and bzaui-
linges in the Church, that it might iustly seeme a miserie sarre pas-
singe al the former miseries: when also Theophilus, Epiphanius,
Chrysostome, Augustine, Ruffine, Hierome, bringe al Christians,
bringe al fathers, bringe al Catholiques, quarrelled one againste an
other, with mosse bitter, and mosse remediless contentions without
ende: when, as saithe Nazianzene, the partes of one Body were
consumed and wasted one of an other: when the whole Easte parte
of the Church was diuided from the V Vaste, onely aboute leaue-
ned Breade, and onely for the keepinge of Easter daie: whiche were in
deepe no greate maters to be strived for: And when in al Councilles
Nevve Creedes, and Nevve Decrees continually were diuided:

The Bishop of Sarisburie.

The summe of M. Hardinges answere hereto is this, That the bitter dissensions,
that in Olde times fel out emongest the Learned, and Godly Fathers, stode rather * in maters of
manners, and other smal quarrels, then in cases, and questions of the Faith. For trial of the
truthe herein, it maie please you to consider wel these fewe.

* A manifeste
Verruthe of M.
Hardinges.

Hieronym. in
Hierem. Lib. 4.

Iren. li. 4. ca. 73.

Clemens Stro-

mat. Lib. 3. c. 5.

Iulianus in A-

pologia.

Eras. in Vita

Chrysostomi.

Gennadius De

Ecclesiast. Scri-

ptoribus.

Hieronym. in E-

pistola ad Augu.

Bonifac. 2. in E-

pist. ad Eulaliu.

August. ad Hie-

ronym. Epist. 9.

Papias, Apollinarius, Victorinus, Tertullianus, Irenæus, Lactantius, and o-
thers, defended the Heresie of the Chiliastæ, that saide, Christe after the General
Iudgemente shoulde dwel here a thousande yeeres togeather vpon the Earthe.

Irenæus helde, that Man at the beginninge, when he was firste created, was vn-
perfit. Clemens Alexandrinus, and Iustinus helde, That the Angels fel, and
offended God, in that they desired the companie of Wiemen. But it shalbe in
vaine to stande longe herein. For of sutch examples there is greate store.

As comme neare the pourpose, Theophilus calleth Epiphanius Hæresiar-
cham, that is, The Grande Captaine, and Father of Heretiques: Gennadius saithe, S.
Augustine was not far of from bringe an Heretique. S. Hierome, writinge vnto S.
Augustine, saithe thus: In Epistola tua quædam Hæretica esse iudicavi: I iudged,
that there were certaine Heretical errors in your Epistle. Pope Bonifacius 2. saide, that
Aurelius the Bishop of Carthage, and S. Augustine, and other Godly, and Lear-
ned Fathers in the Council of Aphrica, were prickte on, and inspired by the Di-
uel. S. Augustine willeth S. Hierome to acknowledge his erreure, and to recante.
Thus he saithe, Accipe Seueritatem Christianam ad illud opus corrigendum, atq;
emendandum: & ποδὶν Ἀλεξ, vt dicitur, Canes: Take vnto you Christian Seueritie, to
correcte, and amende that Booke (of yours): and recante your Erreure.

Thus matche I thought god briefly to touche: not meaninge thereby to de-
face the Authozitie of the Auncient Fathers: but somewhat to open the truthe
of M. Hardinges tale, and to shewe, that these, and other like Bishoppes, and Fa-
thers, notwithstandinge they were Learned, and Godly, and worthy Members
of the Church of God, yet were they not boide of their infirmities.

Eras. in Pref.

in Tom. 2. Hie-

ronym.

Ididem.

Erasmus, a man of greate Iudgemente, saithe thus, Illis temporibus ingeniosa
res fuit, esse Christianum: In those daies it was a greate pointe of cunninge, to knowe, hewe
to be a Christian Man.

And againe, Illa ætate in Chartis erat Fides potius, quam in animo: ac penè tot
erant Symbola, quot Professores: At that time (of the Aunciente Fathers) the Faith
was in Bookes rather, then in the Harte. And in a manner there were as many sundrie
Creedes, as there were Professours of the Faith.

Clemens Stro-

mat. Lib. 7.

Therefore Clemens Alexandrinus saithe, the Heathens thus vpbraided the
Christians, for the strivers, & dissensions, that were amonge them: Vos Christiani
disidetis inter vos, & tot Sectas habetis: quæ licet omnes Christianismi titulum sibi
vendicent,

vendicent, tamen alia aliam execratur, & condemnat. Quare vestra Religio vera non est: nec à Deo originem ducit: Tee Christians dissent emonge your selues: and maineteine so many Sektē. Whiche Sektē, notwithstandinge they al Claime the title of Christian Religion, Yet one of them curseth, and condemneth an other. Therefore your Religion is not true, nor hath her beginninge, or ground from God.

The Apologie, Cap. 4. Diuision. 1.

What woulde these menne (trowe ye) haue saide in those daies? whiche side would they specially then haue taken? And which would they then haue forsaken? whiche Gospel woulde they haue beleue? whom would they haue accounted for Heretiques, and whom for Catholiques? And yet, what a stirre, and reuel keepe they this daie, onely vpon the twoo pooze Names of Luther, and Zvvinglius? Because these twoo menne are not yet fully resolved vpon somme one certaine pointe of Doctrine, therefore woulde they needes haue vs thinke, that bothe of them were deceiued: that neither of them had the Gospel: and, that neither of them taught the truthe aright.

M. Hardinge.

After many things by these Defenders alleaged, for proufe of Dissension to haue ben among the Apostles, the faithful people in S. Pauls time, the Bishops, and Holy Fathers of the primitiue Church, whereby thei would perswade, if they coude, that their owne diuision into sectes, and dissensions, is not a marke of false Doctrine: at length, as though they had wonne the fildes, and tried them selues proper men, triumphinge ouer vs, as though wee had nothinge to saie, with a greate courage they demaunde this question of vs, whiche though it be but one in effecte, yet with a kinde of brauerie they seeme to diuide into sundry branches, and thus they saie: VVhat woulde these men (they meane the Papistes) then, trowe yee, haue saide in those daies? VVhiche side would they then haue taken, and whiche woulde they haue forsaken? VVhiche Gospel would they haue beleue? VVhom woulde they haue accounted for Heretikes, and whom for Catholikes?

Touchinge these foure interrogatories, if we had then benne alieue, beinge of the minde we be nowe of, we would haue requited you with foure answares of the Holy and moſte Learned Fathers S. Hierome, and would haue saide, as in the like state of times in a Learned Epistle he saide to the Learned Pope Damasus, touchinge the Heresies, whiche he founde in Syria at his firste coming thither from Rome. *Firste, Mihi Cathedram Petri, & fidem Apostolico ore laudatam consensui consulendam: inde nunc mea anima postulans cibum, unde olim Christi Vestimenta suscepit.* VVhiche woordes, takinge vpon me the Person of al Faithful and Catholike folkes, thus I Englishe: In these controuersies, I haue thought good for counsel (what I ought to beleue) to repaire to the Chaire of Peter, and to the faithe of the Romaine Church, praised by Paule the Apostles owne Mouthe. And from thence now require I the foode of my soule, from whence I receiued the garmentes of Christe. To speake the same more shortely, and more plainly. In the Catholike Church I looke to haue the foode of my soule to euerlastinge Life, in whiche I was firste Christened.

Secondely we would with him haue saide, one speakinge for al, directinge our woordes (as he did, to those that be of the Catholike faithe, whom ye cal Papistes: *Vos estis lux mundi, vos sal terra, vos aurea vasa & Argentea: hic testacea vasa vel lignea, Virgam ferream, & Aeternum operiuntur incendium.* Ye are the Light of the VVorlde, ye are the Salte of the Earth, ye are Golden and Siluerne Vessels: here (emonge the Gospellers) are the Earthen and VVoodden Vessels, whiche must abide the yron Rodde, and flame Euerlastinge.

Thirdly with him (one likewise bearinge the person of al) wee would haue saide to Pius the fourth that now sitteth in Peters Chaire, as he then saide to Damasus: *Ego nullum primum nisi Christum sequens, beatitudinitua, id est, Cathedra Petri, Communionem consocior. Super illam Petram edificatam Ecclesiam scio. Quicumque extra hanc Domum agnum comedierit, Prophanus est: Si quis in Arca Noë non fuerit, peribit regnante Diluuio.* Makinge none, but Christe firste of al whom to folowe, I ioine in fellowship of Communion with thy holines, that is to saie, with the see of Peter. Vpon that Rocke I knowe the Church is builded. VVho so euer eateth the Lambe without the compasse of this house, he is Prophane. If any remaine without the Arke of Noë, he shalbe loste, when the floudde raigneth.

Fourthly touchinge the Authours of this New Gospel, with the same Hierome we saie, al vnder the Person of one: *Non novi Vtalem, Meletium respuo, ignoro Paulinum. Quicumque*

tecum non colligit, spargit, hoc est, qui Christi non est, Antichristi est. Vitalis I know not, Meletius I refuse, Paulinus I wote not what he is (these were heade Heretikes in S. Hieromes time). VVho so euer gathereth not together with thee (Holy Pastour) he scattereth abroad, that is to witte, who is not of Christes side, he is of Antichristes side. To transerre this to our selues, the names changed, the case remaininge like, for our answere to our Gospel prelates, wee saie: Luther we knowe not: Zuinglius, Oecolampadius, Bucer, Peter Martyr, Latimer, Ridley, Cranmer, Hooper, we reiecte and refuse: Caluine, Beza, Jewel, Pilkinton, Grindal, Horne, and their felowes, what they are, wee wote not. VVe see they are not gatherers with the supreme Pastor of the Catholike Church, but scatterers.

The Bishop of Sarisburie.

It appeareth by that, hath benne already saide, that the Gospel of Chaffe is now mistaked, & doubted of you, as it was in olde times of the Infidels, and Heathens. Chrysostome thereof saith thus, Venit Gentilis, & dicit, vellem fieri Christianus: Sed nescio, cui adhaeream. Multa inter vos sunt pugnae, Seditiones, ac tumultus. Nescio, quod dogma eligam, quod praferam. Singuli dicunt, Ego Verum dico: The Infidel, or Heathen commeth, and saith, I would be a Christian man: but I knowe not, whome I shoulde folowe. There is mutche strife, and dissension, and trouble emongest you. I cannot tel, what Doctrine to chuse, to set before other. For euery one of you wil saie: I saie the Truthe. As yee agree wel with them in Fourme of Wordes, so, I praise God, yee agree not with them in Faithe, & Spilte, and contempte of God. The same Chrysostome speakinge, not onely of the Heretiques, but also of the Faithful Christians, that were in his time, saith thus, Hanc ob causam ridiculi facti sumus, & Gentibus, & Iudaeis: dum Ecclesia in mille partes discinditur: For this cause wee are scorned, and laught at, both of Jewes, and Gentiles: while as the Church is thus rente into a thousande partes.

Therefore it was not amisse, M. Hardinge, to demaunde you this question, whiche of these sides yee woulde haue solowed: and whiche of al these Gospelles yee woulde haue beleued. For it maie wel be thought, that beinge minded as they were, yee woulde haue answered, as they did.

But yee saie, yee woulde rather haue saide, as S. Hierome sometime saide to Pope Damasus, touching the Heresies, whiche he founde in Syria.

If yee woulde vse S. Hieromes answere, M. Hardinge, and woulde saie vnto the Pope, as S. Hierome saide, Perhaps yee shoulde deserue no grate thanks for your labour. For S. Hierome in that selfe same place, beside sundrie others, utterly denieth the Primacie of the Bishop of Rome. His wordes be plaine, Ego Nullum Primum, nisi Christum, sequens, Beatitudini tuae, id est, Cathedrae Petri Communione Consocior: I folowinge no First Man, (that is to saie, No Heade, or Chiefe) but Onely Christe, am ioined as a felowe in Communion vnto thy Blessednesse, that is to saie, vnto Peters Chaire. S. Hierome telleth the Pope, He knoweth No Firste, No Chiefe, No Heade, no not the Pope him selfe, but onely Christe. Againe, he saith not, I am thy al, and subiecte to thy commaundementes: But, I am ioined, as a Felowe, in Communion vnto thy Blessednesse. Fellowship wil hardly stande with that Uniuersal power, whiche you imagine, the Pope ought to haue ouer the whole Church of God. Acrily the Pope him selfe would take it in scozne, if you this daie woulde solowe S. Hierome, and cal him your Felowe.

But S. Hierome saith, He agreeth in Faithe, and Religion with Damasus. And what grate maruile is this, that beinge a Godly Learned man, he woulde leane Vitalis, and Meletius, and other Heretiques, and rather ioine him selfe to that Bishop, whome he knewe to be Godly, and Catholique? Hereof he writeth thus him selfe, Vineam Christi exterminant vulpes: Vt inter lacus contritos, qui aquam non habent, difficile, vbi Fons Signatus, & Hortus ille Conclusus sit, possit intelligi. Ideo mihi Cathedram Petri, & Fidem Apostoli Ore laudatam censui consulendam: The Foxes destroe the Vineyarde of Christe: so that emonge these broken cisternes, that haue no Water, it is harde to vnderstande, where is that Sealed Fountaine, and that Enclosed Orchard. Therefore I thought it good, to hearken to S. Peters Chayre, and to that

Chryso. in Acta.
Homi. 33.

Chryso. in Epist.
ad Galat. Cap. 1.

Hieronym. ad
Damasum.
Nullum Primum.

Beatitudini tuae
Communione
Consocior.

Hieronym. ad
Damasum.

that Faith, which was commended by the Apostles mouth.

S. Hierome from his youthe was brought vp in Rome: He was Chastened in Rome: He had benne a Studente in Rome: He had taught a Schole in Rome: He had benne Secretarie to Damasus the Bishop of Rome: He was a Priest of Rome: And of late they haue furnished him also with a Cardinales Hatte, as if he had benne a Cardinal of Rome: And as it is thought by somme, sauinge for some displeasure, that certaine of the Clergie had conceiued against him, he was like to be chosen the Bishop of Rome. What greate maruile therefore is it, if he had somme special affection to the See of Rome? Alphonsus de Castro saith, That the Franciscane Freers be sworne to Duns: and that he hearde a Dominicane Freere saie openly in his Sermon, That he was to be suspected, as an Heretique, that in any thinge dissented from Thomas of Aquine. There is noman lightly, but hathe a special credite in somme One man before al others.

In Vita Hieron.

Alphonsus Ad-
uers. Hares. Lib.
1. Cap. 7.

But how holdeth this Argumente, M. Hardinge: S. Hierome ioined with a Godly Bishop: Ergo, We muste ioine with a wicked Bishop: Or, S. Hierome agreed in Faith, & Religion with Damasus: Ergo, we muste agree with one, that dothe al thinges of purpose contrarie to Damasus. So mighte you saie, The Godly people of the Jewes, were bounde to obeye Aaron, & Moses: Ergo, al others, that folowed afterwarde, were likewise bounde to obeye Annas, and Caiphas.

The Faith of Christe, M. Hardinge, goeth not alwaies by Succession. The Bishoppes of Rome haue benne Arians, Nestorians, Monothelites, and otherwise founde in horrible Heresies: as hereafter shalbe shewed. Would ye in sutch cases haue recourse to sutch a one, onely for that he sitteth in Peters Chaire? Would ye saie to sutch a one, You are the Salte of the Earthe: You are the Lighte of the Worlde? Would ye saie, This is the Faith, that was commended by the Apostles Mouth?

Cruelly, S. Hierome him selfe, when he saue Abuses, or Errours mainteined in the Church of Rome, made smal account of S. Peters Chaire. For thus he saith, Quid mihi proferat Vnius Urbis Consuetudinem? Potentia Diuitiarum, & paupertatis humilitas, vel sublimiorem, vel inferiorem Episcopum non facit. Coeterum omnes Apostolorum Successores sunt: VVhat tellest thou me of the Custome of that One Cittie (of Rome)? The Power of Richesse, and the humilitie of Pouertie, cannot make a Bishop either Higher, or Lower. Al Bishoppes are the Successours of the Apostles.

Hieronym ad
Eugrium.

As for Luther, Zuinglius, Peter Martyr, Caluine, and others (ye saie) ye know them not. Neither dothe it so greatly sorre, whome you liste to knowe. God geue you Grace to knowe your selues. The Lorde is hable to knowe his owne.

2 Timoth. 2.

Touching the dissensions in Religion, which ye imagine to be amongst vs in the Church of Englande, I wil saie nothinge. It groweth you full soare, to see, that in al the Articles of the Faith, and in the whole Substance of Doctrine, we do so quietly ioine togeather. The Ancient Father Leo, of the like case, saith thus, Diabolus Gentium vocatione Cruciat, & quotidiana potestatis suae destructione torquetur: dolens utique se deserui, & Verum Regem in locis omnibus adorari. Parat fraudes: Fingit dissensiones: The Diuel is soare greued with the callinge of the Heathens (to the Faith) and with the daily decreasinge of his power: sorowinge to see him selfe forsaken, and (Christe) the True Kinge to be worshipped in al places. Therefore he diuiseth guiles: and imagineth dissensions.

Leo in Epiphania, Sermo. 6.

The Apologie, Cap. 5. Diuision. 1.

But Good God, what manner of felowes be these, which blame vs for disagreeinge? And doo al they them selues, weene you, agree wel togeather: is every one of them fully resolved, what to folowe? Haue there benne no strives, no quarrelles, no debates amongst them selues at no time? Why then doo the Scotistes and the Thomistes, about that they calle Meritum Congruum, & Meritum Condignum,

no

no better agree together: why agree they no better amonge them ſelues, concerninge Original Sinne in the Bleſſed Virgine: Concerninge a Solemne Vowve, and a Single Vowve? Why ſaie theire Canonistes that Auriculare Confelſion is appointed by the poſitiue Lawe of man: and theſe Scholemen contrariwiſe, that it is appointed by the Lawe of God? Why doothe Albertus Pius diſſente from Caietanus? why doothe Thomas diſſente from Lombardus, Scotus from Thomas, Occamus from Scotus, Alliacenſis from Occamus? And why doo theire Nominales diſagree from theire Realles? And yet ſaie I nothinge of ſo many diuerſities of Freeres, & Monkes: howe ſomme of them put a greate Holineſſe in eatinge of Fiſhe, & ſomme in eatinge of Hearbes: ſomme in wearinge of Shooes, and ſomme in wearinge of Sandalles: ſomme in goeing in a Linen garmente, and ſomme in woollen: ſomme of them called white, ſomme blacke: ſomme beinge ſhauen broad, and ſomme narrowe: ſomme ſtalkinge vpon Patens, ſomme goeing barefooted: ſomme girte, and ſomme vngirte. They ought yewiſe to remember, there be ſomme of theire owne companie, whiche ſaie, that the Body of Chriſte is in his Supper Naturally: Contrarie, other ſomme of the ſelfe ſame companie denie it vtterly. Againe, that there be others of them, whiche ſaie, the Body of Chriſte in the Holy Communion is rente and torne vvith teethe: and ſomme againe, that denie the ſame. Some alſo of them there be, whiche write, that the Body of Chriſte in the Sacramente is quantum, that is to ſaie, hath his perſite quantitie in the Sacramente: Somme others againe ſaie, naie. That there be others of them, whiche ſaie, Chriſte did Conſecrate vvith a certaine Diuine Power: ſomme, that he did the ſame vvith his Bleſſinge: ſomme againe that ſaie, he did it vvith vtteringe five Solemne choſen woordes: & ſomme, vvith rehearſinge the ſame woordes afterwarde againe. Somme wil haue it, that, vvhen Chriſte did ſpeake thoſe five woordes, the Material wheaten Bread vvvas pointed vnto by this Demonstratiue Pronoun, Hoc: Somme had rather haue, that a certaine vagum indiuiduum, as they terme it, vvwas meante therby. Againe, others there be, that ſaie, Dogges and Miſe maie truely, and in very deede eate the Body of Chriſte: and others againe there be, that ſtedfaſtly denie it. There be others, whiche ſaie, that the very Accidentes of Breade and wine maie nouriſhe: others againe there be, which ſaie, that the Substance of the Breade retourneth againe by a Miracle. What neede I ſaie moze? It vvould be ouer longe, and tedious, to reckon by al. So vncertaine, & full of doubtſes is yet the whole fourme of theſe mennes Religion, and Doctrine, euen amongeſt them ſelues, from vvhom it ſprange, & grew by firſt. For hardly at any time doo they wel agree betwene them ſelues: except it be peradventure, as in times paſte, the Phariseis, & Saduceis:

of, as Herode and Pilate, accorded together against Christe.

M. Hardinge.

What so euer ye bringe, for somme shewe of diuersitie and dissension to be founde amonge the Catholikes, it maie be reduced to twoo heades. The one containeth a diuersitie in pointes of learninge: the other in trades of Life. Concerninge matters of learninge, thanked be our Lorde, for that the very enemies of the Catholike Church, cannot charge the Catholikes with dissension in any of the groundes, and Articles of our Faith. As for final matters, and questions disputable on bothe sides, they maie therein dissent one learned man from an other without blame, the Faith remaininge inuoluted.

But, good sir Defender, what meante you to name the Nominals and Reals? Vnderstande you what they be? If a man shoulde vpon the suddaine demaunde of you that question, (a) perhaps you woulde be to seekinge of an answere. Sir if you be an Oxforde man, as I suppose you be, you maie remember, if euer you learned your Logike after that trade it was taught in, when wee resorted to the *Parus* there, what adoo was made in dailely disputations for exercise of younge wittes, aboute *Genus* and *Species*, and the reste of the Vniuersals: VVhether they were *termini Prima*, or *Secunda intentionis*, whether they were *entia Realia*, or *Rationis*. VVhiche is a matter petteingne to Logike, not to Diuinitie. Nowe somme Schoolemen be of the opinion, that the fiue Vniuersals be *termini*, or *nomina secunda intentionis*: And they be called thereof Nominals. Some holde opinion, they are *entia realia*, and thereof they be named Reals, &c. In the behalfe of those Holy Religious menne, wee telle you, ye are to blame to belie them. For what Discipline and order of Life so euer they haue addicted them selues vnto, for better oportunitie to serue God: truthe is truthe, they put not greate Holinesse (as yee saie) in eatinge of Fishe, nor of Hearbes: in Shooes, nor in Sandals: in Linnen, nor in VVollen garments: in white, nor in blacke: in broade, nor in narrowe Crownes: in goeing on Patens, nor on the bare grounde: in girdinge them selues, nor in beinge Vngirded. They be not so ignorant, as to putte Holinesse in suche outwarde thinges though their obedience performed in the humble obseruation of these outwarde thinges accordinge to their rule, be an Holy thinge. These thinges they vse for restrainte of their will, and for discipline, accordinge to the order, and rule, vnder whiche, the better to serue God, they haue promised obediently and humbly to liue. Neither put they more Holinesse in the thinges by you scoffed at, then Elias did in his Mantel and letherne girdle, wherewith he girded his loines: then Iohn Baptist did in Eatinge of Locustes and wilde Honie, in wearinge a garmente of Camelles heare, and in girdinge him selfe aboute the loines with a skinne.

But I praie you, Sirs, who be yee? if wee woulde folowe your lightnes, haue wee not like matter of diuersitie in outwarde thinges, to twite you withall: but that your diuersitie is with breache of due order, and Lawe, and that of religious men is accordinge to order, and rule? If yee thinke diuersitie in thinges of their owne Nature indifferent, as Meates, Apparel, Shauinge, &c. woorthy to be reprehended, and deduce from thence an argumente of mutuall dissension: amonge your ministringe Clerergie is not likewise diuersitie founde? Doo not somme amonge you weare square Cappes, somme rounde Cappes, somme batten Cappes, somme onely Mattes? Doo not somme weare side gownes hauinge large sleues, with Tippettes, whiche is not well liked of your secte, somme of more perfection Turkey gownes, Gaberdeines, Frockes, of nighte gownes, of the moste laye fashion for auoidinge of Superstition? The thinge is indifferent, and maye beyelded vnto, saithe the one secte: They be the Popes ragges, and maie not be worne, saithe the other Secte. And therefore they wil rather be iustly put from that whiche iustly they cannot keepe, then yelde one iote. Neither her Maiesties commaundemente, nor their Metropolitans decrees care they for. They had rather seeme to the people, whom they vse for their Clawebackes, and to whose iudgement they stande or fall, stoute Champions of their owne Gospel, then meeke folowers of Christes Gospel. Suche mighty Samsons, suche constant Laurences, your ioyly Gospel breedeth.

Somme saie, the Body of Christe in the Communion is torne and crused with Teethe, some denie it. Yea forsoothe, and bothe meane right well. The hundred and thirtene Bishoppes assembled in Councel at Rome vnder Pop. Nicolaus the seconde, prescribed suche forme of Recantation to Berengarius the firste Auctor of the Sacramentarie Heresie, openly there to pronounce, acknowledge, and with subscription to ratifie, as he should confesse the very true Body of Christe, not onely the Sacramente thereof, sensibly and in veritie to be handled with the handes of the Priestles, (b) to be broken and crused with Teethe of the Faithfull. By whiche woordes these Fathers minde was to expresse a veritie of Reall Presence, (c) a true Eatinge of Christes Body in deede, and to exclude the onely spirituall eatinge, so as the olde Fathers did Eate Christe in their Manna. Neither is this Doctine dissonant from the Fathers, specially from Chrysostome, who hath the like woordes, *Homilia, 45. in Iohan*. How so euer our Sauour Christe consecrated, with a certaine diuine power, or with his Almighty Blessinge, or with vtterance of woordes, or with repetinge the same woordes: what so euer the Pronounce (*Hoc*) pointeth or signifieth in the woordes of Consecration: what so euer your Dogges, and Mice haue Eaten, or your selues haue

(a) A greate doubtfull question. Euery poore Logician maie easily knowe it.

(b) This was a blasphemous, and horrible erreure.

(c) The true Eatinge of Christes Body is Spirituall: This imagined Eatinge with Mouthes, and Teethe, is Heathenish, and Fantastical, and hath no truthe.

trodén vnder your wicked feete: whether the Accidentes do nourish, or Substance retourne: what narrowe pointes so euer the Schoolemen after tossing of argumentes too and fro, as their manner is, haue agreed or disagreed vpon: the matter is subtile and curious, neither determined by definitive sentence of the Church in any Councell. And therefore sithe it containeth no Article of our Faith, let vs not be offended with the whettinge and sharpeninge of their subtile wittes in matters neither to the Truthe of Gods woorde prejudiciall, nor to the vaderstandinge and iudgement of any man, hurtefull.

The Bishop of Sarisburie.

Touching your Nominales, and Reales, *M. Hardinge*, if ye had benne so cunninge, & skillful, as ye make your selfe, ye would not haue sente vs backe to learne your Firste, and Seconde Intentions amongst Children. But, that ye maie vnderstande your owne errour, and certainly see, that these two Houses, your Nominales, and your Reales haue heretofore kepte a sturre, not onely in Logique, but also in your Scholasticall matters of Diuinitie, without further seatchinge of the bottome thereof, I praise you onely to consider these fewe Authoritties.

Veselus.

Veselus, sometime for his greate fame in Learninge, named Lux Mundi, writeth thus, In Nominalibus si quid Fidei contrarium putarem, hodie remearem, vel ad Formales, vel ad Reales: *If I thought there were any thinge in the Nominales contrarie to the Faith, I would presently leaue them, and goe, either to the Formales, or to the Reales.*

*Illyricus De
sectis, pag. 82.*

An other saith, Ex Sententiarijs, alij Terminales, aut Nominales esse volunt: alij Reales: *Of the Doctours of the Scholasticall Diuinitie, some wil be called Terminales, or Nominales, and some Reales.*

Erasin in Moria.

An other saith, Cuius est Labyrinthus temet explices, quam ex inuolucris Realium, Nominalium, &c. in quibus omnibus tantum est eruditionis, vt putem Apostolis ipsis opus fore alio Spiritu, si cogerentur istis de rebus cum hoc Nouo Theologorum genere conferere manus: *Ye maie sooner winde your selfe out of a Maze, then out of the shises, and Corners of these Reales, and Nominales &c. in whome there is such abundance of Learninge, that, I thinke, the Apostles them selues should haue neede of an other Sprite, if at any time they should be driven to encounter with this Newe kinde of Diuines.* Here, *M. Hardinge*, your Nominales, and Reales, are called a Newe kinde, not of Logicians, but of Diuines. And if ye consider wel *Vdalrichus Zasius*, ye shal finde, that your saide Nominales, and Reales haue intruded them selues, not onely into Diuinitie, but also into the Civile Lawe. Therefore it was somewhat out of season, to tel vs this tale, of your Seconde, and Firste Intentions.

*Vdal Zasius, De
Generum obli-
gatione.*

Concerninge Apparel (*ye saie*) ye sette not greate Holinesse neither in shooes, nor in Sandales, &c. *Whereby ye would seeme to graue vs to vnderstande, that ye sette somme Holinesse in these thinges, although not Greate. Neither doth it appere, that the Phariseis euer made any greate accompte of Holinesse of their garments. Yet notwithstandinge vnder the coloure, and shadowe thereof, they de-
ceiued the people. And therefore Christe saith vnto them, Woe be vnto you, ye Scribes, and Phariseis: And vnto the people he saith, Beware of them, that loue to goe in longe Robes. Of such menne, Seneca saith, Personam habere malunt, quam faciem: They wil rather weare a Visarde, then a Natural face. An other saith, Dolosi Hominis dolosa vestes: Crafty man, Crafty Coate.*

Matthe. 23.

Marco. 12.

Luk. 20.

Seneca.

Macrobius.

But if noman euer reckened any Holinesse to be in your apparel, wherefore then was this Decree so longe agoe written in the Councel of Gangra, Si quis Virorum putauerit Sancto proposito, id est continentie, conuenire, vt pallio vtatur, tanquam ex eo Iustitiam habiturus, &c. Anathema sit: *If any man thinke it agreeable to his holy purpose, of Continent life, to weare a Cloke, as though thereby he maie be Iustified, &c. Accursed be he.* *Dr.* wherefore doth *S. Chrysostome* crye out against such folle, vsed, as it maie appere, in his time? O impietatem: Maiorem Sanctitatem in vestimentis suis volunt ostendere, quam in Corpore Christi &c. *Ye desperans de Misericordia Dei, confidat in veste Hominis: O the wickednesse hereof: They wil shewe more holinesse in their owne apparel, then in the Body of Christe, &c. That he, that despaireth of Goddes Mercie, should put his truste in the garmente of a Man.*

Council. Gangra, Cap. 12.

Chrysa. in Matthe. Nomil. 43.

O wherefore dothe Thomas of Aquine tel vs so certainly, that the wear-
inge of Francise, or Dominikes Cowle had power to remoue Sinne, as wel as
the Sacramente of Baptisme: **O** wherefore dothe your Bishop, in halowinge
the Priestes Vestimentes, saie thus, Vt Sacerdotes tui hac Sacra Veste induti, ab
omnibus impulsioneibus, seu tentationibus malignorum Spirituum muniti, & de-
fensi esse Mereantur: That thy Priestes wearinge this Holy vesture, maie deserue to be
shielded, and defended from al assaultes, and tentations of the wicked Sprites.

Pour Doctoure Durande furnitheth out your Prieste at Masse in his Com-
plete Harness, à Capo à Pie. Amictus est pro Galea, &c. His amice (saith he) is his
Headpeece: His Albe, is his Coate of Maile: His Gyrdle, is his Bowe: His Subcingule,
is his Quiver: His Stole, is his Speare: His Maniple, is his Clubbe: His Chisble, is his
Targette. And in the ende he saith, Hæc sunt Arma, quibus Pontifex, vel Sacer-
dos armari debet, contra Spirituales nequitias pugnaturus: These be the Peece, where-
with the Bishop, or Prieste muste be Harnessed, that wil fighte againste the Spiritual
wickednesse. Thus mutche, I trowe, he would not haue saide, without somme a-
pinion of special Holinesse.

To be Hozte, wherefore do your Doctours keepe sutch hote Scholes emongst
them selues, whether, if the Sextine happen to mende his halowed Vestimente
with a threede vnhalowed, the whole Vestimente be not thereby become vnha-
lowed: How could these so doubtfull maters euer haue fallen in question emongst
your felowes, if ye had bene fully, and thozowly perswaded, that there is no Ho-
linesse in your Apparel: The Anciente Father Lactantius saith, Vestes, Gemmas,
& cœtera, quæ habentur in pretio, si quis putet Deo chara, is planè, quid Deus sit,
nescit: If any man thinke, that Apparel, Pretious Stones, or other like thinges, that wee haue
in estimation, are pleasant, or delectable vnto God, undoubtedly he knoweth not, what is God.

But (ye saie) what so euer your Apparel be, yet your Obedience is very Holy. The Obe-
dience, ye meane, is, to do what so euer your Abbate shal bidde you do: as, to
carrie baskettes from Palestina to Damasco: To sitte Seuen yeres togeather in
silence, without speaking of any worde: For the space of twelue monethes, twice
every daie to water a deade tre: and briefely, to do what so euer sonde businesse
ye be commaunded: As it is written of one, that at the Commaundemente of his
Abbate, threwe out his childe into the streame. This, I trowe, is that Obedi-
ence, that ye commend to be so Holy.

But S. Paule saith, Yee are bought with price: Make not your selues Sclaues vnto
Menne. And S. Ambrose saith, Serui Hominum sunt, qui humanis se subiiciunt
Superstitionibus: They are the Sclaues of Menne, that make them selues subiecte vnto
Mennes Superstitions. God him selfe saith vnto you, Who required these thinges at
your Handes? S. Hierome saith, Viros fuge, quos videris Cathenatos: quibus fœ-
minei, contra Apostolum, sunt crines: hircorum barba: nigrum pallium: & nudi Pa-
tientia frigoris pedes. Hæc omnia argumenta sunt Diaboli: Flee those menne, that
thou shalt see goe in Chaines: that, contrarie to the Apostles commaundemente, weare longe
heare, as Weemen: that are bearded like Goates: that haue upon them a blacke Cloke: that
goe barefoote, patiently bearinge the colde. Al these be tokens of the Diuel. Alphonsus
de Castro, one of your owne, saith, Paulus quidem iussit Captiuare intellectum
nostrum, sed in obsequium Christi, non autem in obsequium Hominum: In deede
Paule hath Commaunded vs to submitte our vnderstandinge, but vnto the Obedience of
Christe, not vnto the Obedience of Menne.

The Godly learned menne, at whose perones it pleaseth you so rudely to
scosse, that refuse either to goe in your Apparel, or otherwise to shew them selues
like vnto you, haue age sufficient, and can answere for them selues. Notwith-
standinge, thus mutche I maie saie, in their behalfe: Neither do they commend
any manner of Apparel, as Holy: nor do they condemne any Apparel, as Unholy.
That is your proper, and peculiere erreure, M. Hardinge, to make so deepe ac-
count of outwarde Shewes.

Thom Aquinas.

In Pontifical. In
Benedic. ad ve-
stimenta Sacer-
dotal.

Durand. in Ra-
tionali. lib. 3.

Cap. 1.

Extra De Conf.
Eccle. vel Altar-
is. Quod in
dubij.

Lactant. Lib. 6.

Cap. 25.

In vita Iohan-
nis Damasceni.

Cassianus. Lib.

4. Cap. 27.

1. Corint. 7.

Ambros. 1. Co-
rint. 7.

Esai. 1.

Hieronym ad
Eustochium. De
virginitate ser-
uanda.

Alphonsus Ad-
uer. Hæres. Lib.

1. Cap. 7.

Euseb. Lib. 4.
cap. 11. 'Εν φι-
λοσόφῃς σχή-
ματι περι-
βύου τοῦ λό-
γου.
Euseb. li. 3. ca. 41.
ὅ τὸ πένταδον
πεφορημένος.
Augustin. De
Civita. Lib. 19.
cap. 19.
Hilar. in Psal-
mum 67.

Hieronym. Ad-
versus Pelagium.
Lib. 1.

Chrysostom. in
Matth. Hom. 83.

August. Confess.
Lib. 6. cap. 2.
Quod supersti-
tioni Gentilium
essent similitudo.
Gregor. Lib. 1.
Epi. 41.

Gabriel Leclio.
38.
Tertul. De Co-
rona Militis.

B. Rhenan. in
Librum De Co-
rona Militis.

They knowe, that Eusebius saith, Iustinus Martyr Preached the Gospel of Christe, beeing apparelled as an Heathen Philosopher: And yet the Philosophers wade was no hinderance to the Gospel. They knowe, that Iohn the Euangeliste preached Goddes worde at Ephesus, wearinge vpon him the Bishoppes Brouche, as if he had benne a Bishop of the Jewes. S. Augustine saith, Nihil sane ad istam pertinet Ciuitatem, quo Habitu, vel more viuendi, si non est Contra Diuina præcepta, istam Fidem, qua peruenitur ad Deum, quisque Sectetur. Vnde ipsos quoq; Philosophos, quando Christiani fiunt, non Habitum, vel consuetudinem vitæ, quæ nihil impedit Religionem, sed falsa Dogmata mutare compellit: It perteineth nothings vnto this Cittie (of God), in what kinde of Apparel, or in what order of Life, so that it be not againste God, any man folowe this Faith, whereby wee come vnto God. Therefore, When Philosophers become Christians, the Church compelleth them not to change their Apparel, or manner of Liuinge, whiche can nothinge hinder Religion, but onely shew compelleth them to change their False Opinions. S. Hilarie saith, Ad Ecclesiæ decus detracta à Diabolo Gentium spolia diuiduntur: The spoiles of the Heathens, taken from the Diuel, are diuided to the Furniture, and Ornamente of the Church of God. S. Hierome saith, Episcopus, Presbyter, & Diaconus, & reliquus Ordo Ecclesiasticus in Administratione Sacrificiorum, Candida Veste procedit: The Bishop, Prieste, and Deacon, and the other Ecclesiastical Companie, at the Administration of the Sacrifice, comme forth in white Apparel. S. Chrysostome vnto the Priestes, and Deacons saith thus, Hæc est dignitas vestra, hæc Corona: non quia, induti Tunicam candidissimam, per Ecclesiam ambulatis: This is your dignitie: this is your Garlande: not that yee walke through the Church in white Apparel.

They saie not therefore, that the Apparel is either Holy, or Vnholy. But they maie truely saie, The same Apparel of your parte hath benne sowly abused to filthy purposes. They maie iustly saie, they woulde not gladly in any appearance shewe them selues like vnto them, that haue so vntruely, & so longe decriued the worlde. And herein they are not without sundrie Authorities, and Examples of the Godly Fathers. S. Augustine saith, His Mother leaste bringinge of VVine, and Cakes to the Church, not for that it was vngodly, or vnlawful of it selfe so to do, but onely for that she was warned, It was a resemblance of the superstition of the Heathens: and therefore she leaste it. S. Gregorie, speakinge of the three Sprinklinges, or Dippinges into the Holy Fonte, saith thus, In Vna Fide nihil efficit Consuetudo Ecclesiæ diuersa. Tamen, quod Hæretici id facerent, negant idem esse à Catholicis faciendum: The Faith beeing One, the diuersitie of Customes hurteth nothinge. Yet, for as muche, as Heretiques haue thus donne, they saie, that the Catholics maie in no wise doo the same: Not, for that the thinge it selfe was il of it selfe, but for that they woulde not seeme to folowe Heretiques.

Gabriel Biel saith, the Church of Rome thought it good, to vse common Leauened Breade at the Ministration of the holy Mysteries, lest in vsing vnleauened Breade, they shoulde be thought to folowe Ebion the Heretique. Tertullian reasoneth vehemently, that a Christian man ought not to goe with a Laurel Garlande vpon his Heade: and that for none other cause, but onely for that, the Heathens vsed so to goe. Whereupon Beatus Rhenanus geueth this note: Non solum ab his temperandum fuit, quæ manifestam præ se ferrent impietatem, sed etiam ab illis, quæ possent indifferentia vocari, hoc est, quæ essent, neque Bona, neque Mala: partim, ne quisquam infirmior ex Christianis offenderetur: partim, ne Ethnicus in suis erroribus confirmarentur, dum rectius putant esse, quod etiam Christianos obseruare vident: It was meete for them to refraine, not onely from suche thinges, as haue a manifeste shewe of wickednesse, but also from suche thinges, as mighte be called indifferente, that is to saie, neither Good, nor il: partly, leaste any of the weaker Christians shoulde be offended: partly also, lest the Heathens shoulde be encouraged in their errors, thinkinge that thinge, for that the Christians them selues doo it, to be the better. Againe Tertullian saith, De hoc primo consistam, An

cum ipsis quoque Nationibus Communicare in huiusmodi Seruus Dei debent: siue habitu, siue victu, vel quo alio genere latitiae eorum: *Herein wil I firste stande, whether it be lawfull for the Seruaunte of God, to Communicate with whole Nations in such things: either in Apparel, or in Diet, or in any other kinde of their Mirth.*

And S. Basile saith, *Σιωπῶν τὰ πρὸς τὴν ἐκκλησίαν ἐστὶν ἐκκλησιαστικὸν ἔθος*: Let needlesse, and superfluous things be put to Silence in the Church of God. To be shorte, Origen saith, *Quærendum est, quid hoc sit, quod sequitur, Non fiant ei reliquæ: Ne aliqua, inquit, rescindatis Chaldaeorum, aliqua reseruetis. Ob id iubet, ne pusillum quidem relinquatur in ea: Wee muste examine, what is meante by this, that foloweth, Leane her no manner of remnant. The meaninge is this, Abolishe not certaine of the Superstitions of the Chaldees, reseruinge certaine: Therefore he commaundeth, that nothinge be leaste in her, be it neuer so litle. Howe be it, I take not vpon me to enter into the Conscience of others: Let eche man abounde in his owne sense.*

Pet. H. Hardinge, for as mutche as ye make such a reckeninge of your Antiquitie, as if al your Orders, and Ceremonies had vndoubtedly benne conueied ouer vnto you from Christe him selfe, & his Apostles, make it therefore please you to vnderstande, that at the beginninge there appeareth no such distinction, or difference of Apparel in the Ministerie. Valafredus Abbas saith, *Veteres Comuni indumento vtentes Celebrabant Missas: The olde Fathers saide Masse (that is to saye, Ministred the Holy Communion) hauinge on their owne common Apparel.*

S. Augustine in his Rule to his Clerkes, or Monkes, writeth thus, *Ne sit Notabilis habitus vester: Let not your Apparel be Notable.* S. Hierome, describinge the order of the Church at Bethleem, saith thus: *In veste, nulla discretio: nulla admiratio: Vtunque placuerit incedere, nec detractionis est, nec laudis: In Apparel, there is no difference: there is no wonderinge. How so euer any man liste to goe, it is neither scandered, nor praised.* And Pope Coelestinus the firste saith, *Discernendi sumus à plebe, Doctrina, non Veste: Conuersatione, non Habitu: Mentis puritate, non Cultu. Si enim studere incipimus Nouitati, Traditum nobis à Patribus ordinem calcabimus, vt locum vacuum Superstitionibus faciamus. Docendi potius sunt rudium animi, quàm illudendi. Nec Imponendum est illorum oculis, sed Mentibus in-fundenda præcepta sunt: Wee muste be knowne from the Laie people, by our Doctrine, not by our Coate: By our Conuersation, not by our Apparel: By the purenesse of our Minde, not by the attire of our Body. For, if wee once beginne to disise Nouelties, wee shal treade our Fathers Orders vnder foote, and make roome for Superstition. The mindes of the ignorant ought to be taught, and not to be mocked. Neither maie wee goe aboute to dasele their eyes: but rather ought to powre wholesome Doctrine into their Hartes. Here you see, by the Popes owne iudgemente, that your superstitious choise of apparel serueth not for encrease of Holinesse, but rather for the deceiuinge, and mockinge of the people. To conclude, it is noted in your owne Glose vpon the Clementines, *Clerici Sæculares non habent certum habitum, cum non sit expressum in iure de Colore, vel Forma: per quæ, vel quorum alterum oportet habitum discerni: Sæculare Priestes haue no certaine Apparel appointed them, for as mutche as there is no expresse mention made, neither of the Coloure, nor of the Fourme: by whiche twoo differences, or by the one of them, Apparel muste be discerned.**

Goddess name be Blessed. The Religion of Christe maie stande bothe with, and without these things. But without such proppes, the whole rooffe of your Religion muste needes comme downe: as hauinge nothinge els, but shewes, and vanities, to beare it vp.

But lesse ye should conceiue ouer greate opinion of so smal a mater, & thinke, there can be none other Apparel maide, and comely for the Clergie, but onely pourses, or, that without the same, the whole Church of Christe muste needes goe to waste: make it like you therefore to remember, what the Ancient Father Origen hath written of you in this behalfe: *Non solum apud Iudæos, sed etiam apud nos, multos est inuenire, peccata huiusmodi peccantes, & glutientes Camelos, in eo,*

Testul. De Idolatria.

Basile De Natali Christi. Origen. in Hieronim. Romel. 3.

Roman. 14.

August. In Regula Monachor. Hieronym. ad Marcellian. vt commigret Bethleem. Coelestin. 1. In Epistola ad Episcopos Gallic. Ca. 1.

Clem. 1. De Essect. Ca. 1. Gloss. Vltima.

Origen. in Marc. the Tract. 25.

quod maxima delicta committant. Et oportet huiusmodi homines frequenter considerare, Quomodo in rebus minimis Religionem suam ostendant: Et bene eos Hypocritas appellat: Wee maie finde, not onely emongest the Jewes, but also emongest our selues, menne that offende in sutch faults, swallowinge downe whole Camels, in that they Commit greate offenses. And wee ought wel to marke sutch manner of Menne, howe they countenance out their Religion With smal matters. Very wel, and iustly Christe calleth them Hypocrites.

Posidonius in vis
ta August.

Posidonius, writinge the life of S. Augustine, saithe thus, Vestis eius, & calceamenta, & lectualia ex moderato, & competenti habitu erant: nec nitida nimium, nec abiecta plurimum. Quia his plerunque vel iactare se nimium homines solent, vel abicere: ex utroque, non quæ Iesu Christi, sed quæ sua sunt, quærentes: Augustines Apparel, Shooes, and Beddinge were of a Competente; and meane makinge: neither over freshe, nor over homely. For in sutch things menne use ostentimes, either to vante, or to abase them selues about measure: in either side seekinge their owne, and not that pertaineth to Iesus Christe.

August De sero
mon. Domini
in Monte. Lib. 2.

S. Augustine saithe, Ex ceteris eius operibus potest conijci, vtrum hoc Contemptu superflui cultus, an Ambitione aliqua faciat. Quia & sub ouina pelle cauendos Lupos Dominus præcepit: Wee maie geather by the reste of his woorkes, whether he doo thus (attire him selfe) in contempte of Superfluons Apparel, or els for Ambition, that he maie be noted. For our Lorde hathe commaunded vs to beware of the VVoulfe, euen vnder the Sheepes skinne. Againe he saithe, Illum parcum habitum, ac necessarium etiam Simulatores sapius vsurpant, vt incautos decipiant: That homely kinde of Apparel, standinge onely in necessaries, Hypocrites, and dissemblers doo for the more parte countrefaite, to the ende they maie deceiue menne, before they be ware. Thus mutche onely by the wate, lest ye shoulde thinke moze of your Coate, then it is worthie.

August in eos
dem Libro.

Somme saie, The Body of Christe in the Sacramente is Torne, and crushed with Teethe: and somme denie it. Yea forsooth (saie you) and bothe meane right wel. Thus would ye not saie, M. Hardinge, if ye knewe, what it were to Eate the Body of Christe.

Chrysostomus ex
varijs locis in
Matthe. Hom. 9.

S. Chrysostome saith, Iste Panis replet Mentem, non Ventrem: This Breaed feedeth the Minde, and not the Belly. Wee Eate it with the Spiritual Torthe of our faith, not with the Material Torthe of our Body. Your very Glose, be it neuer so blinde, was hable to see, that these wordes, To teare, and to Crushe Christes Body with your bodily Teethe, can hardly haue so Catholique, and so good a meaninge, as you imagine. The wordes thereof be these, Nisi sanè intelligas verba Berengarij, in Maiorem incidet Hæresim, quam ipse habuit. Et ideo omnia referas ad Species ipsas: Onlesse thou discretely vnderstande these woordes of Berengarius, thou shalt fall into a greater Heresie, then he had any. Therefore these woordes muste haue relation to the Fourmes, and not vnto Christes very Body. It foloweth therefore that the Catholique Construcion, that you geather hercof, muste needs be this: Christes Body is Crushed, and Torne with Teethe, that is to saie, Christes Body is not Crushed, nor Torne with Teethe. Germans lippes be not so farre a sunder, but ye maie easily ioine them togeather by sutch Constructions.

De Consec. Dist.
2. Ego Berengarius.
in Glosa.

But Chrysostome saithe in likewise, Dentes inserimus in Carnes Christi: Wee thrust our Teethe into the Fleashe of Christe. M. Hardinge, you can not be ignorant of Chrysostomes extraordinary, and vehement manner of speache: and therefore ye are the more to blame, thus of purpose, and wittingly to abuse your Reader. For, as Chrysostome saithe, VVee thruste our Teethe into Christes Fleashe. So he saithe likewise, Christe is slaine vpon the Communion Table, and his Bloude is powred from his side. Likewise he saithe vnto a sleaunderer of his neighbour, Linguam tuam humano Sanguine rubefecisti: Thou hast died thy tongue redde in Mannes Bloude. So S. Hierome saithe, Detractatores viuus Carnibus Saturantur: Sleaunders are filled with liue Fleashe. So saithe S. Cyprian, Cruci Heremus: Sanguinem sugimus: & intra ipsa Redemptoris nostri vulnera linguam figimus:

Chrysostomus in
Eua. chrys.

Chrys. Ad Ro-
man. Homil. 2.
Hieromy. in lo-
bum. Cap. 19.
Cyprian. De
Cena Domini.

figimus: Wee cleane to the Crosse: and sucke the Bloude: and wee fasten our Tongues within the woundes of our Redeemer.

These, and other like phrases commonly vsed in the Ancient Fathers, maye not be racked to the extremitie of the wordes: but rather ought fauourably to be applied to the meaning: whiche was, by the Material Teethe, and Tongue of the Body, to expresse the Spiritual, and inward Eatinge, and sucking of the Spinde. So S. Augustine saith, *Figura ergo est, precipiens Passioni Domini communicandum, & suauiter, atque vtiliter recondendum in memoria, quod Caro Christi Crucifixa pro nobis, & vulnerata sit: Therefore it is a Figure, or a Figurative phrase of speache: Commandinge vs to be Partetakers of Christes Passion, and comfortably, and profitably to laie vp in our Hartes, that his Fleashe was Crucified, and wounded for our sakes.*

August. De Doctrin. Christian. Lib. 3. Cap. 16.

As for your Consecration, *Corpus quantum, Non quantum, Non per modum quanti, Individuum Vagum, &c.* Whiche lately were the Substantiallest pointes of al your Doctrine, it is sufficiente for you now to saie, They are no Articles of your Faith. But the Grace haue you, for aduantage, to make your Faith more, or lesse, at your pleasure. Touchinge your Dogges, and Mise, whether they Eate the very Body of Christe, or no, and that Substantially, Verily, and in deede, yee seme still to staie in doubt, as not yet beinge wel assured of this Article of your Faith. But this is a moste certaine, & vndoubted Article of our Faith, that no Creature can Eate the Body of Christe, but he, that is a Member of Christes Body. S. Augustine saith, *Hoc est manducare illam escam, & illum potum Bibere, in Christo manere, & Christum Manentem in se habere: This is the Eatinge of that meate, and the Drinkinge of that Drinke: for a Man to dwel in Christe, and to haue Christe dwelling within him.* And therefore wee saie, who so euer wil holde, that a Dogge, or a Mouse maye Eate the very Body of Christe, and that Really, and in deede, or who so staggereth, or doubteth, whether it maye be so, or no, Accursed be he.

August. In Iohann. Tracta. 26.

You saie your Contentions bitwene your two contrarie Armies, the Thomistes, and the Scotistes, and other Scholemen, stand onely in certaine termes Metaphysical: As, *Vtrum Ens, & Vnum differant ratione, an reipsa: The Truth whereof is very agreeable to the reste of your Doctrine.* For, to leaue a whole worlde of the endlesse contentions that are emonge you, Alphonsus, one of your owne Doctors, saith, that one of your Thomistes doubted not to pronounce openly in the behoufe of his Maister, *Quisquis à B. Thomæ sententia discesserit, suspectus de Heresi est censendus: Who so euer forsaketh the iudgement of Thomas of Aquine, muste be taken, as suspected of Heresie.* I thinke, yee vse not to place your Heresies in termes Metaphysical.

Alphons. De Heresib. Li. 1. Ca. 7.

Erasmus, that liued in that age, and wel vnderstode of the furies of your Scholes, saith thus, *Qui Thomam sequuntur, & à Scoto, & à Gerson dissentiunt, eos penè habent pro Hæreticis: They that folowe Thomas, and dissent from Duns, and Gerson, accompte them in a manner as good, as Heretiques.*

Erasmus contra Latoumin.

Dominicus à Soto, and Catharinus, were both Learned menne: bothe of your side: bothe sworne to the Pope: bothe presente at your late Chapter at Tridende. Yet thus doothe the one of them græte the other: *Tu permanes in sensu damnato per Synodum: Thou remainest still in a sense condemned by the Councel.* Catharinus condemneth Cardinal Caietane for two hundred sundrye errours, and somme of them he calleth wicked, and Antichristian. These termes muste needs be very Metaphysical, & Hardinge, that can yelde you such Heretical, and Antichristian errours.

Dominicus à Soto contra Catharinum.

The Apologie, Cap. 6. Diuision. 1.

They were beste therefore to goe, and sette peace at home rather amonge them selues. Of a truthe, Vnitie, and Concorde doothe best become Religion: Yet is not Vnitie the sure & certaine marke, whereby to knowe the Church of God. For there was the greatest

Vnitie, that might bee, amongst them, that wooshipped the Golden Calse, and amonge them, whiche with one voice iointly cried againste our Saueour Iesus Christe, Crucifie him. Neither, because the Corinthians were vniquieted with pinate dissensions: or because Paule did square with Peter, or Barnabas with Paule: or because the Christians vpon the very beginninge of the Gospel, were at mutual discorde, touchinge somme one mater, or other maie wee therefore thinke, there was no Church of God amongst them. And, for those persons, whom they vpon spite calle Zuinglians, & Lutherans, in very deede they of bothe sides be Christians, good friends, and Brethren. They varie not bitwixte them selues vpon the Principles, and foundations of our Religion, nor as touchinge God, or Christe, or the Holy Ghost, or the meanes of Iustification, or of everlastinge life, but vpon one onely question, whiche is neither weighty, nor great: neither mistrust we, or make doubt at al, but they will shortly be agreed. And if there be any of them, whiche haue other opinion, than is meete, wee doubt not, but ere it be longe, they will put aparte al affections, and names of parties, and that God will reuele the Truthe vnto them: so that by better consideringe, and searchinge out of the mater, as once it came to passe in the Councel of Chalcedon, al causes, and seedes of dissension shal be thoroughly plucked by by the roote, and be buried, and quite forgotte for euer. whiche God graunte.

M. Hardinge.

These Defenders be like in conditions to suche honest women, as commonly we cal Scoldes. Because Vnitie pleaseth you not, as beinge that through lacke whereof your newe Church is of al good menne detested, and of the meanest very muche suspected, ye saie, it is not a sure and a certaine marke, whereby to know the Church of God. Ye as, Maisters, among other notes and markes of the true Church Vnitie is one. Not euery Vnitie, but Vnitie in the Holy Ghoste, whiche geueth life to that one Body the Church, whereof euery faithfull is a member, and Christe the Heade, and powring Charitie abroad in our Hartes, so linketh al right beleeuers, together in the bonde of peace, as they al saie one thinge, thinke one thing, saue one thinge. The Vnitie, that is the note and marke of the true Church, whereof we speake, is that, for which the Church is called one, and being gathered and knitte together, professeth Vnitie of Faithe, of good wil and mutual loue together, and of Sacramentes. The Vnitie of them, who wooshipped the Golden Calse, and with one consente againste our Sauiour cried, *Crucifige*, was farre distant from the Vnitie, whiche is a note of the Church, and is the worke of the Holy Ghoste. Suche is the Vnitie of the Deuils, who conspire against Christe and al his with one consent. Such Vnitie is oftentimes in Theeues: suche Vnitie is founde in you, and al your sectes. For be ye neuer so diuerse and at variaunce within your selues, yet ye ioine together in wicked amitie and Vnitie against the Church of Christe. And therefore S. Augustine compareth you, and al suche as ye be, to Samsons foxes, that were sundred by the heades, and tied together by the tayles.

Neither saie wee that amonge them, who varie in smal pointes, and thinges not pertaininge to the groundes of Faithe, there is no Church. For al that certaine of the Corinthians in the Primitiue Church were at square, howe so euer Paule tolde Peter that he thought good, though Barnabas and Paule agreed not about Iohn Matke, yet were they of Christes Church: what els? But where ye bringe this for excuse of the Lutherans and Zuinglians, and other sectes spronge out of them, the cause is not like pardie. For saie on what ye liste, and lie so long as ye liste, their dissensions cannot be dissembled: muche lesse can they be accorded, &c.

Yet lesse they, whose fortune is not to see ought thereof written els where, shoulde mistruste my reporte, as al doo espie your lyinge: the wordes of Nicolaus Gallus your owne Doctor of Luther

1. Cor.
Galat.
Act. 15.

Thethers scoole, here I wil rehearse: *Non sunt leues inter nos concertationes de rebus leuibus, sed de sublimibus doctrina Christiana articulis, de lege, & euangelio, de iustificatione, & bonis operibus, de Sacramentis &c.* The strifes (saith he) that be amongst vs, be not light, nor of light maters, but of the highe Articles of Christian Doctrine, namely of the lawe, and of the Gospel, of iustification, and of good woorkes, of the Sacramentes, &c. Here, as ye see, he reckoneth vp a greate many of the weightiest pointes, of our Religion, whereof they dissent amongst them selues. But I doubt, what I maie cal weight, and greate, seinge these good felowes cal the controuersie, which is betwixte the Lutherans, and the Zwinglians, concerninge the Body of our Sauour Christe, neither weighty nor greate. But as they make a foule lie therein, so doo they also in faicinge, they vary not betwixte them selues, but vpon one onely question. Of the dissension that is betwene the Lutherans, and Zuinglians, thus pitifully complaineth Nicolaus Amsdorffius in his Booke entitled *Publica confessio pura Doctrina*, him selfe beinge an earnest Lutheran: The worlde goeth with vs worse and worse dailey. Al thinges doo prognosticate the viter ruine of the Gospel, and that in place of the Gospel, we shal haue nothinge but mere errours, and the same very notable. (Then after a fewe woordes) nowe Brentius (saith he) and the Adiaphoristes) they be a special secte of the Lutherans) beinge at the Communication or conference at VVormes, would not condemne Zwinglius and Osiander, because they were trimme menne in the tongues, and wel scene in Humanitie. And as for vs and our side, because we refused to agree vnto that communication onlesse they were condemned, they dressed vs vily with their scollies and railinges, thruste vs out of the communication, and compelled vs to goe awaie, &c. Item after a fewe.

There be that say, thei condemne Zwinglianisme, but the preface of Brentius to Maister Iames the Minister of Goppingen his booke, witneileth farre otherwise. For there they goe about (a Gods name) to conciliate good father Luther and Zwinglius, and make them friendes one with an other. *Quod plane impossibile est. Quis enim unquam audiuit contradictoria posse redigi in concordiam?* VVhiche is impossible: for who euer hearde, that contradictions may be accorded? (But the Maisters of the Apologie make no doubt at al, but they wil shortly be agreed.) Suche childishe and impossible thinges they sticke not to set foorth, who would be compted the teachers of the worlde, as though we were but blockes, and Asses. But as for the heresies and errours of Zwinglius and Osiander, with a quiet conscience we can not embrace. Neither can wee subscribe and yelde to their departinge awaie, and newe guegawes, which haue diuided them selues from Luther. Thus far Amsdorffius, and muche more there to the same purpose, which here I leaue to blot the paper withal. To conclude, thus al menne maie plainly see, howe the maisters of this defence be conuincid of foule lyinge by their owne Doctours and scholefelowes, beside the thinge it selfe, that geueth manifest euidence againste them. But suche stuffe in their writings and Preachinges is not geson. Leauinge others, I reporte me to M. Iuelles late sermon made at Paules Crosse on the Sondaie before Ascension daie laste, in whiche (if vniforme reporte made by sundrie there present be true) he abused certaine Honorable, and woorthysul personages, and of common people a greate multitude, with lies woorthy rather to be chastised by lawes, then to be confuted with woordes. But be it as it is written, *Qui in sordibus est, sordescat adhuc.*

The Bishop of Sarisburie.

It pitteth me, **M. Hardinge**, to see your trikinge. If ye thought it so good skil, for aduantage of your cause, to compare vs to scoldes, wherfore then did not you, although not throught your whole Booke, yet at leaste in this selfe same place, where ye so deeply charge vs with scoldinge, refraine better from such wilde speeches, as might seme to proue your selfe a scolder? For, I beseeche you, cal your wordes a litle remembrance: and consider indifferently, what wemen they be, that commonly vse the like. Thus ye saie, Euen so, good Sirs: proudly, whick edly, and fondely yee obiecte: ye shewe your Clerkely prowes: yee Bragge: yee boaste? Nowe haue you tolde your scoldinge tale: Yee ioine in wicked amitie againste the Church of Christe: The founders of your Church: The Apostles of your Gospel: Yee are conuincid of foule lyinge: Al men doo espie your lyinge: lie on so longe, as yee liste: He that is filthy, let him be filthy stil. **These be your wordes, M. Hardinge**, altogether in one place. If you can finde so many the like in al our whole Apologie, condemne vs hardely, and cal vs Scoldes.

Vnitie we loue, & Honour it, as the greatest comfo:te of Christian hartes. But if Vnitie be the onely, and vndoubted token of the Church of God, woe then be to you, and to your felowes. For by that token, agréeinge so fl emongest your selues, ye shoulde seme to haue no Church.

But, as we haue saide. Al they, that agrée togeather, are not therefore euer more of the Church. Herode, and Pilate were made friendes, and agreed togeather. Dauid saith, *The Kings and Princes of the earthe haue mette, and agreed togeather.* Luke. 23. Psalm. 2.

Apocal. 17.

ther againste the Lorde, and againste his Christe. S. Iohn saithe of the friendes, and fauourers of Antichriste, Hi vnum Consilium habent, & vires, ac potestatem suam tradent Bestiæ: hi pugnabunt cum Agno: These shal haue al one Counsel (and one Minde: and shal deliuer ouer their strength, and their power vnto the Beaste: and shal fight againste the Lambe.

Chrysost. in Mat. the Homil. 19.

Chrysostome saithe, Expedit & ipsis Dæmonibus, obaudire sibi inuicem in Schismate: It is good euen for the Diuels them selues to be obedient one of them vnto an other in their Diuision. Symmachus, and other like maintainers of the Heathenish Idolatrie, saide, Acquum est, quicquid omnes colunt, vnum putari: It is meete, that what so ener al menne wooship, be counted One. And thus the Heathens, & Infidelles woulde they seeme to holde by Vnitie.

Ambros. Lib. 5. Epist. 30.

If your Vnitie, M. Hardinge, be so sounde, and so certaine, as ye would seeme to make it, why then do you condemn your selues, one an other, of Heresie? Certainly Heresie importeth Diuision, and not greate Vnitie. The whole shewe, and Substance, o; your Vnitie standeth in this, To geue care to your selues, and to put Christe to silence. But the true, and Christian Vnitie is this, That the whole Flocke of Christe, heare the voice of the onely Shepheard, and folowe him. The bande of Vnitie, is simple Veritie: Whiche, M. Hardinge, so; as mutche as ye haue forsaken, ye haue no greate cause to talke muche of Vnitie.

Ioh. 10.

As so; Sampsons Foxetailes, it seemeth, ye lackte somme what, to plaie withal. Otherwise they serue you here to no greate pourpose. For, if there be any dissension emongest vs, it is not in any Article of the Faithe, but onely in somme particulare pointe of learninge: The like whereof hath benne bitwene S. Augustine, and S. Hierome, and others the Learned, Godly, and Catholique Fathers of the Church. And thus, contrarie to Sampsons Foxes, notwithstandinge one, o; other haue benne diuided in somme certaine Conclusion, as it were in the Tails, yet wee ioine thozowly altogether in one Heade, in one Gospel, in one waie of Saluation, and in one summe of Religion: and altogether with one Mouth, and one Spyte wee glorifie God, the Father of our Lorde Iesus Christe.

Concerninge the disagreement, that is bitwene the Lutherans, and the Zuinglians, touching the Beeinge of the Body of Christe in one onely place, o; in many, wee saie, that in respecte either of Saluation, o; of other Article, of God the Father, o; of the Sonne, o; of the Holy Ghoste, o; of any other the Groundes, and Principles of the Christian Faithe, it is not weighty. In that respecte wee speake it onely. Otherwise wee saie, the erreure is weighty. Suche erreours in sundrie the Anciente Fathers haue benne dissembled, & past in silence. S. Hilarie seemeth to saie, That Christe receiued not Fleash of the Blessed Virgin: And, That the same Fleash of Christe was impassible, and coulde feele no grieve.

Hilar. De Trinita. Lib. 10. Hominis habitus est: Origo non Hominis.

Naturā non habens ad dolendū.

Origen. Ad Roman. Ca. 6. Li. 5.

Brentius.

August. Epist. 57. Ad Dardan.

Iacob. Andreade Authori. a. Scrip. turae, Pag. 178.

Origen saith, Quidam putant, Christum in Futuro Seculo iterum pati oportere, &c. Somme menne thinke, that in the Worlde to comme Christe muste suffer in his Body, or be Crucified againe. Brentius seemeth to holde, that Christes Body is infinite, and in al places, as is the Goodnes: whiche erreure, it seemeth, was defended by somme in S. Augustines time. And therefore he saith, Cauendum est, ne ita Diuinitatem astruamus Hominis, vt Veritatem Corporis auferamus: Wee muste take heede, wee doo not so mainteine the Diuine Nature of Christe, beinge man, that wee take awaie the Truthe of his Body. These erreours, notwithstandinge they were great in them selues, yet in respecte of other greater erreours, haue benne dissembled. And therefore Iacobus Andreas, al be it he coulde not be ignorant of this dissension, beinge him selfe a partie to the same, yet he saith, Quod vociferantur, nostros de summa Euangelij nondum consentire, mendacium est: Whereas they cry out, (as M. Hardinge dothe) that wee cannot agree emonge our selues, about the Substance of the Gospel, it is a very greate Vntruthe.

But you saie, The Maisters of the Apologie tel vs, They doubt not, but these parties wilbe reconciled. And yet Nicolaus Amsdorfius (with whose wordes ye are ashamed to blotte

blotfe your paper) taketh the mater to be impossible. And here, ye thinke, ye haue di-
uen vs neare the wal, specially findinge vs so farre disagreeinge in Iudgemente
from a Doctoure, as you cal him, of our owne.

But, M. Hardinge, ye might better haue considered, that Amstdorfius, and we
speake of sundrie maters, and therefore our sayings maie wel stande togeather.

Amstdorfius saith, the Doctrine, and Termes standinge stil, as they be, it is
not possible by any manner of Construction, to make the parties agree. But our
truste in God is, that they, that are deceiued, shal finde their owne erroure, and
alter their Termes, and correct their iudgements, and submit them selues vnto
the Truthe, and so ioine togeather al in one.

So S. Augustine saith, Recte dicitur, Glacialem niuem calidam esse non posse.
Nullo enim pacto, quam diu nix est, calida esse potest: It is wel saide, snowe frorne, or
congeled, can neuer be hote. For as longe, as it is snowe, it is not possible to make it hote. And
yet the liqoure that nowe is frozne maie afterwarde be resolued, and made hote.

So likewise he saith of the Heretiques named the Manichees: Sic delirant
Manichæi: sed resipiscant, & non sint Manichæi: Thus fonde are the Manichees: But
let them amende their errors, and no more be Manichees.

What is there so contrarie in iudgement, as a Iewe, and a Christian: Yet God
hathe promised, That he wil turne the hartes of the Fathers (the Iewes) vnto their Chil-
dren: and the hartes of the Children (the Christians) vnto their Fathers. And S. Paule
saith, Iudæi, si non permanferint in incredulitate, inserentur. Potens enim est Deus
iterum inserere eos: The Iewes shalbe grafted into the Tree, if they abide not in Unbeliefe.
For God is hable to graffe them in againe. What is there so contrarie, as Light, and
Darkenesse: Yet the Prophete saith, Illumina tenebras meas: O Lorde, lighten thou
my darkenesse. To conclude, what is so contrarie, as the Kingdome of the Pope, and
the Kingdome of Christe: And yet, we truste, it is not impossible, but the Pope
him selfe maie once turne to God, and confesse his erroures, and professe the Co-
spel of Christe, that he nowe oppresseth.

These things considered, M. Hardinge, it was no dreably sinne, to saie, we
truste, that these maters of variance betwene the Lutherans, and the Zuinghans,
wil once be accorded: and that al causes, and seedes of dissension shalbe thorowly
polled vp by the rootes, and be buried, and quite forgoten for ever. This change
God hathe already begonne to worke, not onely in sundrie learned menne, but
also in greate Citties, in god Uniuersities, and in whole Countries. Therefore,
we truste, our hope is not in Vaine.

As for the Lies, whiche (it liketh you wel to saie) M. Iewel made openly at Pauls Crosse,
I doubt not of your modestie, but ye wold haue blased them better, if ye had
thought them worthe your colours. Sutehe general, and so great exclamations,
vpon so simple reportes, stande not alwaies with greatest wisdom. He is to
rashe to be a Iudge, that pronounceth before, he knowe the cause. What I saide
there, for as muche as ye touche nothinge in particulare, it is needlesse to make
rehearsal. But wel I remember, I might truely haue saide, M. Hardinge com-
monly Misallegeth, misreporteth, misconstrueth, corrupteth, wreasteth, and Falsi-
fieth the Anciente Councils, and Holy Fathers. I could haue saide, M. Hardinge
is oftentimes directly contrarie to him selfe. I coulde haue saide, M. Hardinge in
one Booke hathe vttered two hundred fye and fiftie great Untruthes. These,
M. Hardinge, your Conscience knoweth, had benne no Lies: and therefore not
meete to be chastised by any Lawes.

The Apologie, Cap. 7. Division. 1. & 2.

But this is the heauiest, and most greuous part of their selau-
ders, that they cal vs wicked and vngodly menne, and saie we haue
throwen awaie al care of Religion. Though this ought not to
trouble vs muche, whyles they them selues that thus haue charged
vs,

August in se-
cunds Disputa-
tione contra
Fortunatum.
August Contra
Faust. Li. 24 ca 2

Malach. 4.

Roman. 11.

Psalm. 17.

vs, knowe ful wel, howe spiteful, and butrue their sleaunder is. Iustine the Martyr is a witnesse, that al Christians were called *idolatres*, that is a Godlesse people, as soone as the Gospel first beganne to be published, and the name of Christe to be openly declared. And, when Polycarpus stood to be iudged, the people stirred by the Presidente to slea, and murder al them, whiche professed the Gospel, with theise wordes, *αὐτοὶ τὰς ἀθέτους*, That is to saie, Ridde out of the vvaie theise vvycked and Godlesse creatures. And this was, not because it was true, that the Christians were Godlesse in deede, but because they would not worshipping stones and stockes, whiche were then honoured as God. The whole worlde seeth plainly yenough already, what we and oures haue endured at theise mennes handes for Religion, and our onely Goddes cause. They haue thzowne vs into Prison, into water, into fier, & haue embzued them selues in our bloude: not because wee were either adulterers, or Robbers, or Murtherers, but onely for that wee confessed the Gospel of Iesus Christe, and put our confidence in the liuinge God: And for that we complained too iustly, and truly (Lorde thou knowest) that they did breake the Lawe of God for their owne moste vaine Traditions: And that our aduersaries were the very foes to the Gospel, & enemies to Christes Crosse, so wittingely, and willingly, and obstinately despisinge Goddes Commandementes.

Wherefore, when theise menne sawe they could not rightly finde faulte with our Doctrine, they would needes pike a quarrel, and inueigh and raile againste our manners, surmisinge, that wee doo condemne al wel doeinges: that wee sette open the dooze to al licentiousnesse and luste, and leade a waie the people from al loue of vertue. And in very deede, the life of al men, euen of the deuoutest, and moste Christian, bothe is, and euermore hath benne lutchie, as one maie alwaies finde somme lacke, euen in the very best, and purest conuersation. And lutchie is the inclination of al creatures vnto euil, and the readinesse of al menne to suspecte, that the thinges, whiche neither haue benne donne, nor once were meante to be donne, yet maie be easily bothe hearde, & credited to be true. And like as a smal spotte is soone espied in the neatest, and whitest garmente, euen so the leaste straine of dishonestie is easily founde out in the purest, and sincerest life. Neither take wee al them, whiche haue at this daie embraced the Doctrine of the Gospel, to be Angels, & to liue clearly without any mote, or wrinkle: nor yet thinke wee theise menne neither so blinde, that if any thinge maie be noted in vs, they are not habile to perceiue the same euen through the leaste creuice: nor so friendly, that they wil construe ought to the beste: nor yet so honeste of nature, or courteous, that they wil looke backe vpon them selues. And weigh our liues by theire owne. If so be wee liste to searche this mater from the bottome, wee know, that in the very Apostles times there were Christians, through whome the name of the Lorde was blasphemed, and euil spoken of
 (menge

emonge the Gentiles. Constantius the Emperour bewaileth, as it is written in Sozomenus, that many waxed woorse & woorse after they had fallen to the Religion of Christ. And cyprian in a lamentable oration setteth out the corrupt manners of his time: The vvholsome discipline, saith he, vvhich the Apostles leaft vnto vs, hath idlenes, and longe rest novv vtterly marred: euery one studied to encrease his liuelyhode: And cleane forgetting, either vvhath they had done before vvhiles they vvere vnder the Apostles, or vvhath they ought continually to doo hauinge receiued the Faith: they earnestly laboured to make greatesse their owne wealth vwith an vnassatiablenesse of couetousnesse. There is no deuoute Religion, saith he, in Priestes, no sounde Faith in Ministers, no charitie shewed in good vvorke, no forme of Godlynesse in their conditions: men are become effeminate, and vveemens bevvie is countrefeited. And, without reciting of many moe writers, Gregorie Nazianzene speaketh thus of the pitiful state of his owne time: VVee, saith he, are in hatred emonge the Heathen for our owne vices sake, vvee are also become nowe avvonder, not onely to Angels, and menne, but euen to al the vngodly. In this case was the Church of God, when the Gospel firste beganne to shine, and when the furie of Tyrannes was not as yet cooled, nor the Swerde taken of from the Christians neckes. Surely it is no newe thing that men bee but menne, although they bee called by the name of Christians.

M. Hardinge.

Loe, a greuous, and a heauie case, that the worlde calleth you wicked, and vngodly menne, I wis they be to blame for it. And so be they that eat them theeuers, whiche come to be promoted to Tiborne. For, God knoweth, litle haue you deserved, so to be called, &c.

The Bishop of Sarisburie.

All this, with the reste, is onely Hicke Scorners eloquene, not worthy of answere.

Here endeth the Thirde
Parte.

The Fourth Parte.

The Apologie, Cap. i. Diuision. i.



WILL these menne, I praye you, thinke nothinge at al of them selues, whyles they so maliciously accuse vs? And hauinge leasure to beholde so farre of, and to see, what is donne bothe in Germanie, and in Englande, haue they either forgotten, or can they not see, what is donne at Rome? Or wil they accuse vs, their owne life beeinge sutch, as noman is hable to make mention

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therof

thereof but with shame? Our pourpouse here is, not to take in hande at this presente, to bringe to lighte, and open to the worlde those thinges, whiche were meete rather to be hidde and buried with the woorkers of them. It becometh neither our Religion, nor our modestie, nor our shamesfastnesse. But yet hee, whiche geaureth commaundemente, that he woulde be called the Vicare of Christe, and the Heade of the Chuche, who also heareth, that such thinges be done in Rome, who seeth them, who suffereth them, (for wee wil goe noe further) maie easily consider with him selfe, what manner of thinges they be. Let him in Goddes Name calle to minde, and let him remember, that they be of his owne Canonistes, and Schoole Doctours, whiche haue taught the people, that Fornication bitwene single folke is no sinne: (as though they had sette that Doctrine from Mitio in Terence) whose woordes be: It is no sinne (beleue me) for a yonge man, to haunte Harlottes. Let him remember they be of his owne, whiche haue decreed, that a Prieste ought not to be put out of his cure for Fornication. Let him remember also, howe Cardinal Campegius, Albertus Pighius, and others many moe of his owne haue taught, that the Prieste, whiche keepeth a Concubine, doothe lue more holyp, and chastely, then hee, vvhiche hathe a VVife in Matrimonie. I truste, he hathe not yett forgotten, that there be many thousandes of common Harlottes in Rome: and that he him selfe doothe geather yearly of the same Harlottes aboute thirtie thousande Ducates, by the waie of an annual pension. Neither can hee forgette, that he him selfe doothe mainteine openly Brothel houses, and by a moste filthy lucre doothe filthily, and lewdely serue his owne luste. Were al thinges then pure, and holy in Rome, when Iohane a VVooman, rather of perfit age, then of perfit life, was Pope there, and bare her selfe as the Heade of the Churche: And after that, for twoo whole yeres, in that holy See shee had plaide the naughty packe, at lasse goeing in Procession aboute the Cittie, in the sighte of al her Cardinales, and Bishoppes selle in traualle openly in the stretes?

M. Hardinge.

*By the An-
swere it wil
appeare, that
this lie is plaine
Truthe.

Firste who seeth not * what a notorious lye they make in the peface and entrie to the mater? Saie they not, they take not vpon them, at this time to bringe to lighte and to the shewe of the world those dooinges, which ought rather together with the auctours of them to be buried? And that so to doo, their Religion, their shamesfastnes, their blusshinge doothe not beare it? VVhat is a lye, if this be not? Doo they not in deede, that they denie in woorde? Yea, saie they not that thinge, whiche they affirme they saie not?

The Bishop of Sarisburie.

I doubt not, god Reader, but perusinge these fewe folowinge, thou shalt plainly see, that the Authoures of this Apologie spake not al, that they might wel haue spoken. But, if thou happen to reade Dantes, Petrarcha, Boccace, Mantuan, Valla, and others like, the Popes owne Deeringes, thou wilt certainly
late,

saie, that euen now, beinge thus chalenged, and called forth, and required to speake, yet we haue rather giuen an inklinge hereof, then opened the particulare secretes of the mater. For thereof S. Bernarde saith thus, *Quæ in occulto sunt ab Episcopis, turpe est vel dicere: It is shame to vnder the things, that Bishoppes doo in their secretes.* And therefore he saith further, euen as did the Writer of the Apologie, *Melius itaque arbitror super hoc dissimulare: Touchinge such matters, I thinke it better to dissemble.* Franciscus Petrarcha calleth Rome the VVhoore of Babylon, the Mother of al Idolatrie, and Fornication, and saith, that al shame, and reuerence is quite departed thence. Baptista mantuanus saith:

Viuerè qui Sanctè cupitis, discedite Roma:

Omnia cum liceant, non licet esse bonum.

Al ye, that woulde live godly, be packinge from Rome. For there al thinges els are lawful: but to be good it is not lawful. And againe, as it is alleged once before,

Sanctus ager scurris, venerabilis Ara Cynædis

Seruit, honoraandæ Diuûm Ganymedibus Ædes.

Hereby, M. Hardinge, ye maie easily see, that we of your purpose dissembled, and couered your shame, and spake muche lesse, and farre otherwise of you, then we might haue spoken.

Erasmus, writinge of S. Augustines dealinge againste the Manichees, saith thus, *Obscena Mysteria Manichæorum protraxit in lucem. Nam hæc prodidisse, erat vicisse: He opened, and published the filthy Mysteries of the Manichees. For the very openinge thereof was sufficiente to overthrowe them.* But happy ar they, that live in such sorte, that no man maie wel reuele their life without blushing.

Here, M. Hardinge, we charge vs plentifully with Fables, and Sclaunders, and heapes of Lies, greate, fowle, lewde, and shameful, in one compaignie, al together. Wherein it was no greate Mysterie for you to be so liberal: for that heretofore we woulde no more.

But if we shalbe habile clearly, and plainly to auouche, and iustifie each thinge, that we haue spoken, then we doubt not, but ye wil take al these Lies home againe, and bestowe them freely amonge your selues.

M. Hardinge.

They be the Popes Canonistes (saie they) that haue taught the people, that simple fornication is no sinne. A greuous offense, and woorthy to be punished. And verily if any Pope euer knewe, that his learned men in the Canon lawe haue taught the people such heathenish, and diuillish Doctrine, (a) though no man in Earthe be his iudge, yet he may be thought vnwoorthy the roome of so greate charge. But if the Pope neuer knewe suche Doctrine preached by the Canonistes, and if at no time there haue benne any suche, then is he cleare, and ye are proued slaunders, and false backbiters. VVe denie it vterly. Howe proue ye it? Mary Sir, saie ye, looke in the margent of our Apologie, and there ye shal finde one *John de Magistris*, noted for an offender in that behalfe. VVel, if it were so, he was but one man. Ye speake of Canonistes, which woorde signifieth a number. And howe proue ye that he the saide *John de Magistris* (for nowe I wil spare you, and wil not saie they) taught the people that simple fornication was no sinne? &c.

Nowe we tel you, that we cannot finde, where euer *Johannes de Magistris* wrote so impiously, as ye reporte. Is it not *Martinus de Magistris* that ye meane? It is a greate rashnesse, if ye haue not reade it your selues, to beleue such (b) pelting writers, that be of your sectes, as ye doo, by whom ye seme to be moste shamefully, and moste dangerously deceived, &c. VVhat wil be thought and saide of you, if we shewe plainly, that ye haue forged a fowle lie, and a moste false slaunde vpon *Martinus de Magistris*? For so wil we cal him, until ye proue it of Iohannes.

This *Martinus de Magistris* was no Canoniste, as ye saie, but a Doctour of diuinitie, wel learned for his time and order of studie, as a scholeman. In a treatise, that he made, *De temperantia & de luxuria*, he disputeth after suche manner, as the scholastical Doctours commonly vse. VVherefore he that saith that he taught the people, sought by vntuth, how to make the mater more detestable (c) For disputing in Schooles, and teachinge the people be far afunder. Saith this doctour *Martinus* after the guise of Schooles, *Quæritur utrum simplex fornicatio sit Peccatum mortale,*

Bernard. ad Glor.
rum in synodo
Rhemens.
Eodem loc.
Fran. Petrar.
Epist. 10.
Fran. Petrar.
Cancill. na. 92.
Onde fugiti
ogni vergo-
gna.
Baptist Mantu-
anus.

Erasmus in vita
Augustini.

(a) Vntuth. For the Canonistes them selues confesse, that the Councel maie iudge, and depose the Pope.

(b) This pelting writer is Alphonsus de Castro, one of M. Hardings greatest Doctours.

(c) He that teacheth in Schooles, is Teacher of Teachers.

(d) Note by the waite, that by M. Hardinges secreete conclusion, Fornicatio is not a Mortal, but a Venial sinne.

(e) Ergo, by likelihood the opinion of others was otherwise.

For trial of this Conclusion, see the answer.

Epiphon. Lib. 3.
Haresi. 56.
Clemens Stromat. Li. 3.
Laurent. Valla,
De Voluptate,
Lib. 1. ca. 38.
Richard. de Sancto
Victore, Par.
2. fol. 73.
Socrat. li. 5. ca. 22.

Dis. 34. Is qui.
Parisys. an. 1505.
Concil. Tolosan.
1. ca. 17.

that to saie, It is a question, whether simple fornication be mortal sinne. (d) This Defender knewe what he did, when leste out the woorde mortal. For beinge disposed to lie, he thought beste, to lye for a vantage. Nowe this is to be vnderstanded, howe the manner of the Scholastical Doctors is, firste to propounde a question: Nexte to argue, obiecte, and reason againste the Truthe of the question: Then to auouch and proue the Truthe: After that to soile the obiections brought againste the Truthe: Lastly to bringe conclusions for confirmation of the Truthe. Then in prosecuting of his question, *Arguitur quod non*, I reason againste it, saithe he, and argue it is not so. And there after the Schoole manner, he maketh an argumente againste the Truthe. VVhiche argumente who so euer taketh for his purpose, and alloweth it, admitteth that the Doctor goeth againste and disproueth. After this he commeth to proue the Truthe. And there it foloweth. *In oppositum: Simplex fornicatio excludit, &c.* To the contrarie (saith he) Simple fornication excludeth from the Kingdome of God, Ergo, it is mortal sinne. Then he saith the furcher. It is to be noted, that the (e) opinion of Thomas is, that simple fornication vndoubtedly is mortal sinne. VVho so euer readeth further in Martinus, he shal finde, after he hath wel disputed *pro* and *con*, as they terme it in Scholes, that is to saie, for, and againste the Truthe, that he putteth sixe conclusions, of whiche the fourthe beginneth thus, *Ideo, &c.* Therefore simple fornication is mortal sinne, bicause it is forbidden by Gods Lawe, &c. And in the ende of the sixthe, he saith: Hercof the falsched of their opinion is made euident, who saie, that simple fornication is not mortal sinne. VVhiche opinion is condemned in the articles of them of Paris, *Error. CLXXXVI.* Then he saith further. Guido the Carmelite saith in a Chapter *Contra Error. Græcorum*, that the Erroure of the Greekes, saieing simple fornication betweene a single man and a single woman not to be mortal sinne, openly conteineth Hereſie against the Holy Scripture, and that he proueth by foure reasons, &c.

By this, and much more there expresse, it is sufficiently proued, that Martinus de Magistris in his scholastical disputations in the saide treatise, saith not that simple fornication is no sinne: muche lesse can it be reasonably, or with any coloure of honestie saide, that so he taught the people. And therefore it is falsely and slanderously imputed vnto him.

The Bishop of Sarisburie.

Here ye saie, VVee lie: wee backbite: wee sleaunders, &c. For answerare whereunto, firste wee saie, It is no newe diuise, to make light and simple accompte of youre Simple Fornication. For Aëtius the old Heretique vsed thus to saie, *Dormire cum muliere extra Coniugium, non magis est peccatum, quam aurem scalpere: To haue the companie of a Woman out of Marriage, is no more a sinne, then it is for a man to claue his eare.* Likewise the Heretique Prodicus saide, *Licet palam, & aperte Fornicari: It is lawful to commit open Fornication.* Likewise not longe sithence wrote Laurentius Valla, in earneste, or in game, I cannot tel: but thus he wrote: and he wrote it in Rome, bring him selfe one of the Canons there: *Omnino nihil interest, vtrum cum Marito coeat Mulier, an cum Amatore: Undoubtedly there is no difference, whether a Woman keepe companie with her Husbände, or with her Louer.* Richardus de Sancto Victore saith, *Paulus prauidebat, multos fore, qui Fornicationis malum non adeo damnabile putarent: S. Paule foresawe, there should be many, that would thinke, the il of Fornication not to be so damnable a mater.* So like yourpote Socrates writeth of the corrupte iudgements of sundrie of his time: *Scortationem indifferentem esse putant: De Festis vero diebus, perinde atque pro animabus suis dimicant, inuertentes Mandata Dei, &c. They take Fornication, or whoordome to be a thinge indifferente, (that is to saie, neither good, nor il, but leaste at libertie): But thei fighte for the keepinge of their Holy daies, as for their Soules.* From these fathers, as it appeareth, issued out the Pope, and his Romaine Clergie: who haue learned so readily to swalowe a Camel, & so nicely, and solemnely to straine a Gnatte.

But, ye wil saie, al this hitherto pertaineth nothinge vnto the Canonistes, specially in the plural number.

Let vs therefore see the practise of the Church of Rome: whiche is the Life, and Soule of the Canonistes. Thus therefore it is noted in the Decretes, *Qui non habet Vxorem, loco illius Concubinam debet habere: He that hath not a Wife, in steede of her muste haue a Concubine.* Pet wil saie, There is erreure in the printe. Be it so. Yet thus is it extant in many Copies, and it is wel agreeable to your common practise. For the beste, that you can make of the same place, is this: *Is, qui non habet Vxorem, & pro Vxore Concubinam habet, à Communionem non repellatur:*

Hee,

Hee that hath no VVife, and in steede of a VVife hath a Concubine let him not be remoued from the Communion.

Addition. Here is good geare, M. Iewel, for you to iuggle withal. And

howe can it be, but that your selfe doo knowe, that you doo impudently? You peruerthe the texte: you misconster it: you leaue out that goeth before, and that foloweth immediately after. You dissemble the circumstance of the place, and omitte the Chapter, that in Gratian goeth immediately before: in whiche Chapter he declareth what in that place, and certaine other there by him alleged is meante by a Concubine, saicing, *Concubina hic intelligitur, que, cessantibus Legalibus instrumentis, Vnita est, & coniugali affectu asciscitur. Hanc Coniugem facit affectus: Concubinam vero Lex nominat &c.* Yea the Canons also doo name suche a woman a Concubine sometimes, and not a VVife, vntil the Marriage be solemnized &c. In this sentence therefore he expoundeth, howe the woorde Concubine is to be taken in those Canons, as mutche to saie, for a VVife priuately taken, without publique solemnization &c. As soone as that VVritinge was made, and publique Solemnitie was performed, the Children borne before, were accounted lawfully borne, and the Concubine to haue benne a VVife from the beginninge. And this VVoman the Lawe nameth in the meane time a Concubine, and not a VVhoore &c.

M. Hard. 396. a

397. a

This is as much as no VVife at al. Then before the Solemnization of Marriage she was no VVife.

Shee maie be called a Concubine, whiche in deede is a true VVife before God. and so shal you finde *Concubina* vsed in the Scriptures.

The Answer. Q. what a doo haue you made vs here, M. Hardinge, in defense of your Concubines? If the mater had benne good I doubt not, but you woulde haue mainteined it a greate deale better. A Concubine (you saie) the solemnization onely excepted, is taken for a very lawful VVife: And soz proufe hereof, you haue brought vs Scriptures, Doctours, Gloses, and Canons: and al this, as it maie be thought, in defense of your Priestes Concubines. A Concubine (you saie) is a VVife in affection, a VVife before God, and a very VVife in deede. I marueile much at your strange Commentaries, M. Hardinge. For your Texte is directly to the Contrarie. And here I bid you not ouer mutche to trouble your eles, and to espie, either what goeth before, or what foloweth after. In the very selfe same wordes, that I haue alleged, you maie easily finde difference betwene a VVife, and a Concubine. For thus it is written, *Is, qui Vxorem non habet, & pro Vxore habet Concubinam, a Communionem non repellatur: Hee, that hath not a VVife, but in steede of a VVife, hath a Concubine, let him not be put from the Communion.* You saie, a VVife, and a Concubine, are bothe one thinge. But youre Booke saith, neither a Concubine is a VVife, nor a VVife is a Concubine. Marke wel the wordes. Thus they stande: *Hee, that hath not a VVife, but in steede of a VVife, hath a Concubine.* It were a very strange kinde of speache, to saie, *Hee, that hath not a VVife, but in steede of a VVife, hath a VVife.* Yet thus muste you needs saie, if a VVife, & a Concubine, be bothe one thinge. But al this is easily answered. For you saie, That a woman is a Concubine, that is taken priuately, and not Married solemnly in the face of the Church. fy, M. Hardinge, why should you thus vainely abuse your frendes? Is this your meaninge, that a Concubine is married, although not solemnly, and openly in the Church? Who euer tolde you of sutch a Marriage: or, how can you so suddainely forgeate your selfe? Be not theise your own wordes, in this very same place? A Concubine is a woman, kept at bedde, and at bourde, as a wife with intent of VVedlocke? If she be wedded already, howe is she kepte with intente of VVedlocke? If she be not a VVife in deede, howe is she kepte in Bedde, & at Bourde, as, or in steede of a VVife? Merily, M. Hardinge, a Concubine, while she was a Concubine, was neuer married: neither openly, nor priuately, as it shal appere: but afterwarde, beinge once married, she was no longer called a Concubine.

398. b.

Dis. 34. Is qm.

VVith intente of VVedlocke,

And, that you maie the better vnderstande, howe substantially ye haue dealt in this case, it maie please you to knowe, that the Lawe saith, *Concubinatus est inter Solutum, & Solutam: Concubinatus is (not betwene Man, and VVife, but) betwene a Single Man, and a Single Woman.* And, he that keepeth a Concubine, is

Single. Amasius.

Qm itj

Louer;

Simple
Fornica-
tion.

Forfake.

*ff. De concu-
binis.*

Bastardie.

Affection,
VVitnelle.

Sinne.

No Adul-
terie.

*Nisi sit Concu-
bina Patroni.*

Louer: and the same *Louer* mighte either refuse his Concubine, or be refused of her, when either of them would, without any *Diuorſe*, or other ſolemnitie, at their pleaſures. The Children bitwene them begotten, onleſſe *Matrimonte* ſolow, are not Legitimate, but liue in *Baſtardie*. It is written, *Concubina æquiparatur Vxori, affectu, non honore Matrimonij*: A Concubine is compared with a Wife in affection of Loue, but not in honoure of Matrimonie. A Concubine maie be receiued as a VVitnelle ſoꝝ her *Louer*, but a Wife maie not be receiued as a Witnelle ſoꝝ her Huſbande. The very ſtate, wherein they liue, is called in the Lawe, *Crimen Concubinatus*, that is, The Sinne of that trade of Liſe: Foꝝ the Lawe preſumeth, they cannot liue honeſtly. And, if any man deſile an other mannes Concubine, he is not thought in Lawe to committe Adulterie, neither can he, that keepeth a Concubine, enter an *Action* againſte him, that hath deſiled her, onleſſe he, that keepeth her, be his Patrone, or his Lorde. I dare not, to note theſe places ſeuerally in the *Margine*: foꝝ then, *M. Hardinge*, you would rebuke mee, as your manner is, for ſhewing my greate ſkil in Canon Lawe.

But now, I beſeeche you, what kinde of *Marriage* can you imagine to be, inter *Solutum*, & *Solutam*, that is to ſaie, betwene a Single Man, and a Single VVoman? If they be bothe Single, howe be they Married? If they be Married, howe be they Single? Or, will you ſaie, that a Woman that neuer was married: that maie Lawfully reſuſe her *Paramoure* when ſhe wil, & be lawfully reſuſed of him at his pleaſure: that liueth without the honoure of Marriage: that by preſumption of Lawe cannot liue honeſtly: whoſe Liſe is infamous: whoſe Children are al in ſtate of *Baſtardie*: that maie be deſiled by any other wicked man, without committing Adulterie: Al theſe thinges notwithſtandinge, will you ſaie, that ſutche a woman is a good, and a Lawful VVife? Or, will you bringe vs *Scriptures*, and *Doctours* to proue the ſame? If your Mother had benne ſutche a VVife, *M. Hardinge*, yelwis you coulde not haue benne made a *Prieſte*, without a ſpecial *Dispensation*. Verily, as you ſaie, A Concubine is a Lawful VVife, ſo maie you likewiſe ſaie, A Lawful VVife is a Concubine. To be ſhozte, if a VVife, and a Concubine be bothe one thinge, why dothe the Pope ſo eaſily allowe a *Prieſte* to keepe a Concubine, and ſo ſtraictly forbid him to haue a VVife?

But you ſaie, I haue ſowly corrupted mine Authoure, and haue pourpoſely leaſte out, bothe, that wente before, and alſo that ſollowed after in the ſame diſtinction. Therefore let vs better conſider theſe wordes, bothe backwarde, and ſoꝝward, and of euery ſide. Firſte, *Gratian* in the Chapter goeing immediatele befoze, as you your ſelfe haue alleged him, ſaith thus, *Concubina hic intelligitur, quæ, ceſſantibus legalibus instrumentis vnita eſt, & coniugali affectu aſciſcitur*: Here a Concubine is ſutche a woman, as is coupled vnto a man, without lawful inſtrumentes, or Solemnization of Matrimonie, and is taken with intente, and affection of Marriage. Marke wel theſe wordes, *M. Hardinge*: A Woman that is taken with intente, and affection of Marriage. Theſe be your owne wordes, although vntruely, and guilefully Engliſhed. Notwithſtandinge, we wil take them, as they be. If a Concubine be taken with intente of Marriage, then, I trow, as yet ſhe is not married. Foꝝ no wiſe man intendeth to do that thinge, that is donne already. Nowe, if a Concubine be not married, but onely kepte with intente to be married, I praie you, *M. Hardinge*, what maie we calle her? Certainly your *Doctours* ſaie, *Secundum Conones ſemper præſumitur Adulterium, niſi appareant Legales Solemnitates*: Onleſſe the Solemnities of the Lawe maie appeare, by the Canon Lawe it is ener preſumed to be Adulterie, and therefore no Marriage. Thus mutche ſoꝝ the Chapter, that wente befoze. In the Chapter immediatele ſollowinge, it is written thus, *Chriſtiano non niſi vnam tantum habere licet, aut Vxorem, aut certè, loco Vxoris, Si Coniunx deſt, Concubinam*: It is lawful for a Chriſtian man to haue onely one woman, either his VVife, or in ſteede of a VVife, his Concubine. Here a Concubine is not a VVife, but a woman taken in ſteede of a VVife. That your Gloſe here telleth

VVith in-
tente of
Marriage.

*Diſt 34 Is qui
in Gloſſa*

*Diſ. 34.
Chriſtiana.*

In ſteede of a
VVife.

telleth vs of Mutual consente, is but a tose. For, notwithstandinge any manner Consente, that maie be bitwene them, a Concubine, while she is a Concubine, is not married: and beinge not married, she is no VVife. Therfore S. Augustine saith, even as you haue alleged him: *Est non habetis Vxores, tamen non licet vobis habere Concubinas, quas postea dimittatis: Although you haue no Wives, yet is it not lawfull for you, to haue Concubines, whom ye maie afterwarde put from you.* If Concubines be nothinge els, but VVives, why is it not lawfull for men to haue them? Is it not lawfull for Christian menne to haue Wives? Yet your Rubrike, vpon the same distinction saith thus, *Qui non habet Vxorem, loco illius Concubinam habere licet: Certe hereto the beste Englishe ye can diuise: The wordes be plaine: It is lawfull for him, that hath no Wife, in steede of her, to haue a Concubine.*

Aug. Li 50 Ho-
mil. Homilia 49

Dis. 34. Is qui.

Aug. de tempore
serm. 164.

Thy Harlot.

Hieronym. ad

Eustochium. de

Cassiodia Virgii

lib. Tom. 1.

But S. Augustine saith, *Dicit aliquis, Meretrix non est, quam habeo: Concubina mea est. Some man wil saie, The Woman that I keepe is not my Harlot: shee is my Concubine.* Hereto S. Augustine answereth thus: *Bene velis, noli illa, quæ præter Vxorem tecum dormit, est Meretrix: Wel, wel: Whether thou wilt, or wilt not, shee that sleepeth with the bisesides thy Wife, is thy Harlot.* S. Hierome saith, *Vnde sine nuptiis, aliud nomen Vxorum? Imò vnde nouum Concubinarum genus? Plus inferam. Vnde Meretrices Vniuiræ? Eadem domo, vno cubiculo, sæpe vno tenentur & lectulo &c From whence haue wee an other kinde of Wives without Marriage? Naie, from whence haue wee this newe kinde of Concubines? I wil saie more: From whence haue wee Whoores betaken to one man? They liue togeather in one house, in one Chamber, and oftentimes in one bedde.*

Nowe, M. Hardinge, you telle vs, that Concubina, is not a VVhoore. But S. Augustine telleth you, *Velis, nolis, est Meretrix: Whether ye wil, or nil, shee is a VVhoore.* And S. Hierome telleth you, that Concubina est Meretrix Vniuiræ: that a Concubine is a VVhoore betaken to one man. If Meretrix, be a VVhoore, it is easie to englishe Concubina.

These be foule maters, M. Hardinge: you cannot mainteine them without somme blemishe of your credite.

Constit. Othonis

de Concubinis

Clericor. reuocandis. Licet ad

profugandum.

In Glossa.

M. Hard. 399 b.

Not as a

Rule.

Good Coun-

sel.

Like wis it is noted in the Glose vpon the Constitutions of Otho: *Videtur quod hoc Crimen Meretricij Ecclesia sub dissimulatione transire debeat: It seemeth, that the Church ought to passe ouer the Crime of whooredome vnder dissimulation (and not to see it).* In which Glose ye shal finde these wordes, *Si non caste, tamen caute: If you doo it not chastely, yet doo it charily.*

Addition. M. Hardinge. As for those wordes, *Si non caste, tamen caute:* they are there reherfed, as a Common saying, not as a Rule, or Precept of the Canon Lawe, neither pertaine they to Clerkes, more then to the Laye sorte. The circumstance of the place considered, and weighed, al thinges maie seeme there to be wel, and discretely saide. Of twoo, that commit Fornication, he doothe lesse euil, that doothe it secretly, then the other that doothe it openly &c. Howe shal not that vulgare saieinge seeme to geue good counsel, *Si non caste, tamen caute:* whereby a man is not animated at al to doo il, but (if he hap to doo his vncleane luste, or wil not be staide from it) is admonished to doo it charily, though not chastely.

The Answer. These wordes (ye saie) pertaine nomore to Clerkes, then to the Laye sorte. Here, M. Hardinge, ye mutche foregate your selfe. The very bare title of that Constitution wil some reprove you. Thus it is written, *De Concubinis Clericorum remouendis: Of remouinge Priestes Concubines*, not the Concubines of others of the Laye sorte, as you haue imagined. For of Laye menne, and theire Concubines, there is not one worde spoken in al that whole Constitution. Contrariwise a litle before, in the same place, you maie finde these wordes, *Clerici huiusmodi Concubinas tenent Communiter, apparatu honesto, nomine appellationis Sororiz: Priestes commonly keepe sutch Concubines, in honest apparel, vnder the name of theire Sisters.* Of sutch Concubines, M. Hardinge, and of none other, your Booke intreateth. But, it maie be lawfull for you, to make vs large Commentaries beside your texte. Of your Priestes Concubines, M. Hardinge, and of none other, your Doctour saith, *Si non caste, tamen caute: If they deale not chastely,*

¶ M. iii

yet les

yet let them deale charily.

But this (you saie) was onely a Common saicinge, and not a Rule. And is not this sufficiente, thinke you? Can you imagine, that the Common speache of the people is nothinge worthe, or groweth of nothinge? It was no Rule, you saie. But the worlde saue, þat liued so, as if it had benne your onely Rule. Nextly, by the testimonie of al your owne Writers, the whole Life of the Clergie, was out of Rule. Howe be it, you tel vs, The circumstance considered, al this maie seeme, to be wel, and discretely spoken. For, you saie, If a man happen to doo his vncleane luste, he is thereby admonished to doo it charily, though he doo it not chastely. And this (you saie) is good counsell. No doubt, M. Hardinge, good, and discrete, and fatherly Counsell. But S. Paulus Counsell is muche better, Ad euitandum Fornicationem vnusquisque Vxorem suam habeat: melius est nubere, quam vri: For auoidinge of Fornication, let enery man haue his owne Wife: Better it is to marrie, then to burne in desires.

1. Corin. 7.

In eadē Glossa.
Extra. De Im-
munita. Ecclesia.
Petr. Rauennas.

Likewise saith the Petrus Rauennas, one of your notable Canonistes, vpon the Decretalles, Quamuis tactus, & oscula sint præludia incontinentiæ in Laicis, secus tamen est in Clericis. Nam Clericus præsumitur ista facere pro charitate, & bono zelo: Notwithstandinge, handeling, and kissinge in Laie Persones be the occasions, or beginninges of incontinent behauioure, yet in Priestes it is farre otherwise. For a Priest is presumed to doo these thinges of charitie, and of good zeale.

II. quæ. 3. Absit.
in Glossa.

Likewise it is noted in your Glose, Si Clericus amplectitur mulierem, (Laicus) interpretabitur, quod causa benedicendi eam hoc faciat: If a Priest embrace a Woman, a Laie man muste iudge of it thus, that he doothe it to thintente to blesse her. Where also ye shal finde this special note, sette out in the margine for the pourpose, Clericus amplectens mulierem præsumitur bene agere: A Priest embracing a Woman is presumed to doo wel.

Ibidem in
Margine.

These be your Canonistes: these be your Schoolemaisters: these be your Doctors, M. Hardinge: thus they wylte, not onely in the Singulare, but also in the Dual, and Plural number. They woulde neuer so lightly haue iudged hereof, if they had thought, your Simple Fornication had benne Sinne.

August. in En-
chiridio ad
Lauren. ca. 82.

S. Augustine saith, Clamor Sodomorum, & Gomorrhæorum multiplicatus est: Quia non solum iam apud eos non puniebantur illa flagitia, verum etiam publice, velut lege, frequentabantur: The Crie of Sodome, and Gomorra is multiplied: For that such vices then, not onely were not punished, but also were openly vsed, as it had benne by the aide, and Authoritie of the Lawe.

Concil. Basile.
Session. 20.

Erasmus in En-
chirid. milh.

christianica 14

* He meaneth
somme of the

best of the Ro-
maine Clergie.

Iacobus De Va-
lencia in Psa. 118

Antoninus in
sum. par. 4. titu.

22. ca. 2. §. 3.

Alexander Ha-
lensis. par. 3.

quæ. 35. dien. 5.

Ambrosius, 1.
Timoth. 4.

Somewhat it must nedes be, that in your Late Council of Basile, enforced the Bishops there to Decree, that Fornication should be Sinne. For onlesse some had thought the Contrarie, what should we haue needed that þe we Decree? Or, why shoulde they so solemnely determine, that Fornication is Sinne? Onlesse some had saide, It is no Sinne. Erasmus, a man of Singulare Learning, & Iudgement, saith, * Bona pars eorum, quos vulgus integros, & incorruptos appellat, Simplicem Fornicationem, & moderatum voluptatis vsum, vt leue commissum, neutiquam fugiunt: * A greate many of them, whom the common sorte taketh for good, and godly Menne, not a whitte abhorre Simple Fornication, and a sober vse of pleasure, reckeninge it to be but a litle petite faulie. So saith the Iacobus De Valentia, Tam Iudæi, quam Saraceni, & mali Christiani, vt detestabilem vitam suam excusent, & defendant, asserunt, Fornicationem Simplicem esse licitam: As wel Iewes, and Saracenes, as also il Christian Menne, to the intente to excuse, and defende their wicked life, saie, Simple Fornication maie be lawfully vsed.

So saith the Antoninus, the Archebishop of Florence, Confutatur error dicen-
tium, Simplicem Fornicationem non esse Peccatum: Hereby is reponed the erroure
of them, that saie, Simple Fornication is no Sinne. Alexander of Hales, by
waie of disputatton, doubteth not to allege the wordes of S. Ambrose, to this
pourpose: Etiam si aliquis lubricum carnis patiat, sine dubio vapulabit: sed non
peribit: If a man suffer the Frailtie of the Fleashe, without doubte he shalbe punished: but
perishe

perishe he shal not.

Thus haue you, M. Hardinge, not onely, what your Canonistes, but also what your Schoole Doctours haue taught, and thought of Simple Fornication.

M. Har. pag. 46.
Reade the B. of
Vvinchester vnto
M. Peckham.
Pag. 121.

Vint. Con. Can.
tur Li 3. de Ec-
cliar.

M. Har. pag. 53.
Chrysostome ad
Romanos. 1.

Chrys. ad Cor.
la. 4.

Hieron. in in
Marcum. ca. 2.
Matthe 27.

De Rescriptis.
Significante.
Abb.

Alphonfus Con-
tra Heres. Li. 8.
Colus.

(a) Vnto. For
this lie wil sone
be founde a

Truthe.

(b) VWho be-
stowed these
quotations in
the Margine, I
cannot tel. But
the lawes are
plaine: as it
shal appeare.
This was in
old times. Now
it is quite fore-
gotten,

But there is noted in the Margine of the Apologie, Iohannes de Magistris, in stede of Martinus. And hereof haue ye made your selfe a pleasaunte Conqueste. VVee reade not (you saie) these Bookes our selues: wee beleuee suche peltinge VVriters of our sectes: we are shamefully, and daunderously deceiued.

Howe be it, M. Hardinge, I require but your indifferente Judgemente: Sprake vprightly. Wherefore is it more deadly sinne for vs, to name Iohannes, in stede of Martinus, then it was for you, in this selfe same Booke, to name Captaine Iosue, in stede of the Prophet Osee? Or, for one of your Brethren, to allege Hosius, for Athanasius? Or, for D. Steuini Gardiuer, in stede of Theophylactus, to allege Theophilus? Cicero allegeth Ajax, in stede of Hector: Agamemnon in stede of Vlysses: Eupolis, in stede of Aristophanes. Aristotle allegeth Calypso, in stede of Circe. Your Gratian allegeth Aniceus, for Anicetus: Ambrosius, for Augustinus: and by your owne Confession, Calixtus, for Anacletus. S. Chrysostome nameth Abacuk, for Sophonias: and Agar, in stede of Sara. S. Marke allegeth Abiathar, for Abimelech. S. Mathewe nameth Hieremias, for Zacharias.

It had benne no greate prejudice vnto your cause, to haue dissembled so smal a mater, specially findinge your selfe so often guilty in the same. Your owne Doctours saie, Error in nomine non habet vitium, modo consistit de Corpore: Error in name marreth not the matter, so the Body, or partie be knowne,

But this same Martinus (ye saie) neuer denied Fornication to be deadly sinne: but by expresse wordes affirmeth the contrarie. For trial hercof, it maie please you to geue some credite to Alphonfus de Castro your owne Doctoure. His wordes be these, Græci, vt Guido illis impingit, dicunt, Simplicem Fornicationem non esse peccatum. Martinus de Magistris in suo libro, De Temperantia, questione secunda de Luxuria, dicit, se fateri, Fornicationem Simplicem esse Peccatum Mortale. Tamen dicit insuper, quod oppositum credere, non sit Hæreticum: quia, vt dicit, Testimonia Scripturæ Sacræ non sunt expressa: The Greekes, as Guido chargeth them, saie, that Simple Fornication is no sinne. Martinus de Magistris in his Booke, Of Temperance, and in the seconde question, disputinge of Lecherie, graunteth in deede, that Simple Fornication is deadly sinne. And yet he saith, It is no Heresie to beleue the contrarie: for that, as he saith, the Testimonies of the Scriptures (touchinge this mater) are not plaine. Here, M. Hardinge, ye haue your owne Doctours minde. Martinus saith, It is no Heresie, to beleue, that Simple Fornication is no sinne: And this he saith euen in the very same Booke that he hath writtten, De Temperantia. So dangerously, M. Hardinge, and so shamefully are we deceiued, in alleginge your Peltinge Doctours.

And therefore Alphonfus concludeth thus, Sed cum pace illius dixerim, ego credo, Martinum, alioqui virum Doctum, in hac parte errasse: But, to speake with his fauoure, I beleue, that Martinus de Magistris in this behalfe was muche deceiued.

M. Hardinge.

After this fowle lie foloweth an (a) other. Let him remember (saie these Defenders) that they be his menne that haue decreed, that a Prieste for fornication ought not to be remoued from his cure. To this may we saie, that although he be not driued of his cure, yet he maie be punished otherwise. But let vs see, howe they woulde proue that they saie. (b) By their note in the margent they sende vs for prouise to the Canon lawe. 3. quest. 7. Lata. Extra de Bigamis. Quia circa. As touchinge the chapter Lata, in the Decrees we finde none suche. And, in Causa. 3. quest. 7. there is nothing to this purpose. The Paragraphe Quia circa. Extra, is vnderstanded of them, who beinge in the state of Bigamie, are not to be promoted to holy orders, and not of one who is already made Priest, that he be not for Fornication remoued. But, to vnderstande, what was donne to a Priest, that had committed fornication, by order of lawe, (c) in case any Bishop, or priest, or deacon, after degree of deaconship taken, had benne conuict of fornication, or aduouerie, he was depofed, and cast out of the Church, and enionied to doo penance among the laitie. VVhich thing

S. Syluester

(d) An Hipocri-
tical folie. For
he maie re-
deeme al this
whole tenne
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nifest, and a
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Dis. 82. presby-
ter.

Extra. De Con-
sanguinita. &
affinita. Non
debet Abb.
Dis. 81. Maxi-
mianus Glos.

Extra. De Cohar-
bita clericor. &
Mulier. si an-
tem Abb.

Martinus Pe-
nitent. in Disli-
onatio.
Dis. 82. Presbyter.
in Glossa.

Dis. 34.
Fraternitatis.

Syluester at length mercifully changed, enioininge (d) ten yeeres penance after a prescript forme, whiche to our newe Clergie woulde seeme very harde, and strait.

Yea further the Lawe of the Church in this case so little brareth with the sinful life of Clerkes, that, (e) if any Bishop in his dioces had consented and borne with the fornication of Priestles, or Deacon, or with the crime of incest, for money, or prair, or had not by auctoritie of his Bishoply Office duly punished such faultes committed: the same should be suspended from his Office. And this muche we haue shewed touching the remouinge of a Priestle, not onely from his benefice, but also from his office, for cause of fornication: wherein these menne moste falsely haue slandered the Church, as nowe to any man it maie (f) appeare

The Bishop of Sarisburie.

Here, M. Hardinge, ye shewe your selfe to be mutche unskilful in your owne Canons. The simplest Proctoure in your Courtes coulde soone haue tolde you, that ye are ouer sarre deceiued. For thus it is witten by expresse wordes in your owne Glose vpon the Decrees: Dicunt, neminem hodie propter Fornicationem esse deponendum, nisi in ea perdurat: *Thei saie, that for Fornication, noman ought this daie to be deposed, onlesse he continewe in the same.* And, lest ye should in any wise mistruste, or doubt your Glose, it is also thus noted of your poise in latre greate letters in the Margine, Fornicationis causa hodie nemo est deponendus: Nowe a daies noman maie be deposed for Fornication. Where there nothinge els to be saide, yet this thinge onely were sufficiente.

But Panormitane also your greatest Canoniste likewise saith, Ad varietatem temporum debent mutari statuta humana: Ideo hodie ex Simplici Fornicatione Clericus non deponitur: *The Lawes of Menne ought to be altered accordinge to the change of times: And therefore nowe a daies for Simple Fornication no Priestle is deposed from his benefice.* Likewise ye haue it noted vpon your Decrees, Communiter dicitur, quod pro Simplici Fornicatione Clericus deponi non debet: Quia pauci sine illo Vitio inueniuntur: *It is commonly saide, that for Simple Fornication no Priestle ought to be depriued: For that fewe Priestles are founde without that faulte.*

Againe Panormitane saith to like effecte, Clericus Concubiniarius in officij vitandus non est, nisi sit notorius: *A Priestle, that keepeth a Concubine, onlesse he be notorious, maie not be refused in his Service.*

Bundyle other sutch like Authorities, your poeeste Proctoure coulde haue bzought you.

Howe be it, you saie, S. Syluester in suche cases enioineth tenne yeeres penance. This was true in dede, M. Hardinge. But it was true in olde sozne yeres, aboute twelue hundred yeres agoe. Nowe Syluester is paste quite out of minde, and his Lawe with him. Your owne sothe nowe can saie, Nunc aliud tempus, alij pro tempore mores.

Martinus Penitentiarius saith, Ecclesia multos huiusmodi Canones exussauit: quia onerosi sunt: *The Church hath blowen awaie many sutch Canons for that they be too burthenous.* Take better on your Wokes, M. Hardinge. Your owne Lawe saith, Fornicationis causa nemo hodie deponendus est: Quia Corpora hodie sunt fragiliora: *Noman nowe a daies ought to be depriued for Fornication: and that, because our Bodies are frailer, then thei were wouste to be.* And therefore, touching that cruel tenne yeeres Faste, appointed by Syluesters Constitution, the Glose there saith thus, Potest ieiunare per alium: vel potest dare numum pro Ieiunio: *Hee maie Faste by somme other man: or els, hee maie geene a good Penny, and so redeeme his whole tenne yeeres Faste.* But there is graceously added a sprcial Prouiso in the behalfe of him, that shal receiue this Penny: Sed debet iste denarius esse talis, quod non euincatur ab illo, cui donatur. *Alas non contingeret liberatio: But it muste be sutch a Penny, that it be neuer euicted againe by Lawe from him, that receined it. Otherwise he shoulde not be discharged of his penance.*

In like manner saith Pope Pelagius, Defectus nostri temporis, quibus corpora ipsa hominum defecerunt, distractionis illius non patitur manere censuram:

The

The weakenesse of our time, by meane whereof the very bodies of menne are decayed, doothe not suffer the rigoure of that Lawe to continewe.

Otho in his Constitution Legantine saith, Remoucant ipfas intra Mensem: vel ipfas, vel alias de coetere nullatenus detenturi: Let Priestes put awaie their Con-
cubines within a Monethes respite: afterwarde to holde neither them, nor any others in any
wife. Whereupon the Glose, with greate conscience, and sul discretely, saith thus,
Detenturi, scilicet, per mensem. Alioqui diceremus, quod propter quancunque
momentaneam possessionis detentionem sequentem, hanc grauem poenam in-
curreret. Quod nimis esset rigorosum, attenta fragilitate nostri temporis: They
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pounishment, for any shorte holdinge of his Concubine in possession folowinge afterwarde.
Whiche thing in deepe were merueilous rigorous, specially considering the frailtie of our time.

Againe the same Otho saith, Ordinamus, vt, si contra hoc praesumpserint ve-
nire, ab officio, & beneficio sint suspensi: Wee ordeine, that, if any Prieste doo contrarie
hereunto (liuinge incontinently, contrarie to this Constitution) that then he be sus-
pended, as wel from his Benefice, as from his Office. Hereunto your Glose addeth,
Rigorosa quoque esset hac poena, nisi esset pro Adulterio, vel Incessu: Etiam si
Episcopus esset huiusmodi labens: And this Pounishment also were ouer rigorous, on-
lesse it were for Aduouerie, or Incesse: (For he maie not so be pounished for Fornica-
tion) Yea although the partie so falling were a Bishop. And againe in the same Glose,
Propter solam Simplicem Fornicationem, de benignitate Canonica, non debet Cle-
ricus deponi, vel priuari: Licet secus forte de Canonis rigore: By the Courtesie of the
Canons, onely for Simple Fornication, a Prieste maie not be deposed from his Office, or de-
priued from his Benefice: Al be it, perhaps by the rigoure, or extremitie of the Canons, it
woulde be otherwise. The very true cause hereof, is more plainly expressed in
your owne Glose vpon the Decretalles: Quia pauci sine vitio carnis inueniuntur:
For without the vice of the fleashe there are but fewe (Priestes) to be founde.

Al this notwithstandinge, ye saie, If the Bishop winke, and dissemble, and beare with
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pension from his Office. This, M. Hardinge, is a Canon of your owne makinge: for
other Authoritie ye allege none. But howe maie it seme likely, that ye so cruelly
pounish your Bishoppes, for fauourable dealinge herein, seeinge youre Highe,
and alonely Bishop, and the Bishop of al Bishoppes, is so wel contente, vpon
agremente for monie, to licence bothe Bishoppes, and Priestes to keepe Con-
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If ye mistruste the truthe hereof, besides youre Common practise, as you
knowe, your owne Pope Gregorie him selfe will sone tel you, De Adulterio, &
alijs Minoribus Criminibus, Episcopus potest cum Clericis post poenitentiam
dispensare: Touchinge Aduouerie, and other smal Faultes, the Bishop after Penance
donne, maie dispense with a Prieste. Where also it is to be noted, that Aduouerie
in your Diuinitie is reckened amonge smal Faultes, and petite Sinnes. Like-
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Nota, quod plures Concubinas habens non incurrit irregularitatem: Marke wel,
that he, that keepeth sundrie Concubines, is not thereby made irregular. And againe,
Nota, Mirabile: quod cum eo, qui peccat, dispensatur: & cum eo, qui non peccat,
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The weakenesse of our time, by meane whereof the very bodies of menne are decayed, doothe not suffer the rigoure of that Lawe to continewe.

Otho in his Constitution Legantine saith, Remoueat ipsas intra Menssem: vel ipsas, vel alias de coetere nullatenus detenturi: Let Priestes put awaie their Con- cubines within a Monethes respite: afterwarde to holde neither them, nor any others in any wife. Whereupon the Glose, with greate conscience, and sul discretely, saith thus, Detenturi, scilicet, per menssem. Alioqui diceremus, quod propter quancunque momentaneam possessionis detentionem sequentem, hanc grauem poenam in- curreret. Quod nimis esset rigorosum, attenta fragilitate nostri temporis: They maie not afterwarde holde (neither the same Concubines, nor any other). Whiche wordes you muste thus vnderstande: That by the space of a whole Moneth together hee maie not holde them. Otherwise we should saie, that a Prieste should renne into this greuous pounishment, for any shorte holdinge of his Concubine in possession folowinge afterwarde. Whiche thing in deepe were merueilous rigorous, specially considering the frailtie of our time.

Againe the same Otho saith, Ordinamus, vt, si contra hoc præsumpserint ve- nire, ab officio, & beneficio sint suspensi: Wee ordeine, that, if any Prieste doo contrarie hereunto (liuinge incontinently, contrarie to this Constitution) that then he be sus- pended, as wel from his Benefice, as from his Office. Hereunto your Glose addeth, Rigorosa quoque esset hæc poena, nisi esset pro Adulterio, vel Incessu: Etiam si Episcopus esset huiusmodi labens: And this Pounishment also were ouer rigorous, on- lesse it were for Aduouerie, or Incest: (For he maie not so be pounished for Fornica- tion) Yea although the partie so falling were a Bishop. And againe in the same Glose, Propter solam Simplicem Fornicationem, de benignitate Canonica, non debet Clē- ricus deponi, vel priuari: Licet secus forte de Canonis rigore: By the Courtisie of the Canons, onely for Simple Fornication, a Prieste maie not be deposed from his Office, or de- priued from his Benefice: Al be it, perhaps by the rigoure, or extremitie of the Canons, it woulde be otherwise. The very true cause hereof, is more plainly expessed in your owne Glose vpon the Decretalles: Quia pauci sine vitio carnis inueniuntur: For without the vice of the fleashe there are but fewe (Priestes) to be founde.

Al this notwithstandinge, ye saie, If the Bishop winke, and dissemble, and beare with the wickednesse of the Priest in this behalfe, that then he him selfe ought to be pounished by sus- pension from his Office. This, M. Hardinge, is a Canon of your owne makinge: for other Authoritie ye allege none. But howe maie it seme likely, that ye so cruelly pounish your Bishoppes, for sauourable dealinge herein, seeinge your High, and alonely Bishop, and the Bishop of al Bishoppes, is so wel contente, vpon agremente for monie, to licence bothe Bishoppes, and Priestes to keepe Con- cubines.

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De Concubinis
Clericor remo-
uendis. Licet ad
profugandum.

In eodem Titulo.

Extra De pur-
gatione Canon-
ica acceptimus:
In Glossa.

Extra. De Indi-
cis Ca. 4. § De
adulterijs.

Extra. De Biga-
mis. Quia Cir-
ca: In Glossa.
Authen. de Tri-
en. & semiss.
Colla. 3.

Extra. De Biga-
mis: Quia Cir-
ca. In Glossa.

In eadem Glossa

Not de-
posed for
Fornica-
tion.

In eadem Glossa

Dist. 8. Quidam
Clerici. In Glossa.

Dist. 23. His igitur
ent. In Glossa.

Constitutio Othonis,
De Concubinis
Clericorum remo-
uendis. Licet ad
profugandum.

De Cohabita-
tione Clericorum. Et
Mulier si au-
tem Abb.

2. Qua. 7. Laici

Dist. 7. Et Maxi-
mianus. In Glossa.

(a) This An-
swere mutche
toucheth M.
Hardinge him
selfe.

non dispensatur: Marke wel: Here is a marueilous strange reckeninge: The Bishop dis-
penseth with him that offendeth (hauinge sundrie Concubines): but with him, that of-
fendeth not (hauinge married two wines) he dispenseth not. And further he saith, Plus habet hic Luxuria, quam Castitas: Here Lecherie hath more Prinsilege, then
Chastitie.

Againe in your Decrees it is written thus, Quicumque Clericis taliter con-
iuncti sunt, auferantur ab Episcopo, & venundentur: What so euer weemen haue such
Companie with Priestes, let them be removed by the Bishop, and solde, and made slaues.
Unto this Lawe being in it selfe ouer rigorous, the Glose addeth this fauourable
Construction: Venundentur: verum est, si contrahunt cum illis, tanquam cum vx-
oribus. Alias non concedo, posse vendi propter Simplicem Fornicationem: Let
them be solde, and made slaues. This is true, if the Priestes marrie with them, as with
theire VVives. Otherwise I graunte not, that for Simple Fornication they maie be
solde.

Likewise againe it is noted in your Glose, Nota, Frequentationem tantum
Viduuarum, & Virginum prohiberi: Marke wel, that it is not the comminge to Wi-
dowes, or Maides, but the often hauntinge vnto them, that is forebidden. Otho in his
Legantines saith thus, Qui detinet publice Concubinas, &c. The Priestes, that
Openly keepeth Concubines let him be deposed. Hereupon your Glose saith thus,
Tu dic, Publice, quando Multitudini se patere non expauet. Secus ergo, si secreta
intra domum propriam, vel alienam detineat hanc Concubinam. Nam tunc
pœnam huius Constitutionis non incurret. Domus enim rem secretam,
non autem publicam denotat. Dic ergo, publice, id est, Communiter, & cor-
ram multis. Non ergo sufficit, quod semel, vel his talis publice videatur: He that
Openly keepeth Concubines, &c. Understande thou by this woorde Openly, if he
be not asfraid, though he appeare vnto the people. It is otherwise, if he keepe his Con-
cubine secretly, whether it be in an other mannes house, or in his owne. For so he commeth
not within the danger of this Lawe. For a house betokeneth, not an open matter, but a se-
crete. Thus therefore expounde thou this Constitution: If he keepe his Concubine Openly,
that is to saie, If he keepe her Commonly, and in the sight of many. Therefore, if such a
Concubine twise, or thrise be seene Openly, it is not sufficiente. In the same Glose of
yours, ye haue these wordes, that I haue alleged befoze, Si non Caste, tamen
Cautè.

And, whereas you saie, If a Bishop shewe fauoure herein he him selfe shalbe suspended.
Your own Doctour Abbate Panormitane would haue told you the contrarie: Epi-
scopus non tenetur deponere Clericum Concubinarium: The Bishop is not bounde to
deprive a Priestes, that keepeth a Concubine.

To make shorte, ye haue also of greate prouidence, disaued a special Premu-
nire, to embolden your Priestes in Fornication, and to warrante them free from al
danger of any your Lawes, made in that behalfe. For thus you saie, Si Laicus,
instigante Diabolo, accuset Clericum incontinentem, statim repellitur. Laici in ac-
cusatione Episcopi audiendi non sunt: If a Laie man, by the instigation of the Diuel,
accuse a Priest of incontinent Life, straightwaie he is thruste backe, and put to silence. The
Laie sorte maie not be heard in the accusation of a Bishop. And againe, Laicus non po-
test Clericum de Fornicatione accusare: A laie man maie not accuse a Priestes of For-
nication. This is that extemitie, and Unmercifull rigoure, M. Hardinge, that ye
shewe your Priestes in these cases. No Laie man maie accuse them: No Bishop maie
deprive them: No Lawe maie touche them.

M. Hardinge.

The thirde lye is, that Cardinal Campeius, Albertus Pighius, and certaine others haue
taught, that a Priest liueth more Holily and more chastely, that keepeth a Concubine, then he that
hath taken a wife in Matrimonie. VVhy doo ye not tel vs, where they haue taught so? VVil ye
that wee beleue your bare wordes? Howe can wee, hauinge taken you tardy in so many and
so manifest lyes? Aristotle once asked, what a common lyer gained by his lyinge, (a) that (quoth
hee) when he telleth truth, no man wil beleue him. VVisedome would Syr, that yet tooke
good

good heede, that ye proue not suche gainers. Nowe wee require you to bringe foorthe proufe of that ye charge these learned menne withal. VVee are sure ye cannot.

The woordes of Pighius be these: But put case (saith he. they, which haue vowed chastitie, al doo not that they maie and ought to doo, to attaine the grace of continencie: and therefore they be not onely tempted, but also ouercome with temptation for the more parte. VVhat then? Shal it be a lesse euil for them to marie? For to saie it is better, thou maiest not, whiche the Apostlle imputeth to damnation, if they breake their firste Faith. For these (I saie) shal it be lesse euil, and lesse damnable to marie then to be ouercome with lustes?

Therefore where ye impute vnto him that he maketh the keeping of a Concubine to be a more Holy and a more chaste life in a Priest, then takinge of a wife in Matrimonie, it is a fowle lie, and a false slander. Neither is there in that Doctrin any filthinesse at al, whiche Philip Melanchthon, whome here ye folowe, chargeth him withal.

Touchinge that point of Doctrin it selfe, S. Paule confirmeth it, to whome the Marriage of those that be bounde to vowe of continencie, seemed so wicked and hainous a Sinne, that he pronounced the wil to marie to be damnable. Nowe your coniunctions with your yokefellowes, (we meane onely so many of you as haue vowed Chastitie) (b) are not in deede VVedlockes, but Incestuous Aduoueries. And right so wee finde them named by Cyprian, Basile, Chrysostome, Ambrose, Hierome, Phorius, and other Holy and learned Fathers.

But perhaps ye saie, bothe are Aduoueries, whether a vowed person Marie, or committe Fornication. Let it be so. (c) Yet is not that sinne more greuous whiche a man committeth of set and determined purpose, then that whiche he falleth into by humaine frailtie? And that euil whiche contineweth, is it not muche worse, then that whiche hath intermission (and no ende?)

The Bishop of Sarisburie.

The Apologie saith, that Campegius, Pighius, and others moe of your side, haue tolde vs, That a Priestee keepinge a Concubine, lieth more Holily, and more Chastely, then a Priestee, that hath a wife, and lieth in Matrimonie. Here ye crye out, as your wounte is, Sclaunders, Lies: foule Lies, and I knowe not what. For thus onely they saie, (saie you) That Fornication in this case is lesse il, then Matrimonie. **Howe be it, M. Hardinge, laisinge al Caualles, and shiftes aside, the lesse il, in vse of speache is commonly called the greater good. And in this sense it is written, Better it is to Die, then to wante.** And againe, **Better is the iniquitie of a Man, then a Woman dooing wel.** So Ionas saith, **Deathe vnto me is better then Life.** So S. Peter saith, **Better had it benne for them not to haue knowne the waie of rightuousnesse, then knowinge the same, to be turned backe from the Holy Commaundemente, that is geuen vnto them.** These, and other like phzases are often vled in the Holy Scriptures, not for that Deathe, or Iniquitie, or Ignorance of Goddes Justice, be good thinges in orde, but for that in comparison of other worse thinges, they come to importe somme lesse il.

Fornication (ye saie) is not better then Marriage: But Marriage is woorse then Fornication. Thus it seemeth you good, to shadowe your matters by shifte of wordes from woorse to better, and from better to woorse. And yet in al plaine mennes iudgements, If Marriage be woorse then Fornication, then is Fornication better then Marriage.

But, to let you vnderstande, wee haue deale simply, and plainly heretofore, Hilderichus the Bishop of Augusta in Germanie, writtinge vnto Pope Nicolas againste the restraunte of Priestes Marriage, aboue seuen hundred yeres past, vseth the like manner of speache, as wee haue vled. Thus he saith, Huius imperij, ne dicam, consilij, tam fatuam, tamq; turpem addunt suggestionem, vt dicant, Hominus est, Pluribus occulte implicari, quam aperte in hominum vultu, & conscientia cum vna ligari. Quod profecto non dicerent, si ex illo, & in illo essent, qui dicit, Vobis Phariseis, qui omnia facitis propter homines: Vnto this commaundemente, I wil not saie, vnto this Counsel, they sette so foolish and so shameful a suggestion, that they saie, It is an * Honester thinge for a Priest to be entangled with many Concubines, in Secrete, and priuily, then Openly, and in the sight, and knowledge of the worlde, to be ioined in Marriage with one VVife. Whiche thinge verily they woulde not utter, if they were either of him, or in him, that saith, Woe be vnto you, yee Phariseis, that doo al thinges to please menne.

In like sorte the Councel of VVoormes wrote sometime againste Pope Hildebrande,

(b) Vntruth. For S. Auguſtine ſaith, *Qui dicunt, talium Nuptias non eſſe Nuptias, ſed potius Adulteria, mihi non videntur ſatis acute, ac diligenter conſiderare, quid dicant.* De Bono Viduita. Cap. 10.
(c) O Sage conſiderations. Ecce 40. Ecce. 42. 2. Pet. 2.

Hilderichus Episcop. Auguſtini. The ſame Epiſt. is founde in Ancient Records vnder the name of Voluſianus Episcop. Carthagenſis.

Fornication better
then Marriage.

Concil. V. Vorma-
tien. Ex Augu-
stino. Hosius in Petri
conuen. Confess.
Cap. 56.

422

The Defense of the Apologie of the

Hildebrande, for that he had dislused greate rigoure, and tyrannie, to sunder
Priestes from their Wives: Scorta pudicis Coniugibus: Stupra, incestus, adulteria
casto Connubio præfert: He placeth strumpettes before honeste Wives: and Fornication,
Inceste, Adulterie before chaste Marriage. Notwithstandinge, your Doctoure
Hosius saith, Turpis Philippo videtur hæc oratio: Catholicis autem honestissimæ:
These wordes unto Philip Melancthon seeme shameful: but unto the Catholiques they
seeme moste Honeste.

What neede we many wordes in to cleare a case: The whole practise of your
Church, M. Hardinge, professeth the same. If a Priestesse marrie a VVife, ye sus-
pende him: ye Excommunicate him: ye Depriue him: ye Disquiet, and trouble the
whole Church. But if he keepe a Concubine, one, two, or more, ye are then con-
tented, and ready, not onely to dissemble it, but also with fauoure to excuse it. For
so ye saie, as it is alleged before, Clericus Concubinarius in officijs vitandus non
est, nisi sit notorius: A Priest, that keepeth a Concubine, onlesse he be very notorious, mai-
not be eschewed in his Service. Againe ye shal finde this lesson specially noted in
your Rubrike, as it is said before, Qui non habet Vxorem, loco illius Concubinam
debet habere: He, that hath not a Wife, in steede of her ought to haue a Concubine. We wil
saie, There is an Erroure in your printe: which thinge mai be graunted, spe-
cially the whole Booke beinge otherwise so full of errours. But woulde God your
errours in Life, and Doctrin were no greater. Howe be it, it foloweth imme-
diatly in the same Decree, Is qui non habet Vxorem, & pro Vxore Concubinam
habet, a Communionem non repellatur: Who so hath no Wife, and in steede of a Wife hath
a Concubine, let him not be remoued from the Communion. In these wordes, I
trowe, ye wil saie, there is no erroure.

Upon the Legantine Constitutions of Otho, ye mai finde these wordes noted
in the Glose, Nunquid compelli potest Clericus Concubinam abiurare? Videtur,
quod non. Resolutio. Si Clericus duxit Vxorem de facto, eo casu iuramentum exi-
gitur: Whether mai a Priest be forced to forswear his Concubine? It seemeth, be mai not.
The Resolution hereof is this: If a Priest be hane in deede Married a Wife, in this case he is for-
ced to forsake her by an Othe. Therefore we mai saie to you, as S. Augustine saide
sometime to the Manichees, Non Concubitum, sed, vt longè ante ab Apostolo di-
ctum est, verè Nuptias prohibetis: Ye forbidde not Copulation: but, as it was longè agoe
forespoken by the Apostle, in deede ye forbidde very Marriage.

Howe, for as mutche, as ye saie, Ye are no Angelles, and your infirmities ought to be
considered, and to be borne withal, It shal not be amisse, shortly to see, what your owne
friendes haue thought of these infirmities. And here to passe ouer other Authori-
ties, your owne Doctoure the Bishop of Bitonto, beinge presente at your Late
Chapter at Tridente, of your whole Single Life, which ye cal Chastitie, pronoun-
ceth thus: Quibus turpitudine in monstis, qua sordium colluie, qua peste non sunt
corrupti, non foedati in Ecclesia Sancta Dei, & Populus, & Sacerdos? A Sanctuario
Dei incipite, Patres, si vllus iam pudor, si vlla pudicitia, &c. Dicunt in Corde impio,
& ore impuro, Non est Deus: With what Monsters of filthinesse, with what villanie, with
what Pestilence are they not corrupted, and defiled in the Church of God, bothe the People,
and the Priest? My Lordes, beginne euen with the Sanctuarie of God: if there be any shame,
if there be any honest Life. They saie With wicked harte, and filthy mouthe, There is no God.

An other saith, Propter multitudinem luxurie, alia vitia quasi non peccata
reputantur: For the multitude of Lecherie (that is in Priestes) other faultes are taken for
no sinne.

An other saith, Defecit iam omnis Disciplina, & Religio in Cardinalibus: Et
tres radices vitiorum, Superbia, Auaritia, Luxuria valdisimè dominantur: In the
Cardinalles nowe al Discipline, and Religion is decayed: And three rootes of sinnes, Pride,
Couetousnesse, and Lecherie doo moste mightily preuaile. S. Bernarde saith, Fin-
gunt, se amore Castitatis ista dicere: cum ea magis causa turpitudinis fouenda, &
multiplicanda adinuenerint: They beare vs in bande, that they speake these thinges for
loue

Extra De Coha-
bita. Clerico &
Mulier. Ca final.
Abb.

Dist. 34 Is qui.

Constit. Othonis.
De Concubinis
Clericor. remou-
uen. Licet ad
Profug. and an.
Augusti. De Mo-
ribus Maniche-
orum Li. 2. ca. 18.

Concil. Trident.
Sessio. 1.

Hermannus
Riddus. De vita
& honest. Cleri.
Varalip. Vrsper-
gea. in Clem. 5.
Bernard in Can-
tic. Serm. 66.

loue of Chastitie: Whereas in deede they haue diuised the same, to the ende to nourishe; and to increase their filthinesse. This, M. Hardinge, is your infirmitie, whiche, in your iudgemente, of Courtesie, and Charitie, we ought to beare withal.

The places of S. Cyprian, S. Basile, S. Chrysostome, S. Ambrose, S. Hierome, & others, that maie seeme mete to make with you in this case, and to condemne this kinde of Marriage, are weighed, and answered before in a place more conuenient. Nextly, S. Augustine saith, Grauius peccant, qui tales diuidunt: They sinne greuously, that diuide them, that be so married.

M. Hardinge.

VVhere ye saie, there be many thousandes of common harlottes in Rome, wee thinke there be many there in deede. VVhether there be many thousandes, we doubt. VVhat number soeuer there is, they be too many. Those Courteghianes the Church of Rome dooth (a) tolerate, not nourish, trustinge and lookinge, that by sermons, exhortations, and other conuenient meanes, they maie be called backe to repentance, and to the waie of saluation.

That the Pope gathereth about a thirtie thousande Ducates yeerely of these Courteghianes by waie of an annual pension, which these Defenders affirme, (b) it is vtterly false. Cornelius Agrippa, who fauoured not the See of Rome, and was imbrued with Heresies, that sprang vp in his time, was the first Authour of this slander. If they paye the common taxes, which he leuied to the Pope who onely hath ciuil Dominion ouer that Cittie, they (c) paie not for that they maie be suffered to continewe that sinneful trade of life, but so as the whole Cittie paieth by polles, for that there they haue their abode and habitation.

Firste it is common to al greate Citties in those hote countries, not to banishe from amonge them that filthy generation of harlottes, not by waie of sufferinge, as a thinge commendable in it selfe, but for the auoidinge of a greater mischiefe. As (d) God suffered the harde necked Iewes to hate their enemies, and pinche them with vsuries. Likewise Moyses permitted a libel of diuorce, not that these thinges were honest, but to thintent by that meanes yet they might the rather loue their Brethren, and lende them mony freely, and abstaine from murtheringe their wiues. Euen so menne nowe adaias so litle applie their endeouour to restraine the prouelle which is in their fleashe to alriot and carnal concupiscent, that if some waie were not (at the least concerning outwarde and ciuil punishment) (e) wincked at, whereby the Fleasly menne might obtaine some parte of their varly desire: it were more then likely, that in this greate decate of vertue in general, the furious rage of that vice woulde leaue neither wedlocke vndefiled, nor Virginie vnassaulted, nor a worse enterpryse, whiche Nature abhorreth, vnattempted. VVoulde God experience had not taught many Countries this to be too true an obseruation.

S. Augustine hereof saith, (f) Quid sordidius, &c. VVhat can be saide more vncléane, more voide of comelinesse, more ful of turpitude, then harlottes, baudes, and such other like pestilences? Take harlottes from amonge menne, ye shal disturbe al thinges with lecherous lustes. Put the same in the steele of matrones, ye shal dishonest (al thinges) with spotte and shame. And why is the Bishop of Rome to be blamed for that they be in Rome, more then the Fench Kinge, the Kinge of Spaine, or any other Prince, for sufferinge them in their dominions?

It remaineth, we seeke whether they haue also the lowest and vilest place in that Cittie, or no: lest perhaps although they be a (g) necessarie euil, yet beinge promoted aboue their degree, they make an euil shewe in the body, where they rest. Their places maie be considered two waies, in respect of the temporal, or of the Ecclesiastical order or law. For temporal order thus they stande: Not to haue free libertie of dwellinge in the most haunted strectes, and Palaices, where them liste, but (h) onely to be in suche corners, and bylanes, and smal outhouses, as are most fitte shoppes for the vile marchandize of such occupiers. Againe they can not without a very great forfeit ride in (i) Coches, or Chariots, as Matrones there doo, but are constrained either to keepe their homely homes, or to walke a foote in the strectes. And then also by order they must be (k) in suche apparel, that as Iewes by their red cappes, so they by their shorte vailles (a note of dishonesty) be knowne to al, and be subiect to al shrewdnes of the boies of the strectes, who vse commonly to mocke and reuile them.

And here I can no but mislike with that malice whiche appeareth to be in the makers of this Apologie. For (l) it is a vertue in the Prince to set greate burdens and paiementes vpon so filthy a profession, to the ende he maie feare women from it, and make them the sooner weary of it, &c. In good sooth the maisters ye are too yonge to control the Cittie of Rome in her dooings.

Besides al this, if in that sinneful state they continewe to their ende without repentance, (m) it is not laulful for them to make any testamente or laste wil for bestowinge of their goodes, but as condemned and infamous persons, they must leaue al to be confiscated and disposed at the Princes pleasure. But on th'other side, if they turne and repente, there are houses called Monasteries of the Conuertites, and special provision and discipline for them, where they are taught howe to bewaile their vnchaste life so sinnefully paste ouer.

The Bishop of Sarisburie.

Touchinge the number of your Courteghianes of Rome, whether they be

An ij

twentie

The 2. parte, the 8. Chapter the 1. Division. Dist. 27. Quidā.

(a) Not nourishe, but tolerate. A proper excuse & a soare punishment of open VVhooredome (b) Vntruth. For it is most true, as it shal appeare. (c) Vntruth manifeste. For on lesse they paie, they shal not occupie. (d) The Pope maie dispense as wel as God. (e) This is a ioyly Catholique Diuinitie.

(f) S. Augustine wrote these Bookes, de Ordine, before he was Baptized. (g) A vile Vntruth. They are not necessarie. (h) Vntruth. For the Cardinales themselves say, *Habitant insignes Aedes.* (i) Vntruth. For the Cardinales saie: *Mula vehuntur.* (k) Vntruth. For the Cardinales saie, *Incedunt ut Matrone.* (l) This is one of the Cardinal vertues of Rome, to take tolle of Baudry. (m) Vntruth. See the Answer.

twentie thousande, or more, or lesse, we will not strue. They be leased out in six ferme: The Popes rentes are alwaies certaine. For Fornication is fyncable in Rome, and a good saleable kinde of sinne. But this (you saie) is an other Lie, as false, and as sleaundersous, as the reste. For (ye saie) they paie no yeerely pension for their sufferance in that trade of Life: but onely the common taxes, whiche are likewise raised vpon other Citizens. Whether it be so, or no, *M. Harding*, so it is sufficient for you, to saie. Other wise, the Pope raisinge sutch fines vpon Baudzie, mighte wel be thought to be the Baude.

Constitu. Ordo. na. De Concubinis Clericor. reinouendis.

Iohan. Andreas mortuus est an. 1348. Nicolaus De Clauengijs: In Paralipomen. Vrspergen. Anno 1417.

14 que. 5. Quod vero. in Glossa. Et Dis. 92 Oblaciones. in Glossa

Constitu. pronin. Edmundi Can. suar. Archiepiscopi.

Howe be it, your owne Doctours herein will some condemne you. For thus it is written by them in your owne Glose: Videtur, quod crimen Meretricij Ecclesia sub dissimulatione transire debeat. Nam & Mareschallus Papæ de facto exigit tributum a Meretricibus: It seemeth, that the Church ought to dissemble the fault of whores. For the Popes Marshal in deede receiveth a tribute, or pension of VVhoors.

Whereas ye saie, *Cornelius Agrippa* was the firste Authoure of this sleaunder, it is untrue. For your owne Glose laste before alleged, auoucheth it by the Authouritie of Iohannes Andreas, a notable Canoniste, that liued welnere two hundred yeres, before Agrippa was bozne. And Nicolaus de Clauengijs, that liued in the time of the Emperoure Sigismunde, in his Booke entituled, De Corrupto Ecclesie statu, hathe one special Chapter, De Exactionibus pro Concubinis tolerandis, Of Exactions for the sufferinge of Concubines.

But al this ye wipe awaie easily with one worde. For ye saie, The Courteghianes in Rome paie these impositions, not as a portion of their vnthrifue gaines, but onely as a pounishment for their wicked life. For it is not laweful there to commit sinne secretly, without payement. And thus is the mater of your parte wel defended.

So it is noted vpon your Decrees, Quod dicitur, Sacerdos non potest percipere mercedem prostibuli, potest dici, quod non debet recipi Oblatio Meretricis: licet Eleemosyna possit inde fieri: Whereas it is faide, The Priesthe maie not receive the rewarde, or Oblation of the Stewes, wee maie saie, that the Oblation of an Harlot maie not be receiued: not withstandinge wee maie make an Almouse of the same. That is to saie, A Harlottes monte maie be taken by the waie of Almouse, but not by the waie of Oblation. Thus are wee taught, and it behoueth vs to beleue, that the Pope maie liue, not by the Oblations of his Courteghianes, but by theire Almouse.

Nowe, for as muche as *M. Hardinge* woulde so faine haue this mater to passe by the name of a pounishment of theise il weemenne, I beseeche the, god Reader, to consider, howe grauousely, and with what extremitie, and rigoure of Lawe they haue disused, to haue them pounished. In a Prouincial Councel holden at Oxforde it is written thus, Concubinae Sacerdotum moneantur ab Archidiacono, &c. Let Priestes Concubines be warned by the Archdeacon &c. If they will not amende, then let them be forebidden to Kisse the Pax, and to take Holy Breade in the Church. With sutch extremitie, and crueltie they keepe the people from doinge il.

It was neither for your profession, *M. Hardinge*, nor for your grauntie, to become a Prostoure for the Stewes. Although it might wel become Leontium, an Heathen Courteghiane of lewde conditions, that waie to bestowe her witte, and Eloquence against Theophrastus, in the defence of that filthy state, yet maie not the same likewise become a Christian man, and a professour of Diuinitie.

We calle your Courteghianes a Necessarie Euil: but by what Authozitie of the Scriptures, I cannot tel. That the whole trade, and life of them is il, we take it, as your graunte: But, that they be Necessarie in any Christian Common wealth, I reckon it very harde for you to proue. We alleage the heate of the Countre: as if that were a sufficient warrante for your Stewes. And yet, I trowe, the towne of Louaine, and the Countrie of Brabante, where ye nowe inhabite, is not so hote. The heates of lewrie are thought farre to passe al the heates of Italie.

pet

pet God saithe vnto the Iewes, Non erit vlla Meretrice de filiabus Israel: nec Scortator de Filijs Israel: *There shalbe no Whoore of the Daughters of Israel: Nor Whoore-keeper of the Sonnes of Israel.* And euen now, where so euer the Gospel of Christe is openly, and freely receiued, notwithstandinge the hate of the Countre, your Stewes, and Bordelles stee awaie, as the night clowdes besoze the Sonne. But, after that your Priestes were once forbidden laweful Marriage, then was it needeful, that your Necessarie it shoulde comme in place. Howe be it, S. Paule saithe, *Let vs not doo it, that good maie folowe.* For iuste is the damnation of them, that so saie.

Deutero. 23.

Roman. 3.

But S. Augustine standeth ful of your side: S. Augustine hath written in the behoufe of the Stewes: S. Augustine saithe, *Take Harlottes awaie from emonge menne, and ye shal fil al the Countre with ribaudrie and villanie.* In dede the very name of S. Augustine is grate, and Reuerende. But what if S. Augustine, when he wrote thesse wordes, were not S. Augustine? What if he wrote that Booke, De Ordine, beinge as yet a very ponge man, and but a Pouce in the Faith: not yet wel instructed: not yet Baptized in the name of Christe: him selfe as yet harpinge a Concubine, and liuinge in whoredome? Shal sutch a one, so ponge, and so pouthel ul, goe for a Saincte? Or shal his bare name, and vnseasoned fantasies stande you in stee, to proue your Stewes?

Augustin. De Ordine, Lib. 2.

Merily, the same S. Augustine, beinge afterwarde fully instructed, and Christened, saithe thus, *Istam in vsu scortatorum terrena Ciuitas licitam fecit turpitudinem: The worldly Citie (not the Church of God) hath made this filthinesse of harlottes to be laweful.* And Ludouicus Viues, writinge vpon the same, saithe, *Satis aperte Augustinus testatur, Iure Ciuili veteri Romano multa esse permissa, quae sint contraria Legibus Diuinis. Hoc isti volunt, qui, dum Gentilitatem coniungere, & coaptare Christianismo laborant, corrupto vtroq; & alterius impatiente, nec Gentilitatem, nec Christianismum retinent: S. Augustine plainly witnesseth, that by the olde Ciuile Romaine (and Heathen) Lawe, many things were suffered, whiche were contrarie to the Lawes of God. This thinge wil not these menne allowe, who, while thei studie (as you, M. Harding, doe) to ioine Heathenesse, and Christianitie bothe together, bothe beinge corrupted, and the one not standing with the other keepe now neither Heathenesse, nor Christianitie.*

August. De Ciuitate, Li. 14. Ca. 18
Ludo. Viues in Libris De Ciuitate, Li. 14. Ca. 18

Therefore we maie mutche better exchange thesse wordes of S. Augustine, spoken in his youth, befoze he had wel learned to speake: and maie mutche better saie thus, *Permitte Lupanaria: & implebis omnia libidinibus: Suffer, and allowe the Stewes: and ye shal fil al the Countre with Ribaudrie, and Villanie.* And in this sense S. Bernarde saithe, *Tolle de Ecclesia honorabile Coniugium, & thronum immaculatum: Nonne repleas eam Concubinarijs, incestuosis, seminifluis, mollibus, masculorum Concubitoribus, & omni denique genere immundorum? Take once from the Church honorable Marriage, and the Bedde vndefiled: and dooste thou not fil the same Church ful of brothelles, keepinge Concubines, &c. and withal sortes of filthy persons.*

Bernard. in Consuetudine, Sermon. 66.

Further ye saie, And wherefore is the Bishop of Rome more to be blamed for maintenance of his Stewes, then the Frenche Kinge, or the Kinge of Spaine? This is but a simple reason for a Doctour of Diuinitie. It is an olde saieinge:

Nil iuuat exemplum, quod litem lite resoluit.

Christe hade not his Apostles, to be leade by the example of worldly Princes. If it be il in them, it is mutche worse in him, that woulde be called the Vicare of Christe, the Heade of the Church, and the Holy one of Israel.

An other parte of their pounishment is (as you tel vs) that they maie not ride sumptuously in Coches, or Charettes, or dwel in the open faire streetes, and in the sight of the Cittie: but are forced to goe a foote, and to hide them selues in corners, and in outhouses, and bylanes: And that, by your description, in sutch simple, & poore, & beggerly sorte, as if they were the vilest, and ouglest of al the people, and had not a good clothe to couer their bodies. Certainely, M. Hardinge, your Courtighians, if they vnderstode hercof,

An iij

woulde

Petrus Martyr.
in Lib. Iudicium
Cap. 16.

woulde thinke them selues litle beholden to sutch a Doctoure.

Doctoure Peter Martyr, of whom I cannot speake without greate reuerence, hauinge god cause to knowe the state of Rome, as fewe menne better, herof writeth thus, Nunc, O Deus bone, quomodò Romę coercentur Meretrices? Habent ornatissimas domos: vehuntur per publicum habitu principum: Sedent in equis gradarijs: habent secum Torquatos, & Laruatos Comites interdum etiam Cardinales, pręsertim noctu: & ancillarum sumptuosissimum gregem: *Nowe a daies O good God, howe are the Courteghianes pounished in Rome? They dwel in the fairest houses: They are caried with honoure throughe the Cittie, as if they were Ladies: They are mounted on amblinge palfraies: They are attended with chaines of golde, and personnes disguised, and sometimes Cardinales, and specially in the night season: and haue a sumptuous sorte of Maides to waite vpon them.*

Concilium Dele-
torum Cardi-
naliū Concil.
tom. 3. Pag. 823.

If ye shal happen to doubt M. Martyrs repozte in this behalfe, yet I truste ye will geue somme credite to your owne friends, the Cardinales of the Church of Rome. Theire wordes herof be theise: In hac etiam Vrbe Meretrices, vt Matronę, incedunt per Vrbam seu Mula vehuntur: quas affectantur de Media die Nobiles, familiares Cardinalium, Clerici. Nulla in vrbe vidimus hanc corruptionem, pręterquam in hac omnium exemplari. Habitant etiam insignes ædes: *In this Cittie of Rome the Courteghianes passe through the streetes, or ride on their Mules, like honest Matrones, or Ladies: and in the middest of the daie, Noble menne, the Cardinales deere friends, and Priestes attende vpon them. Wee neuer sawe sutch corruption, but onely in this Cittie, whiche is the example, and paterne of al others. Moreouer they dwel in faire and notable houses.* This Information was presented vnto Pope Paule the thirde by certaine of his grauest Cardinales, appointed thereto by special Commission.

Anno 1538.

Nowe, good Christian Reader, I beseeche the, consider the Confozmie of theise tales. M. Hardinge saith, The Courteghianes of Rome goe onely a foote. These Cardinales saie, They ride on their Mules. M. Hardinge saith, They haue a special appatel of dishonestie, to be knowne by: These Cardinales saie, They goe, or ride, as honest Matrones, or greate Ladies, or Noble Wemenne. M. Hardinge saith, They be despised, and reuiled of the people: These Cardinales saie, They haue Priestes, Noble menne, and the Cardinales friends to attende vpon them. M. Hardinge saith, They dwel onely in out houses, and backe lanes: These Cardinales saie, Habitant insignes ædes: They dwel in faire, and notable Houses. So many Antruthes it is no harde mater for M. Hardinge to vtter in so shorte a tale. Now, beinge so fine Dames, and so richly attired, it were great sleaunders to saie, They serue onely for Verlettes, or common rascalles. If the repozte be true, vpon Twelue th dase at night, in the yere of our Lozde, 1564, there were sene Senentene Coches of Courteghianes arriuinge togeather euen into the Popes owne Palaice. If any man shal thinke this report incredible, yet Luitprandus, of the like herof, saith thus, Lateranense Palatium, Sanctorum quodam hospitium, nunc est Prohibulum Meretricum: *The Popes Palaice at Laterane, sometime the harbour of Holy Sainctes, is nowe become a steeve of Whoores.*

Anno 1564.

Luitprandus,
Lib. 6. Cap. 6.

An other parte of their pounishment, ye saie, is this, That as condemned, and infamous persons, at their ende they can make no Testament, nor take order with that they haue. If this were true, it were a good token that the Pope is Couetous to haue their goddes, more then desirous to haue their Soules. Howe be it, the beste Learned, and most notable Canonistes, that ye haue, affirme the contrarie. For prouise whereof reade Cynus Pistorienfis in L. Cum te. C. De Conditione ob turpem causam: Reade Baldus L. i. C. in eodem capite: Reade Bartholus in L. Idem. ff. eodem Ca. Abbas Panormitane, after longe disputation had touchinge this mater, thus saith his Iudgement in the ende: Conclude ergo ex omnibus premisis, quod Meretrix turpiter non recipit dona, vel promissionem: & quod potest de illis ad libitum disponere: *Of al theise premisses conclude you thus, That a Harlot maie receiue rewarde, or promisses, without infamie, or shame (of the Lawe): and that of the same shee maie dispose*

Cynus Pistorien.
Baldus.
Bartholus.
De Immunitate.
Ecclesię. Ca. 14.
Abb.

dispose at her pleasure. Therefore, P. Hardinge, this tale would haue benne better studied. For this punishment, that ye haue here imagined, by the Iudgements of the Learned, is no punishment at al.

In good sooth the Sirs, ye saie further, Ye are to yonge to Controlle the Cittie of Rome in her dooings. Yet, in the rebuking of open vice, noman ought to be thought too yonge. But of what age then are you, P. Hardinge, that are hable thus to defende the Cittie of Rome in open Whoredome? Primasius saith, Nemo periculosius peccat, quam qui peccata defendit: Noman sinneth with more danger, then he, that standeth in defence of Sinne. S. Paule saith, Let noman deceiue you with vaine woordes. For because hereof the anger of God commeth vpon the Children of infidelitie. Be not therefore partakers with them.

And whereas you saie, This policie is thought necessarie, for the eschewing of a greater il, your Lawe telleth you, Abijcienda sunt falsa remedia, quæ Veris, & manifestis periculis sunt grauiora: VVee muste abandon vaine remedies, that are more greuous, then the true, and manifeste dangers.

S. Augustine saith, Non vult Deus tale lucrum compensari tali damno: God wil not haue sutch a gaine to be recompensed with sutch a losse. S. Paule saith, as we haue alleged before: They saie, Let vs deuil, that good maie folowe. But he addeth withal, Therefore iuste is their Damnation. Tertullian saith, Lupanaria execrabilia sunt coram Deo: Stewes are accursed before God. And therefore to conclude, the Emperour Iustinian notwithstandinge al your necessities, and Policies, strictly commaundeth, that Harlottes be bannished out of al Townes.

But here, good Christian Reader, this one thing I beseeche the vprightly, and indifferently to consider: what thing wil not these menne defende, that can thus boldly defende confessed filthinesse? 2, when wil they resourne the Church of God, that in so longe time cannot yet resourne their open Stewes?

These Harlottes (ye saie) sometimes repente them, and amende their liues. God of his mercie graunte, that you, P. Hardinge, make price doe the like: Leste the wordes of the Prophete falle vpon you, Frons Meretricis facta est tibi. God graunte, that Harlottes, and Sinners goe not before you in the Kingedome of God.

M. Hardinge.

That ye tel of a VVoman named Ioane, bearing the world in hande, she was Pope of Rome, it is a sonde and a vaine fable. VVere ye so wise, as ye be malicious, ye would neuer haue brought your credite in hazarde by reportinge sutch vanitie. This I accompte for one of your accustomed lies. By this men maie iudge, what litle stoare of true thinges ye haue to obiecte againste vs. VVho listeth to see a Learned discourse written hereof, him maie it please to reade the annotations of (a) Onuphrius Paminius vpon *Platina, de vitis pontificum*, printed in Venis. And he shal easily beleue the whole matter to be fabulous.

After Anastasius, they that in their writings recite an existe rewe and order of Popes, as Ademar, and Annonius of Paris, Regino, Hermannus Schafnaburgensis, Otho Frisingensis, Abbas Vrspergensis, Leo Bishop of Hostia, Iohannes of Cremona, and Godfridus Viterbiensis, of whiche some wrote three hundred, some foure hundred yeres past, al these make no mention at al of this VVoman Pope Ioane. Againe there be in *Bibliotheca Palatina*, at Rome, sixe or seuen tables of the Popes names written in sundry bookes, before the time of Innocentius the fourth. Mary in the margent of Pandulphus this fable is put in betweene Leo the fourth, and Benedicte the thirde, written in a hande farre different from the olde characters of that Auncient Booke, added by some man of later time. VVhiche maketh the matter to be the more suspected, and taken for a fable.

Though men had at that time benne so farre bewitched, and distracted of their fine wittes, (b) as they coulde not haue knowen a woman from a man, (which no wise man I wene beleueth), yet (c) it is not to be thought, that God him selfe, who appointed and ordained the Seate of Peter, whereof he would the whole Church, to be directed, would departe so farre from his mercifull prouidence, towards the Church, as to suffer the same to be polluted by a woman, whiche is not of capacite for holy orders.

(d) The firste Authour of this fable was one Martinus Polonus, a Monke of the order of Cisterce: VVho wrote longe after the time that Pope Iohane is sayned to haue liued in. VVhose manner of writinge if we consider, wee shal finde it vaine, and nothinge like to be true. It becometh thus, *Iohannes Anglicus natione, Maguntinus, sedit annos duos, mensem unum,*

An iiij

dijs

Primasius ad Roman. Cap. 2.

Ephes. 5.

Extra. De Cels. bra. Miss. De homin.

Roman. 7.

Tertullian. De Anima.

Anthen. De Leonibus.

Hierem. 3.

Matthae. 23.

(a) Onuphrius is a man yet liuing, hired of purpose to face out this matter. (b) Semiramis beinge a womā was of longe time taken for a man. Yet hennes eies were not bewitched.

(c) God hath suffered others as very mōsters to sitte in that See, as cuer was Pope Iohane.

(d) Vntruth. For there were others before him, that wrote the same.

* Vntruthes,
two together.

(c) Vntruthes. 2.
Reade the An-
swere.

(f) This Diuifer
dwelt in Rome,
& liued aboue
siue hundred
yeeres agoe.

(g) Vntruth. For
they liued 300.
yeres before vs:
and were the
beste writers of
that time.

Not Regi-
stred.

In Vita Chryso.
Chryf. Epist. 3.
ad Cyriacum.
Nicepho. Li. 14.
Cap. 26.
Gelasius ad Epi-
scopos Dary-
danice
Nicephor. Li. 13.
Cap. 34.

Augu. Epist. 137

dies quatuor, &c. Iohn an Englishe man by Nation, of Maguntia, fate (in the Romaine See) twoo yeeres, one mooneth, and foure daies, aliàs, siue monethes and three daies. VVhat a foo-
lish speache is this, an Englishe man Maguntine, or of Maguntia? It foloweth in the fable, as the
saide Martine telleth. This (as it is saide) was a VVoman, and in the younge age of a girle, she was
brought to Athenes by one that was her Louer in a mans apparel, and there profited in mu-
che in diuerse sciences, as none was founde to be compared with her. To Athenes was she broughte,
saith the fable. And why? For learninge. Very wel. VVhereas at that time * neither any Athenes
schoole, * neither was there any place of learninge there any lenger: but al the countrie of Attica
became Barbarous, and vtterly void of learninge, as we vnderstande by the writers of that time.
The authour reporteth, that from thence she came to Rome, and there professed learninge openly,
and had greate Doctours to her Scholers, and for opinion of learninge and good life, by one con-
sente of al was made Pope. VVhiche is soone confuted as false: (c) for there was no learninge at
those daies openly professed at Rome, as (c) the Stories declare.

It foloweth in the fable. Beinge in the Popedome she is begotten with childe of her Seruaunt.
And not knowinge the time of her deliuerance, as she wente from S. Peters to Laterane, streined
with paines, betweene Colosseo and S. Clementes Church, she brought forth, and died, and
was (as they saie) there buried. Here is to be marked, how the (f) deuifer of this fable bewrayeth
him selfe, and thinketh the matter harde to be beleued. And therefore in the beginninge saith she,
she was a VVoman (*ut asseritur*) as folkes saie: and now he saith, she was buried, *ut dicitur*,
as it is saide. So he dothe not affirme it to be true, but referreth al to herefaie. By whiche testimo-
nie lies commonly be soothed.

And as it is false, that euer there was any suche Pope, so is it not true, that ye note in the mar-
gent of your booke touchinge the image, whiche ye saie it is to be seene yet in Rome, resemblinge
that woman Pope lyinge in trauaile. The image, whiche ye meane, I haue seene my selfe at Rome,
grauen in a stone, after the manner of a tombe stone, pitched vpright not farre from the Colosseo.
It resembleth no suche thinge ye speake of.

Neither is it of any more truth, whiche some haue ignorantly written of the Popes refraining
to go that waie, when he goeth thereby in solempne processions: nor that whiche I haue reade in
some of your (g) Schoolefelowes peeuish booke of the stooles of easement, that is at Laterane
made of faire porphyry stone, whiche they haue reported to be kepte there for an vnseemly vse at
the creation of the Popes, for proufe of their *Humanitie*. Thus, wee truste, wee haue brought
your greate matter of Pope Iohane to nought.

The Bishop of Sarisburie.

Here, in your Iudgement, is an other of our fowle shameful accustomed Lies.
And that ye proue by the Authozitie of one Onuphrius, one of the Popes late
pages, specially hired, and procured, to heape out this mater. Of the Truthe, and
certainetie hercof, we shal consider further in the ende. Nowe let vs examine
this Bewe Coniectural Doctour, with his gheasses.

Firste, he saith, Dame Iohane is not registred in the Calendre emonge the
Popes: Ergo, it is but a vaine fable, that euer Dame Iohane was Pope in
Rome. This Coniecture, S. Hardinge, is very simple. For I doubt not, but ye
maie wel remember, that Bishoppes names, as wel in Rome, as otherwheres,
haue vpon sundrie occasions benne oftentimes quite stricken out of the Calendre.

So was Chrysostomes name vpon displeasure, quite stricken out of the Table
of the Bishoppes of Constantinople, as if he had neuer benne Bishoppe there.

And Chrysostome him selfe, wittinge vnto Cyriacus in his owne defense,
saith thus, Siquidem hoc feci, expungatur nomen meum ex albo Episcoporum: &
non scribatur in Libro Orthodoxe Fidei: If I haue thus done, let my name be rased out
of the Bishoppes Calendre: and let it not be registred in the Booke of the Catholike Faith.

And afterwarde his name beinge so defaced, and rased out, was restored a-
gaine by Theodotus at the behemente requeste, and instance of the people. So
Acacius, the Bishop of Constantinople, rased out the name of Pope Foelix of
Rome. So Innocentius, the Bishop of Rome, rased out the name of Arsacius the
Bishop of Constantinople. And this is it, that S. Augustine meaneth, wittinge
to the people of Hippon, Quid obest homini, quod ex illa Tabula non vult eum reci-
tari humana Ignorantia, si de Libro viuorum non eum delet iniqua Conscientia?
What hurte is that vnto a man, that the Ignorante people wil not suffer his name to be readde
out of that Table, if wicked conscience blotte him not out of the Booke of Life?

So wisteth Iohannes de Parisijs of Pope Cyriacus: Cyriacus Papa renun-
tiau

traiuit officio, vt cum Vrsula, & Virginibus palmam Martyrij susciperet, Sed iste Cyriacus in Catalogo Paparum non annumeratur: quia credebant, ipsum non propter deuotionem, sed propter oblectamentum virginum dimisisse Episcopatum: Pope Cyriacus gaue ouer his Bishoprike, that with Vrsula, and other Maides he might receiue the Crowne of Martyrdome. But this Cyriacus is not reckened in the Calendare of the Popes: for that it was beleened, he had geuen ouer his Bishoprike, not of deuotion, but for somme fantasie towards the maides.

But, to comme neare the pourpose, and to the force of your gheasses, therefore was Pope Iohanes name leaste out of the Calendare of the Bishoppes of Rome, not for that there neuer was any sutch Pope there: but onely for shame, lest it shoulde appeare in recoorde, and afterwarde be reported for enef, that a wooman, and sutch a wooman, had benne Bishop of Rome: or, that the Bishop of Rome had benne with Childe.

So saithe Marianus Scotus, Huius Iohannæ nomen Authores Pontificij non ponunt, propter turpitudinem rei, & muliebrem sexum: The Chroniclers, that write of the Popes, leaue out the name of Pope Iohane, bothe for the shame of the mater, and also for the Wooman kinde. So saithe Martinus, Iohanna non ponitur in Catalogo Sanctorum Pontificum, tam propter Muliebrem sexum, quam propter deformitatem facti: Pope Iohanne is not reckened in the Calendare of the Holy Popes, as wel for that shee was a Wooman, as also for the shame of the mater. So saithe Sabellicus, Nullus Defunctæ honor habitus. Fama tenet, ob tam foedæ rei memoriam: There was no honoure bestowed at her burial: The reporte is, for the remembrance of her filthy acte. So saithe Iohannes de Parisijs: So saithe Fasciculus temporum. Therefore this firste reason is but a very blinde Conicecture, and beareth no force.

An other of your gheasses is this: Menne had bene bewitched, and distracted of their wittes, if they coulde not haue knowen a VVoman from a Man. This reason, M. Harding, beareth as grate weight, and Substance, as the former. For your owne Amphilocheus, that wrote the Life of Thomas Becket, coulde haue tolde you, that Euphrosyna, that Holy Maide, dwelte five and thirtie yeres in Monkes apparel amonge Monkes, and was neuer otherwisse taken, but for a Monke.

Likewise Vincentius, and Petrus de Natalibus, and others your Writers, and Recorders of Fables, coulde haue tolde you, that Tecla sometime addressed her selfe in Mannes apparel, and, had she not benne forbidden by S. Paule, would haue folowed him in companie, as a Man. Rausius Textor writeth the like of one Marina, that dissemblinge, what shee was, liued many yeres in an Abbie as a Monke. The like he writeth of Lashenia, Axiothea, and others, that beinge Wemen, came into the Schoole in Mannes apparel, to heare Plato. The like writeth your owne Fabulare Simeon Metaphrastes, of Eugenia. And if ye lacke other Authorities of truste, and credite, One of your owne Companions of Louaine auoucheth the same of Melania, and Papula. And yet, I thinke, he was not bewitched (as you saie) nor thorowly berefte of his wittes.

The quarrel, that ye pike to the Name, and Surname, is nothings els, but a childishe causil. For shee was not called Iohane Englishe, by the name of the Countrie, for that she was an Englishe Wooman, borne in Englande, as you suldondely imagine, but onely by the Surname of her Father. So are there many knowen this daie by the names of Scot, Irishe, Frenche, VVelshe, VVestfalinge, Norman, Gascoingne, Brabante, Holande: and yet not borne in any of al these Countries, but onely in Englande. So Matthias Parisiensis, as it is supposed, notwithstandinge his name, was borne in Bohemia.

Therefore, whereas ye woulde haue the wordes vaine, & without sense, to be reade, & pointed thus, Iohannes Anglicus natione, Moguntinus, &c. Iohn an Englishe man by nation, of Moguntia, &c. ye plaie, & tose, and trifle vnseemely, and mecke your Reader. For the wordes are cleare, and plaine, & lie thus: Iohannes Anglicus, Natione Moguntinus, &c. Iohn Englishe, (so Surnamed) borne at Mens.

Further

Marian. Scotus.

Martinus Polonus.

Sabellius Ennead. 9. Lib. 1.

Pag. 462.

Iohan. de Parisijs, De Potella. Regia. & Pali.

Fasciculus temporum.

M. Hardinges

Amphilochius.

Vincentius, Li. 9

Cap. 47.

Petr. De Nata.

lib. Li. 8. Ca. 110.

Rausius Textor

in Officina: Mus

lires Virilem

habitū metia.

Simeon Meta-

phrast in Eugenia.

nia.

Copus, Dialo. 2.

Pag. 236.

Anglicus.

Dame
Iohane
the Pope.
Goddess
Sufferance.

430

The Defense of the Apologie of the

Antonin. par. 2.
Ti. 16. ca. 1. § 7.

Esai. 1.

In Epistola O-
thobis Imper.
ad Iohan. pp.
Platyn. in lo-
han. 13.

Luitprand. li. 6.
cap. 6.

Antonin. par. 2.
Ti. 15. ca. 1. § 7.

Athenes.

Lumen. & MS-
ceion ENAδoc
Ruffinus in A-
pologia pro O-
rigene. Apud
Hierony. Tom 4.
Georgius Pa-
tirar. in vita
Iohannis.
Ruffia. li. 2. ca. 9
M. Hardinges
Amphilochius.
Theodoric. Li. 1.
in Epist. ad Boe-
thium.

It appeareth in
the subscriptios
of the 2. Nicene
Con. Ann. 742.

Further ye saie, God would neuer haue so forsaken Peters Chaire, as to suffer it to be pol-
luted by a VVooman, whiche is not of capacitie for Holy ordens. This gheasse, M. Har-
dinge, presumeth ouer far of Goddes Prouidence. And therefore Antoninus
the Archebishop of Florence, when he had opened this whole Storie of Pope
Iohane, beinge astonned with the strangenesse, & admiration of the mater, coulde
not refraine him selfe from crieing out, O altitudo Sapientie, & Scientie Dei.
Quam incredibilia sunt iudicia eius: O the Deapthe of the VVisedome, and know-
ledge of God. Howe vncredible be his iudgements? In like manner the Pro-
phete Esai crieth out, Quomodo facta est Meretrix Ciuitas fidelis? Howe is that
Faithful Cittie become an Harlot?

And why might not Pope Iohane, beinge a Woman, haue as good right, and
interest vnto the See of Rome, as afterwarde had Pope Iohn 13. who, being Pope,
had wicked companie with twen of his owne Sisters: or others, whom for their
horrible vices, and wickednesse, Platyna calleth Monstra, & Portenta, Monsters a-
gainste kinde, and il shapen Creatures? Luitprandus saith, as it is before reported,
Lateranense Palatium nunc est prostibulum Meretricum: The Popes Palaice of
Laterane in Rome, is now become a Stewe of whoores.

Al this notwithstanding, saith Antoninus, Nulli ex hoc Salutis praiudicium
fuit. Quia nec Ecclesia tunc fuit sine Capite, quod est Christus, vnde percipit influ-
xum Gratie: Noman had hinderance of Saluation by meane hereof. For (although the
Pope were a Woman, yet) the Church was not without a Heade. For that Heade is
Christe: From whom shee receiueth influence of Grace. Yea, although Antichriste
geate him selfe into the See of Rome, yet shal the Church of God neuerthelesse
continewe stil: Although in horrible confusion, and vnder greate persecucion.

Further ye saie, To Athenes was shee brought, saith the Fable. And why? For Lear-
ninge. Very wel. VWhereas at that time, neither any Athenes stode, nor was there any place of
Learninge there any longer: but al the Countrie of Attica became Barbarous, as wee vnderstande
by the writers of that time.

The Cittie of Athenes was then ouerthrowen (ye saie) and Learninge there vtterly decayed.
And therefore al this is but a Fable. And good reason it is, that wee beleue you, for that
your Onuphrius hath so tolde you. But for your credites sake, M. Hardinge, lesse
al menne espie your Vanitie, tel vs, by whom was that Noble, and so Populous,
and mighty Cittie of Athenes thus laide waste? By what Kinge? By what Ca-
ptaine? By what foraine nation? At what time? Howe longe agoe? Hauinge not
one poore Authour to allege, no not so mutche, as one, how coulde ye pretende the
names of so many without blushing?

The Cittie of Athenes had then continued welnecare twelue hundred yeres:
And for knowledge in Philosophie, & renoume of Learninge, was called the Eie,
and Vniuersitie of al Græcia. Origen writeth of him selfe, that he was sometime
a Student in Athenes. Chrysostome beinge eightene yeres olde, for Lear-
ninges sake, was sente to Athenes. S. Basile, and his Brother Gregorie, after-
warde the Bishop of Nyssa, were Studentes at Athenes together thirtene
yeres. Your owne Amphilochius, whose Authortie ye make not in anywise
dente, saith thus of S. Basile, Apprehendit Matrem Literarum Athenas: He came
to Athenes, whiche is the Mother of Learninge. Boethius of Rome planted him
selfe in Athenes for Learninges sake, about the yere of our Lozde 520.

In the yere of our Lozde 680. the Bishop of Athenes was presente at the
Councel holden at Constantinople, called Synodus Sexta. After that, in the yere
of our Lozde 742. at the seconde Councel of Nice a greate number of the Bishops
of Græcia were presente in their persones al together. Within fewe yeres af-
ter whiche time, folowed Pope Iohane, in the yere of our Lozde 853.

Vnto the whole Countrie, and Church of Græcia continued in safetie:
& the Emperours of Christendome made their continual abode in these partes.
And haue you, M. Hardinge, so suddainely throwen downe al together, bothe
Church, Countrie, Towne, & Castle, onely to keepe Pope Iohane from her Studie?

Ye

Pe safe, The whole Countre of Attica was then become Barbarous. This tale is your owne, and hangeth onely vpon your owne credite. Yet Platyna, Sabellicus, and others moe, that wrote this storie, and knewe, what they wrote, were not so Barbarous. But Barbarous is he, M. Hardinge, that wil beleue your simple worde without warrant.

At that time (ye safe) the Cittie of Athenes was not standinge. But Paulus Aemylus saith, that longe after that time, in the Reigne of Philip the Frenche Kinge, Gottofredus one of the House of Tricasses, was appointed, and made Dux Athenarum, & Princeps Achaia, The Duke of Athenes, and the Prince of Achaia. If there had benne then no Athenes standinge at that time, as you telle vs, howe then could Gottofredus haue benne made Duke of Athenes? If ye safe, as ye make so mutche by your Coniectures, that, notwithstandinge the Cittie of Athenes were rased, and made waste, yet the dignitie, or name of honoure remained still, yet wil the same Aemylus once againe reprove your Erroure. For, writinge afterwarde of certaine Pirates, that had inuaded the Countre of Gracia, he saith thus, In terram Atticam delati, Athenarum Ducem Brenna Nobilitatis virum occiderunt, Vrbemq; ceperunt: Inuading the Countre of Attica, they tooke, and slewe the Duke of Athenes, one of the house of Brennus, and tooke the Cittie.

In the yere of our Lorde, 1206. Michael Choniates, Brother vnto Nicetas Choniates, was the Bishop of Athenes: Nicephorus Gregoras aboute the yere of our Lorde, 1300. maketh mention of sundrie Dukes of Athenes: Leonicus Chalcocondyla saith, that one Izaulus, a ponge gentleman of Italie, married the Duchesse of Athenes, and gotte the Cittie: And, that the reste of the Grecians leuied their powers against the Atheniens: and that afterwarde about the yere of our Lorde, 1440. Machomet the Emperoure of Turkie tooke the Cittie of Athenes, and subdued it vnto him selfe, and hauing it in possession, marvelled at the bewtie of the Castle, and at the force of the Wallles.

These things happened, as it is easie to reckon, many hundred yeres after the time of Pope Iohane. Nowe therefore, I beseeche you, M. Hardinge, consider indifferently with your selfe: If there had benne no Cittie of Athenes then standinge, howe coulde these Pirates then, howe coulde Izaulus, howe coulde Machomet inuade, and take the Cittie of Athenes? Shal we safe, They leuied an armie, and disquetered the Countre, and troubled them selues, and came so far to catch a shadowe?

Thus hitherto it appeareth not, but if Dame Iohane woulde haue gonne to Athenes, there was rone sufficiente to recieve her.

After that shee came to Rome, and there professed Learninge openly. This (you safe) is soone confuted as false. For there was no Learninge at those daies professed at Rome, as the Stories doo declare. This is very sone confuted, M. Hardinge: and specially by him, that recketh so little, what he safe. The stories (you safe) doo declare it. Leane, leane this Hypocrisie: dissemble nomore: It is not manly: Tel vs in god sothe, what Wallers, what Stories declare these things: your credite saileth ouer mutche: your worde is no sufficiente warrant.

Pe safe, There was no Learninge in those daies professed in Rome. And why so? Will ye nowe safe of Rome, as ye carste saide of Athenes? Will ye safe, There was no Cittie of Rome then standinge? Will ye safe, Learninge there was then vterly decayed, and the whole Countre become Barbarous? If there were no Cittie, nor place of Learninge then in Rome, where then was there any studie in al Christendome? For the Vniuersities of Parise, Orleance, Tolouse, Salerne, Padua, Bononia, Praga, Salamanca were erected longe afterwarde. And therefore ye seeme to safe, that al the whole worlde then was Barbarous.

But that ye make the better see your oversight, S. Hierome, writinge of Victorinus, and Donatus. saith thus: Victorinus the Rhetorician, and Donatus the Grammarian, my Schoolemaisters, are accounted notable in Rome. And againe

Paulus Aemylus
Lib. 6.

An. Domi. 1220.

Paulus Aemylus
Lib. 8.

An. Domi. 1288.

Nicetas. pag. 74

Nicephor. Gregor. li. 4. & 6.

Chalcocon. li. 4.

Chalcocon. li. 7.

Chalcocon. li. 9.

No Vniuersitie in Rome.

Hierony in Apoc.
pendic. Anna.
lium Eusebius

Dame
Iohane
Pope.

*Hierony. in Ca-
talogo scriptor.
Illustrum.*

*Erasmus in Vi-
ta Hieronym.*

*August. Confess.
Lib. 5. Cap. 8.*

*In Opere Tri-
par. Li. 1. Ca. 10.*

*Extra. De Priui-
legijs. Li. 4. Cum
de diuersis. In
sexto.
Clemen. Lib. 5.
De Magistris.*

*Theodoric. Nies-
mus. Citatur ab
Ithyrico in Testi-
bus Veritatis.*

The Popes
time of tra-
uaile.

432

The Defense of the Apologie of the

he saithe, Victorinus natione Apher, Romæ, sub Constantio Principe Rhetoricam docuit: Victorinus borne in Aphrica, taught Rhetorique in Rome in the time of the Emperoure Constantius.

Erasmus, writinge the Life of S. Hierome, saithe thus, Romam missus est, velut ad primariam eo sæculo tum Religionis, tum Eruditionis Magistrum, Liberalibus studijs erudiendus: quod ipse declarat enarrans. 11. Caput Ezechielis; Hierome was sente to Rome, as to the Principal Schoolemaistresse in those daies, bothe of Religion, and also of Learninge: as he him selfe declareth, expoundinge the eleventh Chapter of Ezechiel. S. Augustine saith, Egisti mecum, O Deus, vt mihi persuaderetur, Romam pergere, & potius ibi docere, quod docebam Carthagine: O God, thou mouedst my minde to goe to Rome, and there rather to professe openly the same Learninge, that I had professed at Carthage. And further he saithe, Audiebam quietius studere ibi adolescentes, & ordinatore Disciplinæ correctione sedari: I hearde saie, that yonge menne there wente more quietly to their bookes, and were keapte in orderly obedience to their studies.

And in the Tripartite worke ioined vnto the Councel of Laterane, ye may finde the storie hereof recorded thus: Primò Athenis Romam translatum est Studium Philosophicum: Deinde Roma Parisios tempore Caroli, vt dicunt Historici: First the studie of Philosophie was translated from Athenes, to Rome, and afterwarde, as the Sto-ri-ri-ri saie, in the time of the Emperoure Charles, it was translated from Rome, to Parise.

What shal I more saie? The Pope him selfe in his owne Decretalles saithe, Rome is an Vniuersitie. These be his wordes, Curia Romana habet Studium Generale, & eius priuilegia: The Courte of Rome hath an Vniuersal Studie, and the Priuileges of the same. And againe Pope Clemens saithe, In Studijs Romanæ Curix, Parisijs, Oxonij, Bononix, Salamancæ debent esse Professores Linguarum, Hebraicæ, Chaldaicæ, Arabicæ: In the Vniuersities of Rome, of Parise, of Oxforde, of Bononie, and of Salamanca, there must be Professours of the Hebrew, Chaldee, and A-va-bike tongues.

To be shorte, Theodoricus Niemus, sometime the Popes Secretarie, & there-fore hauinge good cause, to knowe the truthe hercof, and, for ought that I knowe, hauing no cause to dissemble, of this whole matter writeth thus: Et nunc est Titulus, Cardinalis prædictæ Scholæ. Et olim in ea legebantur Septem Artes Liberales, & præcipue Rhetorica: & etiam in ea legit quandoq; Beatus Augustinus: & Iohannes, vocatus de Anglia. Et fuit Mulier de Maguntia nata, quæ studuit Athenis sub virili habitu: & in tantum profecit in Artibus, vt tandem veniens Romam, per biennium in eadem Schola Artes Liberales legerit: & adeò sufficiens fuit, vt etiam Maiores, & Nobiliores vrbs eius Lectiones frequenter audierint. Et postea in Papam eligitur, &c. Euen now a Cardinal beareth the Title of the saide Schoole, or Vniuersitie of Rome. And in olde times the Seuen Liberal Sciences, and specially Rhetorique, were readde in the same. There also sometime readde S. Augustine: and one, that was called Iohn of Englande. This Iohn was a Wooman, borne at Mens (in Germanie), and had studied at Athenes in the apparel of a man: and had so profited in the Artes, that at laste comminge to Rome, twoo yeeres together shee professed the Liberal Sciences in the same Schoole. And her gite in teachinge was such, that the Elders, and Nobles of the Cittie resorted often to heare her readde. Afterwarde shee was chosen Pope, &c.

Thus manie wises, M. Hardinge, haue we founde an Vniuersitie, or Schole in Rome: and no cause to the contrarie, but Dame Iohane, beinge so wel learned, as it is saide, might wel be a Reader there.

But yet saie, why keapte shee not her selfe in? Her Midwife mighte better an- swere this question. But what if she were suddainly presented before her time, as many be? Or, what if God would haue such a matter so openly known, to the euellasting Detestation, either of the Person, or of the Place? Certainly, Antoninus the Archebishop of Florence, beinge asked with the bo-roure hercof, as it is saide before, crieth out, O the deapthe of the wisdom, and Knowledge

Knowledge of God . O howe vnsearcheable be his Iudgements?

The Authour hereof (saie you) durste not to auouch the mater for an vndoubted Truth: but onely saithe, *Vt asseritur*, as it is saide: and so referreth al the whole to hearesaie. Not withstandinge, M. Hardinge, many there be, that write this Storie, as a certaine Truthe, without doubtinge, or credite of hearesaie. And Platyna, al be it he woulde not saie to auouch our mutche, for the honour of the See of Rome, yet thus he saithe, *Quod serè omnes affirmant: Whiche thinge in a manner al menne doo affirme.* And Rauius Textor saithe, *Scitum est ex Chronicis, & à Maioribus Scriptum:* It is known by the Chronicles, and written by our Elders. It is known, saithe one: It is affirmed in a manner by al menne, saithe an other: But for the space of eight hundred yeres, and moze, there was no Whiter, I trowe, so impudent, that woulde condemne it for a Fable, as you doe, and utterly denie it to be true.

Touchinge the Marble Image representinge a woman in childe bearinge, and the Popes suddaine breakinge of his waie, in his solemne procesion, let eche man weighe these thinges, as him listeth. But, where ye compare that Image to one of the greates ragge Coates at Stonage, or Longe Compton, as if it were utterly briswrought, and without shape, ye saie wilfully to auouch, as your manner is, a great Antrueth. Merily, Theodoricus Niemus, the Popes Secretarie, saith, *Et adhuc vetus Statua Marmorea illic posita figuratiue monstrat (hoc factum).* Vnde Summi Pontifices, dum ad Lateranum de Basilica Principis Apostolorum, & contra vadunt, illud iter rectum non faciunt. Ino per alias vias per indirectum transeunt, illud aliquantulum prolongando: *Euen vnto this daie an olde Marble Image there erected, vnder a Figure sheweth this mater. Therefore the Popes, when they passe from S. Peters Church to Laterane, or backwarde, they take not their iorney straight forth: but passe vnder directly by other streetes, makinge their waie somewhat the longer: Least they should be forced to their shame to beholde that Image.* This therefore is not an olde VVies dreame, as you saie, but the Iudgemente of sundrie the wisest, and best learned in Rome, who might best knowe the matter.

As for the Chaire of Porphyrie stoane, whiche otherwheres ye cal the Chaire of ease, it is too vile to be answered. Sabellicus saithe, *Spectatur adhuc in Pontificia domo Marmorea Sella, circa medium inanis: qua Nouus Pontifex continuò ab eius Creatione residet: vt sedentis genitalia ab vltimo Diacono attrahentur.*

But, let Truthe be Falschedde: and let Stories be Fables. Yet, M. Hardinge, it may please you to remember, that the same Fable was raised first in Rome, and from thence onely, and from no place els, was published abroad into the worlde. But let the Popes owne Secretaries, and al the people there be deceived: and, to shadoine the shame of that See, let Rome it selfe be the Mother of lies. Let no man know the certaine Truthe of maters, but onely Onuphrius, the Popes Parasite, and M. Hardinge. Yet neither woulde so many Chronicles haue recorde, nor woulde the whole worlde so vniuersally haue beliened these thinges of the Pope, moze then of any other Bishop, had there not benne wonderful corruption of manners, and dissolution of Life, and open hozrou, and filthinesse in that onely See about al others.

How be it, good Christian Reader, that thou misse wel, and clearly vnderstande, that our dealinge herein is plaine, and simple, and that we haue not imagined these maters, or any parcel thereof our selues, maye it please the to reade Platyna in Iohanne 8. Sabellicus, Enneadis 9. Lib. 1. Leonicus Chalcondyla a Greek writer, Li. 6. Marianus Scotus, that liued aboute the yere of our Lorde 1028. Sigibertus Gemblacensis, that liued aboute the yere of our Lorde, 1100. Martinus Polonus, the Popes Penitentiarie, whome M. Hardinge so mutche desacereth: that liued aboute the yere of our Lorde, 1320. Rauius Textor in Officina, Ca. *Femina habitum virilem mentita:* Antoninus the Archbisshop of Florence, par. 2. ti. 16. Volaterranus: Nauclerus: Carion: Constantinus Phrygius:

Antonia. par. 2.
Titula. 16. Cap. 1.
§. 7.
Vt asseritur.

Platyna in Ioh.
han 8.
In Officina.

The Marble
Image.

Theodoricus
Niemus.

The holow
Chaire.
Sabellicus Enneadis. 9. Li. 1.

Testimonies for
the proufe of
Pope Iohane. ad 6. p. 2.
beinge cited by d. m.
lib. 9. cap. 14.

Christianus Massæus: Matthæus Palmerius Florentinus: Sigibertus Gemblacensis: Anselmus Rid: Iohannes Parisiensis ca. 20. Supplementum Chronicorum: Chronica Chronicarum: Fasciculus temporum, and others more. Of these somme liued foure hundzed, somme fīue hundzed yeres agoe: and haue euer benne counted worthy of somme Authortie: not withstandinge, for your Dame Iohanes sake, you, *M. Hardinge*, beginne nowe to clippe theire credite. How be it, what so euer they were, certaine it is, They were no Lutheranes. Al theise with one consente agree togeather, that Dame Iohane was Pope of Rome.

Hermaphroditus.

Capus Dialogo.
I. pag. 47.

Notwithstandinge, somme of your owne felowes of Louaine coulde haue taught you, to haue dealete herein more discretely: and not so precisely, and peremptorily to haue denied the whole storie: specially beinge sente to you from your frendes in Rome, and confirmed by so many. And therefore one of your Louaniens would seme handesomely to excuse, & shifte the mater by possibilitie of Nature. For thus he saithe in effeate, VVhat if the Pope were Hermaphroditus, an Herkinalson, that is to saie, a Man, and a woman bothe in one? *M.* If this heaelp wil not serue, he seemeth further to saie, VVhat if the Pope, beinge firste a man, were afterwarde changed into a woman? And thus for wante of better Dismitte, he forceth Ouides Metamorphoses to serue the turne. If ye would haue taken this mannes aduise, out of doubt with sutch a prett, VVhat if, ye mighte some haue put vs out of countenance. His wordes be these, Neque ego hic quicquam dico de Hermaphroditis, & ἀνδρὸ γυναικί, de quibus veterum libri pleni sunt. Et ne à nostri temporis memoria longius abeam, non ignoro, monumentis literarum esse traditum, Mulierem quandam nomine Aemylia, Antonio Spensæ Cui Ebulo, no nuptam, post duodecimum à nuptijs annum in virum transisse. Legi etiam alteram Mulierem, ubi puerum peperisset, in marem fuisse mutatam: wil here saie nothinge of sutch persones, as be called Hermaphroditi, and are bothe Man, and VVooman, al in one: whereof in olde Writers wee finde mutche mention. But not to goe further, then to the remembrance of our owne time, I knowe, it is written, that a certaine woman named Aemylia, married vnto one Antonius Spensa a Citizen of Ebulo, tenne yeres after shee had benne married, was turned into a man. I haue likewise readde of an other woman, that, when shee had benne brought a bedde, afterwarde became a Man. These notable Stories he allegeth, to answeare the mater of Pope Iohane. Thus he thinketh it a greate deale the safer wate, to make the Pope an Herkinalson, or by Miracle to turne him from a Man into a VVoman, then simply, and plainly to confesse, that euer Dame Iohane was Pope in Rome.

If you had taken this same wate, then al this Storie had benne a Fable: and a woman had benne a man: and we had vitterly benne confounded.

The Apologie, Cap. 2. Diuision. 1.

Genes. 32

But what neede we rehearse Concubines, and Bawdes? For that is nowe an ordinarie, and a gaineful sinne in Rome. For Harlots sitte there nowe a daies, not as they did in times past, without the Little walles, and with their faces hid and couered: but they dwel in Palaices & faire Houses: they stray aboute in Courte. & market, and that with bare and open face: as who would saie, they maie not onely lawfully doo it, but ought also to be praised for so dooinge. What should we saie any more of this? Their vicious & abominable life is nowe thoroughly knowen to the whole worlde. Bernarde writeth roundely & truely of the Bishop of Romes house, yea & of the Bishop of Rome him selfe. Thy Palaice, saithe he, takerh in good menne, but it maketh none: naughty persones thriue there, and the good decaille. And who so euer he were, whiche wrote the Tripartite woorke,

vvoorke, annexed to the Councel of Laterane, he saith thus, So excessiue at this daie is the riote, aswell in the Prelates and Bishoppes, as also in the Clerkes and Priestes, that it is horrible to be tolde. But these thinges be not onely growen in vye, and so by custome and continuance of time wel allowed, as al the reste of their dooinges in manner be, but they are now waxen olde, and rotten ripe. For who hath not hearde, what a hainous acte Peter Aloisius, Pope Paule the thirde Sonne, committed againste Cosmus Cheri-rius the Bishop of Fanum: what Iohn Casa, Archebishop of Beneuentum, the Popes Legate at Venice, wrote in the commendation of a moste abominable filthinesse: and how he set foot the with most lothesome wooordes, and wicked eloquence, the mater, whiche ought not once to proceede out of any bodies mouthe: To whose eares hath it not comme, that Alphonsus Diazus a Spaniarde, bringe piously sente from Rome into Germanie, so shamefully and diabolically murdered his owne Brother Iohn Diazus, a moste Innocente, and a moste Godly man, onely because he had embraced the Gospel of Iesus Christe, and would not returne againe to Rome?

But it maie chaunce, to this they will saie: These thinges maie sometime happen in the beste governed Common wealthes, yea against the Magistrates willes: & besides, there be good Lawes made to pounishe such. I graunt, it be so: But by what good Lawes (I would know) haue these great mischieues haue ben punished amongst them? Petrus Aloisius, after he had donne that notozious Acte, that I spake of, was alwaies chearished in his fathers bosome Pope Paule the thirde, and made his very dearlinge. Diazus, after he had murdered his owne Brother, was deliuered by the Popes meanes, to the ende, he might not be pounished, by good Lawes. Iohn Casa the Archebishop of Beneuentum is yet aliue, yea & liueth at Rome, euen in the eie and sighte of the moste holy Father.

M. Hardinge.

Courtisanes wente abroade, so as the Matrones doo: some rode on Mules, somme dwelled in goodly houses. VVhiche particulare disorders, * as there they continewed not many yeeres, * so in these daies they haue benne reformed. VVherein ye folowe the Father of your Heresies, and schol-maister of your malice the Deuill, who in Scripture is called *Accusator Fratrum nostrorum*, the accuser of our Brethren.

* Vntruthes greate and notozious.

But sirs, how leape ye from Rome to Placentia, from the Clergy to a Temporall Duke, whom yee call the Popes Sonne, though he was not his Sonne beinge Pope, but by lawfull Matrimonic before holy Orders taken? For suche a one was Peter Aloisius of whom ye speake. Be it, that he was an euill man. VVhat maketh that againste the Church? what for Defence of your newe Gospel? If Iohannes Casa beinge yet a younge springall, before he came to be a Clerke, and longe before he was either Bishop or Legate, made certaine amorous Sonettes in Italian rime, folowinge the Italian poete Petrarcha, to whiche kinde of exercise the good wittes of Italy in youthe are muche geuen, and without naminge any persone, flatteringly smoothed that heinous fault, rather then praised, wherein neuerthelesse he did euill, we confesse, and for the same oversight of his youthe, was notwithstandinge his other excellent qualities kepte backe from the dignitie of Cardinalship duringe his life: all this beinge graunted and considered, what hindereth it the estimation of Christes Church? And what furthereth it your false Doctrine, your Schismes, and your Heresies? Touchinge the Deathe of Iohn Diazus the Spaniarde, ye tel * many lies at once.

O, a faire Boonegrace, to bewtifie open and known wickednesse. * Vntruthes. For wee tel no Lie. Reade the Answer.

Iohan. Sleidan.
Lib. 19.

W^hat leapt not so lightly to Placentia, *M. Hardinge*, but rather reaste at Verona, and save the Truthe. For Pope Paulus, that should haue pounished his wicked Sonne, and haue burnt him to deathe for his abominable outrage, remoued not to Placentia, but remained still in Rome. Iohannes Sleidanus saith, that the yonge Gentleman, the Bishop of Fanum, vpon whome Petrus Aloisius the Popes Sonne had shewed that horrible villanie, shortly after died for shame, and beautiesse. Yet (he saith) it is thought of somme, that Petrus Aloisius, after his wicked acte committed, gaue him poison, and so killed him, leaste he shoulde make complainte thereof vnto the Emperoure. He addeth further, Paulus nihil se-
cius impense amabat Filium: & ad ipsius amplificationem omne studium conuer-
tit. Et cum de eius flagitijs nonnunquam audiret, fertur non admodum agre tulisse:
& hoc solum consueuisse dicere, Hæc illum vitia non se commonstratore didicisse:
Pope Paule neuerthelesse fauoured his Sonne aboue measure: and bestowed al his
care, to encrease him in Honour. And, whereas he hearde sometime of his shameful actes, the
reporte is, that he was not mutche offended therewith: but vsed onely thus to saie, Wel, yewis
he neuer learned these vices by my example. So cruel, and terrible is the Pope in
representinge of Sinne.

Iohan. Sleidan.
Lib. 19.

But God of his Justice would not suffer such abomination to escape unpou-
nished. Certaine of the Nobles of his owne Cittie, not longe after, arose againste
him, & slewe him in his owne Palaice, and hunge out his vile Carkeste in shame-
ful sorte, by a chaine ouer the walles, & afterwarde threwe it ouer into the mote.
The people of al sortes ranne gladly to the sight: and stabde him in on euery side
with their Daggers: and trodde him filthily vnder their fete.

W^hat saie, The particulare disorders of your Courteghians in these daies at the laste haue
bene Refourmed. And yet by very credible reporte, euen within these two yeres,
whiche was in the yere of our Lorde 1565. by a perfitte biewe taken, there were
founde in Rome to the number of eight and twentie thousande waemen of that
sorte. If this be the Reformation of the Church of Rome, what was it then, be-
foze it was thus Refourmed?

As for that moste horrible Booke of Iohannes Casa, so vile, and so lothesome,
that no Heathen eares coulde abide to heare it, & howe fauourably, and howe
frendely it is excused? He was then (y^e saie) but a yonge man. but a springal: no Bishop: no
Clerke: He named no persone: It was but a kinde of exercise: an oversight: an Amorous Sonette:
The good wittes of Italie be muche geuen to it: He praised not that faulte, but onely smoothed it.
M. Hardinge, what abomination is there vnder Heauen, but y^e can diuise
waies, howe to smothe it?

But he was pounished (y^e saie) ful soare for his oversight. For he could neuer be made Car-
dinal, duringe his Life. Yea, god *M. Hardinge*: And al this must we beleue, bicause
you speake it. The Pope made him the Archebishop of Beneuentum, and Le-
gate a Latere, and thereby one of his Secrete Council, in parte of this cruel pou-
nishment. But, though he vpon that, or somme other occasion, were kepte backe
from beinge Cardinal, yet were there others made Cardinales, in al respects as
bad, as he. Reade Andreas Alciatus, that notable Ciuillian: And y^e shal finde,
what a reinson was made Bishop of Comum, when Paulus Iouius was put aside.
Reade Paulus Iouius in the Life of Clemens 7. and learne, what pety folkes then
were made Cardinales, and for what causes. As for your owne Onuphrius, he
speaketh Parables, and casteth colours, and woulde seme to meane moze hereof,
then he durste to vtter.

Andre. Alciatus
in Epist. prefixa
Historia Pauli
Iouij.
Paulus Iouius.
Onuphrius in
Iulio. 3.
Sueton. Trans-
quil. in Tiberio.
Tricongium vno
spiritu.

The Emperoure Tiberius sometime placed Nouellius Tricongius in moste
highe and Honorable Rome, and made him Proconsul, in parte of recompense
of his good seruice, for that he was hable to drinke three pottles of Wine together
with one breathe. This was not the worthiest cause of promotinge such Ma-
gistrates to such a Rome: yet was there moze honoure, and honestie in this cause
of

of preferment, then hath benne thought to be in the preferringe of sundrie Cardinals.

Touchinge the murderinge of Iohannes Diazus by his owne Brother Alphonfus, wherein, y^e late, wee haue tolde you so many lies at once, wee referre our selues to the Storie thereof truely written by Iohannes Sleidanus: the essence whereof in shorte is this: One Iohannes Diazus a Spaniarde, and a Doctour of Sorbona in Parise, after that God had geuen him grace to vnderstand the Truthe of the Gospel, departed from thence, and came into Germanie, and resided at Nuburge in the Dominion of Otho Henricus Countie Palatine. His Brother Alphonfus Diazus, beinge then in Rome, and vnderstandinge hereof, immediately tooke hisse, and with al speede came into Germanie, mindinge to withdraue his Brother from his purpose. And findinge him constant, and steadfast, and not likely any waies to be remoued, in the ende he sained him selfe, by the weight of his reasons, to be perswaded to the same Religion: & desired him to returne with him into Italie, for that he should doe more good there, then he coulde in Germanie. But seeinge him so sundrie causes firmly bent to staie there, he tooke his leaue, and departed thence, and exhorted him to continue constant in the Truthe, and came to Augusta, five Dutche miles from Nuburge. The next daie, as hauinge forgotten some special mater, he had to saie to his Brother, he returned backe againe from thence to Nuburge, and by the waie bought a Carpenters are, and entringe into the Towne vpon the 27. of Marche, he came to his Brothers lodginge at the breake of the daie, and him selfe watchinge beneath, sente by his seruante with the Are to doe the dede. The seruante, after he had called for the Iohannes Diazus, and had deliuered him a letter from his Brother Alphonfus, and saue him turned towardes the lighte to reade the same, came suddainely behinde him, and strooke him in the heade with his Are, & leauinge it stickinge in the wounde, came awaie togeather with Alphonfus his Pastre. This is the very true storie hereof, M. Hardinge, and in al these wordes there is no lie. Touchinge your Courtghianes (y^e late) the Pope of late hath made a general Reformation. For now they are bothe remoued from their faire Palaices, wherein they dwelte, and also put from their Mules: As if the faulte had benne onely in their Mules, or Houses, and not rather in their whole trade of life. Certainly, the same women continue still, even in the Cittie of Rome, and that vnto the number of eight and twentie thousande, as it is saide before. Sutch is the Reformation of the Church of Rome.

The Apologie, Cap. 3. Diuision. 1. & 2.

They haue killed infinite numbers of our Brethren, onely because they beleued truely, & sincerely in Iesus Christe. But of that greate and foule number of Harlottes, Fornicatours, Adulterers, what one haue they at any time (I saie not, put to deathe) but either Excommunicate, or once attached? Why? Voluptuousnesse, Adulterie, Ribaudrie, whozedom, Murderinge of kinne, Incest, and others more abominable partes, are not thei coumpted Sinne at Rome? Or, if they be Sinne, ought Christes vicar, Peters Successour, the moste holy Father, so lightly, & sliely to beare them, as though they were no Sinne, & that in the Cittie of Rome, & in that Principal Tower of al Holinesse? O holy Scribes, and Phariseis, whiche neuer knewe this kinde of Holinesse. O, what a Holinesse, what a Catholique Faithe is this? Peter did not thus teache at Rome: Paule did not so liue at Rome: they did not practise brothelrie, as these doo openly: they made not a yeerely reueneue, and profite of Harlottes: they

*Iohan. sleidan.
Lib. 17.
An. 1546.*

suffered no common Adulterours, and wicked Murderers to goe unpunished. They did not receiue them into theire familiaritie, into theire Councel, into theire householde, nor yet into the companie of Christian menne. These menne ought not therefore so vnreasonably to triumphe againste our liuinge. It had benne moze wisdomē for them, either firste, to haue proued good theire owne life befoze the worlde, or at the leaste, to haue cloked it a litle moze cunningly. For wee doo vse stil the Olde, and Auncient Lawes, & (as muche as menne maie doo, in the manners vsed at these dates, al thinges beinge so wholly corrupte) we diligently, and earnestly put in execution the Ecclesiastical Discipline: wee haue not common Brothel houses of Strumpettes, nor yet flockes of Concubines, nor Heardes of Harlotte haunters: neither doo wee preferre Adulterie befoze Matrimonie: neither doo wee excuse beastly sensualitie: neither doo wee geaither ordinarie rentes, and stipendes of Stewes: nor doo wee suffer Inceste, and abominable naughtinesse, nor yet such Aloisians, Cassians, and Diazians to escape unpunished. For if these thinges would haue pleased vs, wee needed not to haue departed from these mennes fellowship, amongst whom such enormities be in their chiefe pride and pvice. Neither needed we for leauinge them, to runne into the hatred of menne, and into mosse wilful daungers.

Paule the Fourth, not many monethes sithence, hadde at Rome in prison certaine Augustine Freers, many Bishops, and a greate numbze of other deuoute menne, for Religions sake. He racked them, and tormented them: to make them confesse, hee leaste no meanes vnassisted. But in the ende howe many Brothels, howe many adhozomongers, howe many Adulterers, howe many Incestuous persons could he finde of al those?

M. Hardinge.

This yee denie as impudently, as yee affirmed the other matter of Diazius falsely. Wherefore what punishment is due to flanderers, that ought this Defender to haue for this false flander. Then cometh me your Secretarie, and praiseth him selfe, and al you his holy companions, besides al witte and modestie. And saith muche in commendation of your Minister-shippes goodnesse, for that ye keepe and vse stil the Olde and Auncient Lawes, forsoothe, and discipline of the Church.

For Shame, for Conscience, for regarde of the worlde, for feare of Gods wrathe, for avoidinge euerlastinge fyre, retourne to the Catholike Church, from whence ye are broken out like the fatte Bulles of Basan, put awaie your mosse vnlawful yokesfellows. Leauē your selues to be abominable, before with suche spiteful railinge ye reprehende our *Infirmities*.

The Apologie, Cap. 2. Diuision. 3.

Our God be thanked, although we be not the menne, we ought, and professe to be, yet whosoever, and whatsoever we be, compare vs with these menne: and euen our owne life, and Innocencie wil soone proue vnttrue, and condemne theire maliceouse surmises. For we exhozte the people to al vertue, and wel dooinge, not onely by Bookes and preachinges, but also by our examplēs, and behauiour. We also teache that the Gospel is not a boasting, or bragginge of knowledge, but that it is the Lawe of life, and that a Christian man (as Tertullian saith) ought not to speake honorably, but ought to liue honorably.

A brane, and a lusty kinde of Eloquence.

*Fornication, Open Stewes, and Inceste, are M. Hardinges *Infirmities*.

honorably: nor that they be the hearers of the Lavve, but the dooers of the Lavve, vvhiche are iustified before God.

M. Hardinge.

Nay, nay, Syrs, for that thinge ye crake so much of, be not to hasty to thanke your God. VVhat peculiere God ye meane, we knowe not That phraze your secretarie much vseth, as though ye had an other God beside him that is God of al. Compare your selues with whome ye lifse, your owne life and innocencie is so wel known, as by reproving your vices and horrible sinnes, no man lightly shal seeme a flanderer. In deepe if your continual aduouerie and Incest were lawful Matrimonie, if your filthy yokefellowes were your true wedded wiues, if your robbinge, and throwinge downe of Churches were almosse, and buildinge of places for praier to the encrease of Goddes Honour, if ignorant rashnesse were Godly discretion, if your woorde of the Lorde, were Goddes woorde, if your pretended Gospel, were Christes true Gospel, if your biblebabe and railing were holosome Preaching, if the Sprite of Sathan, that is in you, the same also beinge a lyinge Sprite in your mouthes, could be meeke, humble, obedient, and would tel Truthe, finally if euil were good, if darkenesse were light, if fower were sweete, if the fruites of your so naughty a tree were good, we woulde also soothe you, and vpholde your immoderate crakes. VVee saie plainly of you at one woorde, whiche we wil to be a watchewoode for al Christen people to beware of you, your Doctrine is Heresie, your Life is iniquitie, your endeouore tendeth to the subuersion of Soules.

*Is this the modell of the Sprite of God.

The Bishop of Sarisburie.

It is no great Crake, *M. Hardinge* to geue God thanks. But what vnconscionous dealinge is this of your parte? Sir Defender, and his Felowes muste comme to you, and learne to speake. Notwithstandinge for ought, that maie appere, ye are not yet very wel aduised, how to speake your selfe. Nowe because we saie, wee thanke our God, our Secretarie hath made him selfe a Seuerall God. Nowe be it, you maie saie, Our Lorde, and thinke him not Catholique, that wil saie otherwise: and yet make you not your selues thereby any Seuerall Lorde. God geue you Grace, ye be not seuered from the Lorde. But wherefore it shoulde be moze latnful for you, to saie, Our Lorde, then for vs, to saie, Our God, I thinke it a highe pointe of cunninge for you to open.

Thus ye woulde haue vs sometimes to saie, Our Lorde: sometimes, The Lorde: sometimes neither. It were a skilful Cooke, that knewe your diet. Now be it, The Prophete Dauid saith, Deus noster refugium, & Virtus: Our God, our Refuge, and our Strength: Singe Psalmes vnto Our God: Our God is the God of Saluation: Our God is in Heauen, My God, o My God, I wake carely vnto thee: Thou arte My God: I truste in thee: My lottes are in thy handes. S. Paule saith, I thanke My God alwaies: I geue thanks vnto My God. Thus was it lawfull then for the Apostles, and Prophetes to speake without rebuke: neither was there any *M. Hardinge*, then so vnconscionous, to saie, They made them selues a peculiere God.

S. Paule saith, Wee are iustified in the name of Iesu Christe Our Lorde, and in the Sprite of Our God. S. Augustine saith, Contra istos Mirabiliaris cautum me fecit Deus Meus, dicens, In Nouissimis diebus surgent Falsi Prophetæ: My God hath willed me to beware of these Mungers of Miracles, tellinge me, that in the laste daies there shal rise up Falsse Prophetes. Againe he saith, Deus Meus vbique præsens est: Vbiq totus: nusquam inclusus: My God is euerywhere present: euerywhere whole: nowhere inclosed, or shut vp. Chrysostome saith, Christo meo testificabantur & Vent, & Mare: Bothe the Windes, and the Sea bare witnesse to my Christe. S. Hierome saith, Ego non Patrem, non Matrem, non Germanum aduersus Christum meum audiam: I wil not heare neither Father, nor Mother, nor Brother, againste my Christ. S. Cyprian saith, Hic est Deus noster, id est, non omnium, sed Credentium, & Fidelium Deus: This is Our God, that is to saie, not the God of al, but the God of the Believers, and of the Faithful. Sedulus saith, Deus Natura omnium est: Voluntate verò paucorum: God by Nature, is the God of al: but by wil, he is the God of Fewe. But what shal we neede many Doctors, the case bringe so cleare? You your selfe, *M. Hardinge*, in this selfe same Booke, either of purpose vpon somme better aduise, or vniuare, haue written the same. Consider wel your owne wordes: Thus ye saie, There is no iniquitie in Our Lord God. Yet, I trowe, by these wordes, ye make not to your selfe a peculiere God.

Do itij

S. Paule

psalm 46. a
psalm 64. b
psalm 113.
psalm 63.
psalm 118.
psalm 67.
1 Cor. 1. & 14.
philip. 1.
1 Cor. 6.
August. in Iohan.
Tracta. 13.
August. De C. 1.
ut. 1. 1. Cap. 19.
Chrysostom. in
psalm 96.
Hierony. Adur.
sus error. Iohan.
Hierosolymitan.
Cyprian. De Do.
no Penitentie.
Sedulus. In. 2.
Cor. 6.
M. Hier. fo. 124 b

S. Paule saith, *I live in the Faith of the Sonne of God, which hath loved me, and hath geueen him selfe for my sake.* Whiche wordes S. Chrysostome, writinge vpon the Genesis, expoundeth thus: Qui dilexit me, &c. Vt proprium vsurpas commune beneficium. Profecto, inquit: Nam licet pro omni hominum genere Sacrificium oblatum sit, tamen propter amorem in eum, id, quod factum est omnibus, proprium mihi facio. Ita & Prophetis mos est, & facere, & dicere, Deus, Deus Meus: quamuis totius Orbis sit Deus, Sed peculiare hoc est amori, vt ex communibus propria faciat. Qui dilexit me. Quid dicis? An te dilexit solum? Omnem, inquit, hominum Naturam dilexit. Sed ego illi Gratias debeo, quasi me Solum dilexisset, & tradidisset semetipsum pro me Solo. S. Paule saith, *Christe hath loved mee.* O Paule, *The benefite, that is common to al, thou vset as peculiere to thee selfe.* Tea verily, saith S. Paule: For al be it that Sacrifice were offered for al Mankind, yet for the loue, that I beare towardes him, the thinge that was donne to al, I account as proper, and seuerall to me selfe Alone. Thus the manner of the Prophetes is to doo, and to saie, O God, my God: notwithstandinge he is the God of al the Worlde. But this is the special, and alonely office of Loue, of thinges common to make thinges peculiere. Thou saist, *Christe hath loved mee.* What saiest thou? Hath Christe loved thee Onely, and noman els? No, saith Paule, *He hath loved al Mankind.* But I owe him thanks, as if he had loved mee Alone, and had geueen him selfe Onely for mee.

Henceforth, the P. Hardinge, it maie please you to geue vs leane to speake, as the Prophetes, the Apostles, the Holy Fathers, and Doctours haue spoken before vs.

The Apologie, Cap. 4. Diuision. 1.

Besides al theise maters, wherewith they charge vs, they are woont also to adde this one thinge, which they enlarge with al kinde of spite: that is, that wee be menne of trouble, that wee plucke the Svvoorde, and Scepter out of Kings handes: that wee arme the people: that we ouerthrowe iudgemente places, destroye the Lawes, make hauoke of possessions, seeke to make the people Princes, turne al thinges vpside downe: and, to be worthe, that wee woulde haue nothinge in good frame in a Common wealthe. Good Lorde, howe often haue they set on fiere Princes hartes, with theise wordes, to the ende they might quenche the lighte of the Gospel in the very firste appearinge of it, and that menne might beginne to hate the same, ere cuer they were hable to knowe it, and to the ende that euery Magistrate might thinke, he sawe his deadly enimie, as often as he sawe any of vs. Surely it woulde exceedingly greeue vs, to be so maliceously accused of moste hainous Treasones, onlesse we knewe, that Christe him selfe, the Apostles, & a number of good Christian menne, were in time past blamed, & reuiled in like sort. For although Christe taught, they shoulde geue vnto Caesar, that vvhich vvas Caesars, yet was he charged with sedition, & was accused to diuise some Conspiracie, & to seeke waies to geate the Kingedome. And thereupon they cried out with open mouth againste him in the place of Iudgemente: If thou let this man escape, then thou arte not Caesars friende.

And though the Apostles did likewise euermore, and stedfastly teache, that Magistrates ought to be obried: that euery soule ought to be subiect to the Higher Povvers, not onely for feare of vvrath, and pounishement, but euen for conscience sake, yet bare thei the

uame

name to disquiet the people, and to stirre by the multitude to rebelle. After this sorte did Haman specially bringe the Nation of the Jewes into the hatred of Kinge Assuerus, because, saide he, they were rebellious and stubborne People, and despised the ordinances, and commaundementes of Princes. Wicked Kinge Achab saide to Elie the Prophete of God, It is thou, that troublest Israel. Amasias, the Prieste at Bethel, laide a conspiracie to the Prophete Amos charge, before Kinge Ieroboam, sayinge, See, Amos hath made a conspiracie againste thee, in the middeste of the House of Israel. To be brieve, Terrullian saith, This was the general accusation of al Christians, whiles he liued, that they were Traitors, that they were Rebelles, and the enemies of Mankinde. Wherefore, if now we ad- daies the Truth be likewise euil spoken of, & beinge the same Truth, it was then, if it be nowe like despitefully vsed, as it was in times past, though it be a greuous and unkinde Dealinge, yet can it not seeme vnto vs a newe, or an vnwoonted mater.

3. Reg. 18.

Amos. 7.

Terrull in Apo-
logico.

M. Hardinge.

Howe farre ye haue attempted (I meane the sectes of your Brotherhed) in sundrie Countreies, to wreste the Sworde out of Princes handes, to transpose their Scepters at your pleasure, and to alter states and signories, though wee holde our peace, (a) the worlde iudgeth, the Bloude of so many thousandes flaine speaketh, England repenteth, Scotlande mourneth, Germanie roareth, France bewaileth, Sauoie weepeth, al Christendome lamenteth. (b) VVere the hundred thousande Boures of Germanie consumed by the Sworde of the Nobilitie there for their obedience? The Duke of Saxonie, and Lantgraue of Hesse, were they ouerthrowen in fildes and taken captiue for standinge in Defence of their Soueraigne? VVere so greate multitudes of people destroyed at Munster for their loyaltie? Your Sacramentarie Suiters of Berna, who robbed the quiet Olde Duke of Sauoye of his Townes, and Countreies, from the farther side of the lake of Geneua vnto the Alpes, did they this for maintenance of his right, and to set him at rest with litle? VVhat meante ye, when ye laide your Heades together, beinge at Geneua in Quene Maries daies, the Faithful (c) Brothers of Eng- lande, and Scotlande, and deuised a most Seditious and Traiterous Booke against the monstrous regimente of VVoomen?

(a) Vntruth, no-
torious, and
manifest to al
the worlde.

(b) These Bou-
res for the great-
est parte were
enemies vnto
Luther.

(c) Al this great
multitude of
Englande, and
Scotlande, floode
onely in twoo
persons. VVee
know no moe.

The Bishop of Sarisburie.

Here, M. Hardinge, for wante of mater, ye thought it good policie, to furnishe your tale with store of wordes: The VVorlde iudgeth: Bloude speaketh: Englande repen- teth: Scotlande mourneth: Germanie roareth: Fraunce bewaileth: Sauoie weepeth: Christendome lamenteth. If ye had not wel studied your Copia Verborum, ye coulde neuer haue benne halfe so copious, nor haue bene hable, so many wates to vtter nothing. We might happily haue saide, Your Cardinales crye, and your Pope roareth, and your Friends stande alusse, and teare their heare, and saie, as it is written in the Apocalyps, Vx, vx Babylon, Ciuitas illa Magna: Alas, alas Babylon, that Greate Citie.

Apoc. 18.

God be thanked, The Kingedomes, and Princehodes of the worlde stande nowe in as safe, and in as quiet, and flourishing state, as euer before. Therefore this Tragical Rhetorique might better haue serued you somme other where.

The Boures of Germanie, of whome ye speake, for the greatest part, were Ad- uersaries vnto Doctour Luther, and vnderstode no parte of the Gospel: but cons- pired together, as they saide, onely againste the crueltie, and tyrannie of their Lordes: as they had donne two and twentie yeres before in the same Countreie, in the Conspiracie, called Liga Sotularia, fiftene yeres before Doctour Luther beganne to Preache: The parteners of whiche Conspiracie had for their watche worde the name of Our Lady: and in the honoure of her, were bounde to saie five Ave Maries euery daie. Certainly, touchinge these Later Rebelles, it is knownen,

Liga sotularia.
An. 1503.

D. Luther began
to Preache, An.

that 1518.

Regiment
of VVee-
menne.

Iohan. Sleidan.

Lib 4. c. 5.

Paralipomen.

Vrspergen. Anno

1525.

Nicol. Gerbellis

us Phorizensis.

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The Defense of the Apologie of the

that Luther sharply and vehemently wrote against them. And they them selves bringe demanded thereof, utterly denied bothe the partetakinge, and also the knowledge of the Gospel.

The Princes of Germanie raised not their Powers (as ye saie) against the Emperoure Charles the fiftie: but beinge wrongefully, and contrarie to the Lawe of armes inuaded by him, they were forced, beinge free Princes, by the Lawe of Nature, to drawe their Sworde in their owne Defence.

The Rebelles at Mounster were not Gospellers, as ye seeme to meane, but frantique Anabaptistes, and Heretiques, as ye be: and therfore enemies vnto the Gospel.

The Lordes of Berna neuer were Subiectes to the Duke of Sauoie. That they took certaine of his Castles in their Confinnes, they did it rightly, and by the Lawe of Armes, beinge forced thereto by daely Inuasions, and robberies, and not hable otherwise to liue in reaste. But in daede the saide poore Duke was thoroughly spoiled of his whole Dominions: of the one halfe, by his Brother in Lawe the Emperoure Charles. 5. of the other halfe, by his Neucwe Francis the Frenche Kinge, by the counsell of Pope Clemens. 7. after their greate enterbriewe at Marfiles. And thereof was diuised a pretty Pasquil, declaringe the miserable case of the poore Duke, Diuiserunt sibi vestimenta mea: & super vestem meam miserunt sortem: They haue diuided my apparel amongest them selves: and they haue cast lots for my Coate.

The Heades of Englande, and Scotlande, that (as ye saie) were laide togeather at Geneva, touching the gouernemente of VVemen, beinge wel accounted, were nothinge so many, as ye woulde seeme to imagine. For if there had benne but one lesse, for ought, that I haue hearde, there had benne but one at al. But che boate Amplifications it liketh you to make of so smal a number. We will defende noman in his erreure. Let every man beare his owne guilt. M. Caluine, M. Martyr, M. Musculus, M. Bullinger, and others, whom you call the Faithful Brothers of Englande, misliked that enterpryse, and wrote against it.

We know, that God hath determined this mater longe sithence: For thus he saith, Si Homo moriatur absque Filio, ad Filiam eius transibit Hereditas: If a Man die without a Sonne, his enheritance shal passe vnto his Daughter. And S. Augustine saith, Lata est Romæ Lex illa Voconia, Ne quis Heredem Fœminam faceret, nec Vnicam Filiam. Qua Lege quid iniquius dici, aut cogitari possit, ignoro: There was a Lawe made in Rome, called Lex Voconia, That noman shoulde conueie his Enheritance vnto a woman, no not vnto his onely Daughter. Then whiche Lawe I knowe not, what maie be more wickedly thought or spoken.

But, God be thanked, that of his Mercie, hath now raised vp vnto vs a Woman of such VVisedome, Learninge, Clemencie, Grauitie, Iudgemente, Gouernemente, and other Noble, and Princely Vertues, as haue not benne scene in many menne. God encrease her daely with his Holy Spirit, and make her an olde Mother in Israel. Amen.

Of your sturdy blastes, and Secrete breathings, M. Hardinge, I will saie nothinge. Ye maie yet remember, whiche of your Louanian companie it was, that in the time of that Noble Prince of Blessed Memorie King Edward the. 6. saide in open Parlemeute, Woe be to that Kingdome, the Prince whereof is a Childe. And afterwards, seeinge the Queenes Maiestie, that now is, placed in her estate, boldly, and openly confessed a greate ouersight, & mutche solie in your former doings, for that in the late time of your vncuely gouernemente ye had hewen downe the boughes, and leaste the Stocke standing stil. Goddes Secrete Prouidence, M. Hardinge, breathed against you, and confounded your doings. Power onely ye lacked: but god will ye lacked none.

M. Hardinge.

For answere to al this, ye ioine your selves with Christe and his Apostles, as though ye were gilty

Numer. 27.

August. De Ci-
uita. Li. 3. Co. 21.

gilty herein nomore then they. Presumptuously saide. But the mater is not so answered. And yet ye runne at large in that common place, and very vainely, or rather Luciferlike, compare your selues with the Apostles. But Sirs, staie here, runne no farther. Ye are soone stopped. The case is not like pardie. These be but your woordes. In the Apostles was the Truthe in deede, so was it in the Holy Prophetes, and those firste Blessed menne of the Church. The Truthe ye boaste and crake so much of, is not that Truthe. Talke lesse like Rhetoricians, and proue vs that ye haue Truthe, like honeste menne. And then talke on: but that can ye neuer doo, so longe as ye remaine out of the Church, and enimes to the Church. * But what spende I woordes in vaine? Your hartes be hardened, your

*O vaine
brauerie.

The Bishop of Sarisburie.

Here is profounde stuffe, M. Hardinge, for a Doctor of Diuinitie. To an-
swere you with your owne vaine woordes, in deede yee spende your woordes in
vaine.

The Apologie, Cap. 4. Diuision. 2.

Fourtie peeres agoe, and vptwarde, it was an easy thinge for
them to diuise against vs these accursed speeches, & other too, soarer
then these: when in the middest of the darkenesse of that age, firste be-
ganne to springe, and to geue vnto some one glimmeringe beame
of Truthe, vnknewen at that time, and vnhearde of: when also
Martine Luther, & Hulderike Zvinglius, beinge moste excellent
menne, euen sente of God, to geue light to the whole worlde, firste
came vnto the knowlege, and preachinge of the Gospel: when as yet
the thinge was but newe, and the successe thereof vncertaine: and
when mennes mindes stood doubtful and amased, and their eares
open to al sleaunderous tales: and when there could be imagined a-
gainste vs no facte so detestable, but the people then would soone be-
leeue it, for the noueltie and strangenesse of the matter. For so did
Symmachus, so did Celsus, so did Iulianus, so did Porphyrius the
olde foes to the Gospel, attempte in times past to accuse al Christians
of Sedition and Treason. before that either Prince, or people were
able to knowe, who those Christians were, what they professed, what
they beleued, or what was their meaninge.

M. Hardinge.

As ye runne forth your race, and with lyinge amplification boaste and bragge of the Truthe
of your Doctrine, and of the Innocencie of your demeanour ye fall into a great inconuenience and
ouersight. Vvas the light extinguished in al Israel, til that lewde Friere came, and Zuinglius (a) the
swarte Rutter? Shal we nowe change the olde songe of Micheas the Prophete, Out of Sion shal
come the Lawe, and the woorde of our Lorde from Ierusalem, and singe a new Songe, Out of (b)
VVittenberg is come the Gospel, and the woorde of the Lorde from Zurich, and Geneva? If Lu-
ther and Zuinglius firste came to the knowlege and preachinge of the Gospel, what meant Christ
to breake his promise, who saide, I wil be with you al daies til the ende of the worlde?

Again how forgate ye the olde prouerbe, a lier it behoueth to be mindful? Remember ye not
howe this is (c) contrarie to al your owne Doctrine? For saie ye not otherwheres, that God had al
waies his number of the electe, and his inuisible Church? Therefore this muste ye recante and cal
backe againe, or els shal ye pulle al the rabble of sundrie your owne sectes vpon your shoulders,
whose filthy railinges, and vile vpbraidinges poore soules ye shal neuer be able to abide.

The Bishop of Sarisburie.

It is not wozthe the while, to answer him that saithe nothinge. Sion, from
whence ye saie, the Lawe of God issued firste, was in those daies, as mutche dis-
signed of your Fathers, as is this daie of you Geneva, or VVittenberg. Origen
saith of Celsus the Heathen, Christianum Dogma affirmat a Barbaris cepisse or-
tuni, hoc est, a Iudæis: He saith, that the Christian Faith took her firste beginninge from
Barbarous people, that is to saie, from the Iewes. Cicero saith, Iudæi, & Syri, Gentes
natæ seruituti: The Iewes, and Syrians, Nations borne to Bondage.

And Chrysostome speakinge of Iulianus the Renegate, saith thus, Galilæos
nos Genes.

(a) Vntruthe,
maliceous, and
sleaunderous.

For Zuinglius
was a Godly
Preacher, and
no Rutter.

(b) This Blas-
phemie tou-
cheth Goddes
Providencie. For
why not as wel
from VVitten-
berg, as from
Rome?

(c) Vntruthe
fonde, and chil-
dishe.

This is M. Har-
dinges sobrietye
Origen. Contra
Celsum Lib. 1.

Cicero. De Pro-
pina Consul.

Chrysost. Contra
nos Genes.

V Vitten-
berg.

Churche
Inuifible.

Nazianzen. De
Natali Chrifti.

και την ενδ-
λουν την ουρανου.

Psalm. 19.

Iohan. 2.

Acton. 10.

Match. 13.

1. Corinth. 1.

444

The Defense of the Apologie of the

nos, pro Christianis; in Edictis suis appellauit: In his proclamations, in the Steele of Christians, he called vs scornfully Galileans: Nottinge thereby the vilenesse of the place, from whence the Gospel of Chriſte firſt proceeded. But Nazianzene ſaith, Honora paruam Bethleem, quæ te induxit in Paradifum: (Deſpiſe not, but rather) Honour that little Bethleem, that hath leadde thee into Paradiſe.

The ſounde of this ſimple, Barbarous, deſpiſed people, was heard throughout the whole worlde. God cauſeth his Light to ſhine out of the Darke: His Holy Spirit breatheth, where he thinketh good: He hath no regard of Perſons, or choiſe of places, but, as S. Peter ſaide vnto Cornelius, In euery Nation, who ſo ener feareth him, and woorketh righteouſneſſe, is accepted before him. God chuſeth the weak things of the world, to confound the ſtrong. Goddes Holy Name be bleſſed, that of ſo little, and ſo ſimple a deſpiſed Muſtarde ſeede, hath nowe raiſed vp ſo greate a tree: and triumpheth the Gospel of Chriſte his Sonne in euery place throughout the worlde.

What meante Chriſte (ſaie you) to breake his promiſſe? Nay, what meante you, M. Hardinge, ſo ſhamfully to breake Chriſtes Commaundement, and yet to charge him with his Promiſſe? God is true in al his promiſſes, and ſhal preuaile, when he is ſo lewdely iudged. There is no fault in God, or his Chriſte: The fault is in you, that haue made of the Houſe of God, a Caue of Theeues. Chriſte neuer made any ſuch ſpecial Promiſſe vnto the Pope, that, what ſo ener it ſhoulde pleaſe him to ſaie, or do, he ſhoulde neuer erre, or be amiſſe. We preſume ouer matche of Goddes Promiſſes. Nay, though Antichriſte ſhoulde be Pope, yet ſhoulde Chriſtes promiſſes be true ſtil.

It is true, that God hath alwaies a Churche Inuifible, and a number of Eleete, knowne onely to him ſelfe alone. Neither is this our onely ſaicinge. S. Paule alſo ſaith the ſame: Firmum ſtat Fundamentum Dei, habens hoc ſigillum, Nouit Dominus, qui ſint ſui: This Foundation ſtandeth ſounde, and firme, hauing this Seale, The Lorde knoweth, who be his owne. Elias thought, al the Godly in Iſrael had benne ſlaine: and not one leaſte aloue. But God ſaide vnto him, I haue ſaued vnto me ſelfe ſeuē thouſande menne, that neuer bowed their knee before Baal. God knewe them: but Elias knewe them not. To the iudgement of man, they were inuifible. Therefore S. Auguſtine ſaith, Secundum occultam Dei Prædeſtinationem, plurimæ ſunt ſoris Oues: plurimi Lupi intus. Nouit enim, ac ſignatos habet, qui nec eum, nec ſe norunt: Accordinge to Goddes Secrete Predeſtination, there be many Sheepe without the Churche: and many Woolues within the Churche. For he knoweth them, and hath them marked, that knowe neither them ſelues, nor God neither.

2 Timoth. 2.

1. Reg. 19.

Roman. 11.

Auguſtine in Iohan.

Tracta. 45.

Addition.

✠

Nicol. Cusanus

De poteſtate Ec-

cleſie Romane.

Epist. 1.

Addition. ¶ As for the whole Body, and Companie of al them, that be called Chriſtians, reckened vniuerſally together, whiche you cal the Churche Catholique, Cardinal Cusanus calleth it, Eccleſia Coniecturalis, A Churche Coniectural, for that we knowe it, not by certaintie, but by Coniecture. For in this Churche, thus largely taken, they, that ſeme Predeſtinate before Menne, are oftentimes wicked, and reprobate before God: And they, that before Menne ſeme the Members of Chriſte, are oftentimes before God the Members of Antichriſte. Cusanus wraides be theſe, Oportet in Sensibili Mundo Sensibilibus Signis de ipſa Chriſti Eccleſia Coniecturam ſumere, cum aliter attingi nequeat rationis veritas &c. In this Senſible worlde, that is here beneath, wee muſte learne by Senſible Tokens to knowe the very Churche of Chriſte: For otherwiſe wee are not hable to reache the Truthe. Therefore this Coniectural Churche in this Senſible worlde, accordinge to ſuche a ſhorte knowledge, as this worlde maie yeelde, is in deede the true Churche: Notwithſtandinge accordinge to the Coniecture, that wee geather by Tokens, it receiue as wel the Godly, that be iuined to Chriſte, as alſo the vngodly, that be diuided from Chriſte. This Churche ſtandeth of them, that declare by Senſible, and Outwarde Tokens, that they be partetakers of Chriſte, as they be, that Confiſſe Chriſte to be the Sonne of God. And therefore, this Churche hath certaine Holy Tokens, or Sacramentes, ſas the Sacramente of Baptiſme, and the Sacramente of our Lordes Supper, ordained to that ende, that thereby wee maie knowe them.

that be of Christe, so far forth, as by such Tokens Coniectural knowledge maie be gathered. Therefore I saie, That this Church of Christe (in this general takinge) by this Coniectural Iudgemente is Computed holy, notwithstandinge wicked Menne, and Hypocrites couer them selues vnder the same Outwarde Tokens, and receiue Baptisme, and the Lordes Supper, as wel, as the Godly. Thus the General, or outwarde Church of God is Visible, and maie be seene: but the very true Church of Goddes Eleete, is Inuisible, and cannot be seene, or discerned by man: but is onely knowen to God alone.

Thus the number of Goddes Eleete, yea before the comminge of Christe, in the time of darkenesse, was euermore certaine: yet afterwarde the knowledge of the Gospel, by the Mouthes of the Apostles, was abundantly carried abroade into the endes of al the worlde.

Both these partes, Mr. Hardinge, maie stande wel together: & are nothinge contrarie to our Doctrine. Be the number of the Faithful moze, or lesse, yet the Truthe of God is one for euer.

The Apologie, Cap. 5. Diuision. 1.

But now, sithence our very enemies doo see, and cannot denie, but we euer in al our woordes, and writings haue diligently put the people in minde of theire deutie, to obeye theire Princes, and Magistrates, yea though they be wicked, (for this doothe very trial and experience sufficiently teache, and al mennes eies, who so euer, and where so euer they be, doo wel see, and witnesse for vs) it was a foule part of them to charge vs with these thinges: and, seeinge they could finde no newe and late faultes, therfore to seeke to procure vs enuie onely with stale & outwozne lies. We geue our Lorde God thanks, whose onely cause this is, there hath yet at no time binne any such example in al the Realmes, Dominions, & Common Weales, which haue receiued the Gospel. For wee haue ouerthrowen no Kingedome: Wee haue decated no mannes Power, or right: wee haue disordered no Common Wealthe. There continue in theire owne accustomed state, and Ancient Dignitie, the Kinges of our countrie of Englande, the Kinges of Denmarke, the Kinges of Suecia, the Dukes of Saxonie, the Countie Palentine, the Marqueses of Brandeburgh, the Landgraues of Hesse, the Common Wealthes of the Heluetians, & Rhetians, and the free Citties, as Argentine, Basile, Frankforde, Vlme, Augusta, and Norenberg, doo al, I saie, abide in the same Authoritie, and estate, wherein they haue binne heretofore: or rather in a muche better, for that by meanes of the Gospel they haue their people moze obediante vnto them, then euer they had before. Let them goe, I praise you, into those places, where at this presente, through Goddes goodnesse, and Mercie, the Gospel is taught. Where is there moze Maiestie? Where is there lesse Arrogancie, and Tyrannie? Where is the Prince moze honoured? Where is the people lesse vntuly? Where hath there at any time either the Common Wealthe, or the Church binne in moze quiet? Perhaps, ye wil saie, from the first beginninge of this Doctrine, the Common sorte euerywhere beganne to rage, & to rise throughout Germanie. Allow it were so: yet Martin Luther, the publisher, and setter forwarde of this Doctrine,

Did write maruillous vehemently and Sharply, againste them, and reclaimed them hoine to peace, and obedience.

M. Hardinge.

Your impudencie of lieinge hathe no measure nor ende. But we wil saie liie here, hauing saide yenough already in reprocuse of your falsched. VVee leaue you to the wide worlde, who seeth, and almoste feeleth your lies.

*Vntruthe,
maliceous, and
sclaunderous.
Reade the An-
swere.

But I maruel not a litle, that in this place specially, where ye speake of the good order, that your Gospel breadeth, ye be not ashamed to make mention of Martin Luther. Good God howe muche coulde we, if we were so disposed, alleage out of his seditious and Heretical bookes by him *written against the Power of lawfull Magistrates? At this time let one place suffice for al. Luthers woordes be these. *Inter Christianos nullus neque potest, neque debet esse magistratus, sed &c.* In libe Amonge Christen menne none can nor ought to be a magistrate, but eche one is to other equally subiecte: After the Apostles saieinge, Thinkinge al others better then your selues. &c. Againe, Be ye humble al one to an other. VVhereto Christe accordeth when he saith, VVhen thou arte called to the mariage feast, goe, and sitte downe lowest of al. Amonge Christen menne, none is superioure saue one, and onely Christe. And what superioritie or Magistrate can be there, where al be equal, and haue right power, riches, and honour al alike? Furthermore, none coueteth to be ouer other, but al wilbe vnder one an other. VVhere such menne be, though one woulde, yet can he not make a Magistrate to beare rule ouer others, sith that nature suffereth not to haue superiours, where no man wil, nor maie be a superioure. And where suche kinde of menne is, there be they not Christen menne, after the true sorte of Christen menne. This saith Martin Luther.

* Nothinge els,
but mere Vn-
truthe. For Lu-
ther called him
the preacher of
Satan.

He perswaded them to peace, when there was scarcely any leste, that coulde beare a clubbe. Firste he * stirred vp his Disciple Thomas Munzer in Thuringia, who was the rebelles preacher. After that he excused him of seditious preaching to the Duke of Saxonia Prince Electour, trustinge, if Munzer were let alone, the matter shoulde wel goe forewarde.

The Bishop of Sarisburie.

To dissemble the rest of your Vntruthes, and your Immoderate and vncluisse bitternesse, *M. Hardinge*, proceedinge from the vnquiet, and vnsauery humours of your harte: where ye saie, Doctour Luther admitteth no Ciuile Magistrate, and note the same so specially in your margine, I marueile muche, that your paper blusshed not in your behalfe. Reade his bookes throughout, and consider the quiet gouernemente, bothe of the Common Wealthes, and also of the Churches of Germaunie: ye shal finde, that noman euer, neiher by worde, nor by example moze auanced the Authoritie of the Ciuile Magistrate. To leaue al other his notable Sentences to this purpose, againste the Rebelles, of whom ye speake, bringe then in the fildes againste theire Lordes, he wrote thus: God commaundeth al menne vniuersally to obeie the Magistrate with feare, and reuerence, &c. Againe, Tye take the Swerde, and withstande the Magistrate, whome God hathe appointed. Is not this rashely to abuse the Name of God?

Iohan, Sleidanus
Lib. 5.

But he saith, Emonge Christians neither maie be, nor ought to be any Magistrate. *M. Hardinge*, nothinge coulde haue founde faulte herewith, but onely intemperate, and mere malice. For Luther speaketh not these wordes of the outwarde Ciuile Gouernement, whereof onely we speake now, but onely of our Inwarde Bande, and Obedience towardes God. And in this respect, there is no Kinge, nor Prince in orde, nor maie be any. In this sense S. Paule saith, *There is no Iewe, there is no Gentile: There is no Lord, there is no Seruaunt: There is no Man, there is no VVooman: For al you are one in Christe Iesu.* S. Paule denieth not, but Iewe, Gentile, Lorde, Seruaunte, Man, and VVooman, remaine still in thaire seuerall states, and kindes, as they were before. But in Christe Iesu, he saith, there is no regarde of any sutch difference. In Ciuile Gouernement a Kinge is a Kinge, and so hath God commaunded him to be knowen. But after that we be once come to the reuerence, and obedience of Goddes wil, there God onely is the Kinge: and the Kinge, be he neuer so mightie, is but a subiecte. So saith S. Ambrose to the Emperoure Valentinian, *Noli te exollere, Imperator: Sed, si vis diutius Imperare, esto Deo subditus. Scriptum est, Quia Dei, Deo: quia Caesaris, Caesari: O my Lorde, auance not your selfe: But if ye wil remaine longe in Emperie, be subiecte vnto God. It is written, Geue to God, that belongeth to God: Geue to Caesar, that belongeth to Caesar.*

Galat. 3.

Coloss. 3.

Ambros. Lib. 5.
epist. 33.

So saithe the Emperoure Valentinian the Elder of him selfe, Ego sum in sorte plebis: I am (in this respect) as one of the people. To like purpose Iulius Cæsar, beinge an Heathen Prince, saide sommetime of him selfe at Rome in the Councel house, Equidem ad alia omnia, quæ pro vobis gerenda sunt, & Consul sum, & Dictator: quod autem ad iniuriam cuiquam faciendum attinet, sum priuatus: Touching al other affaires, that ought to be taken in hande for your sake, I am bothe your Consul, and your Dictator: But as touching any wronge to be donnt to any man, I am as a priuate man, without office. So saide the Heathen Renegate Iulianus the Emperoure, Principes, vbi ad limen Delubri venerint, perinde sunt, atque Priuati: When the Princes, and Magistrates once come within the entrie of the Temple, they are none other, but as Priuate Menne. And this is al that trafterous, and horrible Iudgement, that, as it pleaseth you to saie, Luther had of the Ciuile Magistrate.

Sozom. li. 6. ca. 7

Dion. Lib. 43.

πρὸς δὲ τὸ
κακὰς πρὸς
σαίτινα,
ιδιῶτης αὖ.

Sozom. li. 3. ca. 16

Where ye saie, he stirred by his Disciple Thomas Munzer in Thuringia, to be the preacher to the Rebelles, it is no strange mater, to see your tongue to renne riāt. Luther him selfe writinge thereof vnto the Rebelles, saithe thus, Satanas sub Euangelij prætextu, multos hoc tempore seditiosos, & planè sanguinarios Doctores excitauit: Satan vnder the pretense of the Gospel, hath stirred up in these daies many seditiou, and Bloudy Doctours: Preaching thereby Munzer, and other like his companions. So far was Luther from the encouraginge of Munzer to that wicked purpose, that he saide, He was sette a woork by the Diuel.

Iohan. Sleidanus

Lib. 3.

The Apologie, Cap. 5. Division. 2.

But, where as it is woonte sommetime to be objected by persons wanting skil, touching the Heluetians chaunge of state, & killinge of Leopoldus the Duke of Austria, and restoring by force their Countrie to libertie, al that was donne, as appeareth plainly by al Stories, for twoo hundred and threescore yeeres paste, or aboue, in the time of Pope Bonifacethe Eighth, when the Authozity of the Bishop of Rome was in greatest iollitie, about twoo hundred yeeres befoze Huldericus Zuinglius, either beganne to teache the Gospel, or yet was bozne. And euer sithence that time, they haue had al thinges still and quiet, not onely from fozeine Enimies, but also from al ciuile dissension. And if it were a sinne in the Heluetians, to deliuer their owne Countrie from fozeine gouernemente, specially when they were so proude, and tyrannouly opprelled, yet to burthen vs with other mennes faultes, or them with the faultes of their fozefathers, it is against al right, and reason.

The Heluetian
reconuering lib

M. Hardinge.

Nowe your sprite is not contente with that ye haue railed already againste the Pope, and Holy Church, but it moueth you againe to raue and crie out. But whether with more malice or reason, let vs indifferently consider.

The Apologie, Cap. 6. Division. 1.

But O immortal God: and wil the Bishop of Rome accuse vs of Treason? wil he teache the People to obeie and folowe their Magistrates? Or, hath he any regarde at al of the Maiestie of a Prince? Why dooth hee then, as none of the olde Bishoppes of Rome euer did, suffer him selfe to bee called of his flatterers, Lorde of Lurdes, as though hee woulde haue al Kinges and Princes, whoe, and what so euer they be, to be his vnderlinges? Why doothe he vaunte him selfe to be Kinge of Kinges, & to haue Kingely Roialtie ouer his Sub-
pp ii iectes;

Augu. strecher.

Antonius de
Rosollu.

De Maior. Obedien. solita.
De Maior. Obedien. Vnam
Sanctam.

Clemens. 8. in
Concil. Viennen.
Leo Papa. 3.

Zacharias papa.

Clemens. 7.

Idem Clemens.

fectes: why compelleth he al Emperours, and Princes to sweare to him fealtie, and true obedience: why dooth he boaste, that the Emperours Maiestie is a thousandefolde inferioure to him: and that for this reason specially, bicause God hath made two lightes in Heauen: and bicause Heauen & Earthe wee created, not in two Beginnings, but in one: why hathe he, & his felowes (like Anabaptistes & Libertines, to the ende they might renne on more licenceously and carelesly) waken of the poke, and exempted them selues from beinge vnder a Ciuil Power: why hathe he his Legates (as mutche to saie, as mosse suttile spies) lieinge in waite in al Kinges Courtes, Councelles, and Priuie chambers: why doothe he, when he liste, sette the Christian Princes one againste an other, and at his owne pleasure trouble the whole worlde with debate and disorde: why doothe he Excommunicate, and commaunde to be taken as a Heathen and a Pagan, any Christian Prince, that renounceth his Authozitie: & why promisseth he his Indulgences and his Pardons largely to any, that wil (what waie so euer it be) kil any of his enemies: Doothe hee mainteine Empires, and Kingdomes: Or doothe he once desire, that common quiet shoulde be prouided for: You muste pardon vs, good Reader, though wee seeme to vtter these thinges more bitterly and bitingely, then it becommeth Diuines to doo. For both the Shamefulnesse of the mater, and also the Desire of rule in the Bishop of Rome is so exceeding, and outrageous, that it could not wel be vttered with other woordes, or more mildely. For he is not ashamed to saie in open assemble, that al Iurisdiction of al the Kinges and Princes of the vworld depeneth of him selfe. And to feede his Ambition, & greedinesse of rule, he hath pulled in peeces the Emperie of Rome, and vexed and rente whole Christendome asunder: Falsely & traiterously also did he recale the Romaines, the Italians, and him selfe too, of the othe, whereby they, and he were strictly bounde to bee true to the Emperour of Gracia, and stirred vp the same Emperoures Subiectes to forsake him: and calling Carolus Magnus out of Fraunce into Italie, made him Emperour: sutch a thinge, as neuer was seene befoze. He put Chilpericus the Frenche Kinge, beinge no euil Prince, beside his Realme, onely bicause he fancied him not, and wrongefully placed Pipine in his roume. Againe, after he had caste out Kinge Philip, if he coulde haue brought to passe, he had determined, and appointed the Kingedome of Fraunce to Albertus the King of Romaines. He vtterly destroied the state of the moste flourishing Cittie, and Common weale of Florence, his owne native Countrie, & brought it out of a free, & peaceable state, to be gouerned at the pleasure of one man: hee brought to passe by his procuremente, that whole Sauoy on the one side was miserably spoiled by the Emperour Charles the fifthe, and on the other

side

side by the Frenche Kinge, so that the poore unfortunate Duke had scante one little leaue him, to hide his heade in.

M. Hardinge.

It is a great eie fore to the Ministers of Antichriste, to see the Vicare of Christe aboute Lordes and Kinges of this worlde: to see Princes and Emperours promise and sweare obedience vnto him. But they that are the faithfull subiectes of the Church of God, thinke it no absurditie, that the Shepherde be sette, not onely aboute the Lambes and Ewes of the Church, but also aboute the VVethers and Rammes them selues. It is a very greates folie for them to finde faulte with the superioritie of the Bishop of Rome, who can neuer proue, that he is not the Vicare of Christe. If he were not his Vicare, yet beinge a Bishop he is aboute any temporal Prince (a) concerninge his Priestly office. But sithe Christe saide to Peter, Vpon this rocke I wil builde my Church, and hel gates shal not preuaile againste it, (b) Barke until your bellies breake, ye that be the helhoundes of Luthers and Zuinglius litour, or rather of Sathans your and theire chiefe maister, shal not preuaile againste the Apostolike see of Peter. It hath withstanded al Diuels and Heretikes a thousand five hundred yeeres: and thinke ye that your selues be stronger then Arius? It greueueth you, that the Pope is higher then the Emperour, not for any loue ye beare to the Emperour, nor for hatred that ye haue to the Popes person, whome ye knowe not, but your quarrel is againste Christe, whose person the Pope beareth. Or tel vs, I praie you, doothe he cal him selfe any Princes or Emperours vicegerent, and not rather the (c) Vicare of Christe alone? VVhom impugn ye then but Christe in his Vicare? Haue ye not readen, *Qui vos spernit, me spernit*: He that despiseth you, despiseth me? Ye thought the Pope had no better text for his primacie and supreme auctoritie, then two lightes, which God made in Heauen. But if malice had not blinded you, in the very same chapter of Innocentius the thirde, (from whence like a spider ye sucked that ye thought was woortle) ye might haue seene another reason goinge before, where he saide, *Pontifex in Spiritualibus antecellit, quia tanto sunt temporalibus digniora, quanto anima praefertur corpori*. The Bishop (saide Innocentius) in spiritual maters pisseth (the Emperour): whiche spiritual thinges are so muche above the temporal, by howe muche the soule is preferred before the bodie. Howe like ye that reason? VVithin a litle after Innocentius bringeth forth another prouise: VVhere it was saide to Ieremie the Prophete, who came (d) of the Priestes race, and was a Prieste him selfe, (e) beholde I haue set thee ouer Nations and Kingedomes, to the intente thou maiest pul vp and scater, and builde, and plante.

Then after that Innocentius had (f) by natural reason and holy Scripture proued the highest Bishoppes superioritie aboute Princes, he commeth in the thirde place not nowe to proue, but to make his former saicinge already proued more plaine, by alludinge to that is written in the beginnunge of Genesis: VVhere Moyses declarcth howe God made two lightes in the Firmamente of the Heauen, a greater, and a lesser.

But this cannot sounde in the eares of our newe preachers. They would not haue the guide of heauenly thinges aboute the guide of earthly cares. They loue the Earthe, the flesh, the worlde too wel, to be of that minde, and therefore doo aske, why the Popes of Rome like Anabaptistes and Libertines haue shaken of the yoke, and exempted them selues from al ciuile Power. VVhat yoke meane ye? The yoke of infidels and Paynimes!

The Bishop of Sarisburie.

They are not the Ministers of Antichriste, M. Hardinge, but the witnesses of the Truthe of Christe. He is Antichriste, as S. Paule sheweth you, that sitteth in the Temple of God, and auanceth him selfe aboute al that is called God. And, to speake moze particularely of the mater, by S. Gregories Judgemente, he is Antichriste, or the Forerunner of Antichriste, that calleth him selfe, The Vniuersal Bishop: And vaunteth him selfe, as the Kinge of Pride: And hathe an Armie of Priestes prepared for him: And setteth him selfe, as Lucifer, aboute al his Brethren. These be the wordes of S. Gregorie: By sutch couloures he blased out the Kingdome of Antichriste. Of him Cardinal Francisus Zabarella saithe thus, Papa facit, quicquid libet, etiam illicita: & est plusquam Deus: The Pope doothe, what him listeth, yea though it be vnlawful: and is more then a God. This is Antichriste, M. Hardinge, by the Judgemente of the wise, and godly: the supporters of him, who is euer, and where so euer they be, are the Ministers of Antichriste.

It is a great Arrogancie, to auance a Bishop aboute a King: Notwithstanding in somme good meaninge it maie be true. So a Iudge, in knowledge of the Lawe: so a Doctoure of Physique, in his profession: so a Pilote, in knowledge of the Sea, and guidinge of a shippe: so a Captaine, in martiall affaires is aboute any

pp ij

King:

Popea-
boue
Kinges
and Em-
perours.

(a) So is euery
Simple Prieste.
(b) A litle while
had henne bet-
ter, then al this
fo greater a doo.

(c) So he calleth
him selfe. But
whē did Christ
cuer cal him so?

(d) As if Hiero-
mie had beene
a Pope.
(e) A very pro-
founde Reason.
Reade the An-
swere.
(f) By Natural
Reason. O Na-
tural Folie.

2. Theff. 2.

Gregor. Lib. 4.

Epist 30

Gregor. Lib. 4.

Epist 32

Francis. Zaba-
rella.

Pope a
boue
Kinges
and Em-
perours.

Chrys. in Psal. 44

Theodoretus,
Lib. 4. Cap. 5.
αὐτῶ τὰς ἡ-
μετέρας ὑπὲρ
κλινόμεν κα-
πολάς.

Extra De Pa-
nitent. & remiss.
Omnis vtriusq.
Abbas.

Stanislaus Ori-
chovius in Chris-
meta. Fol. 97.

Gregor. Lib. 4.
Epi. 32.

Theodoretus,
Lib. 1. Cap. 19.

Kinge: And it becometh a Kinge, be he neuer so wise, or mightie, in euery of these seuerall faculties, be guided by them. And thus is the Kinge inferiour, not onely to a Bishop, as you saie, but also to euery Inferiour Prieste.

So S. Chrysostome saith of Christes Apostles: Omnem Terrarum Orbem peruaserunt, & omnibus principibus fuerunt magis proprii Principes Regibus potentiores: The Apostles roamed ouer the whole world, and were more Princelike in deede, then the Princes them selues, and more puiſſante, and mighty, then the Kinges.

So saide the Emperoure Valentinian vnto the people of Millaine, Eum collo- cate in Pontificali Solio, cui nos quoq. Moderatores Imperij, nostra Capita submit- tamus: Place ye sutch a man in the Bishoppes Chaire, vnto whome wee our selues, shal go- nerne the Emperie, maie stoope our Heade.

For the Prince is bounde to the Obedience of Goddes VVoorde, no lesse, then if he were a priuate Subiecte. And, if he refuse to heare, and to reuerence the same, as the declaration of Goddes Holy Will, he is accursed. But what is this, M. Hardinge, to your purpose: Would you therefore, that the Kinge should sweare his Obedience, and allegiance vnto the Bishop.

In this respect, by your owne Learninge, any Simple Prieste maie wel be as aboue the Pope. So saith your owne Doctour Panormitane, Papa tenetur Con- fiteri: & in eo actu Sacerdos est Maior illo: The Pope is bounde to Confesse him selfe: And in that acte of Confession, the Prieste is aboue him. And againe, Papa non potest cogere Sacerdotem, vt reuelet Confessionem: quia in illo actu Sacerdos est Maior, quam Papam: The Pope cannot compelle a Prieste, so open that hath benne saide vnto him in Confession. For in that Acte, the Prieste is greater, then the Pope. Yet, I trowe, ye would not therefore, the Pope should sweare Obedience to a Prieste.

This therefore, M. Hardinge, it is, that græueth vs, to see the poore Stool of Humilitie, whereon S. Peter sate, blown vp now into a Mount of Pride: & the Pope to require Homage, and fealtie of Kinges, and Emperours, as of his Sub- iectes. It græueth vs to see you, and others your selowes, in respect of the Pope, so mutche, not onely to abase, but also vilely to abuse the Maieſtie of them, vnto whom Christe, and his Apostles were alwaies obediẽte. Remember, what one of yours hath writtẽ, and published to the worlde in this behalfe. Stanislaus Ori- chovius saith thus, Tantum Sacerdos præstat Regi, quantum homo præstat be- stia: Quantum Deus præstat Sacerdoti, tantum Sacerdos præstat Regi. Qui Regem antepōit Sacerdoti, is antepōit Creaturam Creatori: A Prieste is so mutche aboue a Kinge, as a Man is aboue a Beaste: As mutche as God is better then the Prieste, so mutche is the Prieste better, then a Kinge. He that setteth the Kinge before a Prieste, setteth the Creature before the Creatoure.

It græueth vs, to see S. Gregories wordes, by S. Gregories Successours, so proude- ly broken. For thus he wrote, welneare a thousande yeres sithence, vnto the Emperour Mauritius, againste Iohn the Bishop of Constantinople, claiminge then the same Vniuersal Authoritie, that is now vsurped by the Pope: Ille coer- cendus est, qui Sanctæ Vniuersali Ecclesiæ iniuriā facit: qui corde tumet: qui gau- dere de nomine Singularitatis appetit: qui Honori quoq. Imperij vestri se per pri- uatum vocabulum superponit: Your Maieſtie must repress him, that dooth this wronge vnto the Holy Vniuersal Church: that swelleth in harte: that desireth to enioie a Name of Singularitie: that also, by a priuate Title, (callinge him selfe the Vniuersal Bishop) placeth him selfe ouer and aboue the Honour of your Emperie.

Touching the knowledge of Goddes Worde, and cases of Religion, certaine it is, the Kinge is inferiour to a Bishop. But, if the Bishop be negligent, and do not his office: or, if he be wilful, and do it not rightly: or, if he be ignorant, and cannot do it: Then is the Bishop vnder the Prince, Subiecte to his checke, and by him maie be pounished. So writeth the Emperoure Constantinus vnto the people of Nicomedia: Si quis Episcoporum inconsultè tumultuatus sit Ministri Dei, hoc est mea executione, illius audacia coarcebitur: If any Bishop vnadvisedly woork trouble,

his boldnesse shalbe repressed by the Order of Goddes Minister, that is to saie, by my execution. Therefore S. Paule saith, *Let every soule be Subiecte to the Higher Powers.* Whereunto S. Chrysostome addeth these wordes: *Etiam si Apollolus sis, etiam si Euangelista, etiam si Propheta, siue quisquis tandem fueris. Neque enim Pietatem subuertit ista subiectio: Although thou be an Apostle, although thou be an Euangeliste, although thou be a Prophete, or what one so euer thou be (yet be thou Subiecte to the Higher Powers).* For Godlinesse is not hindered by such subiection.

Your quarrel (ye saie) is againste Christe: For his personne the Pope beareth. Haue yee not readen, He that despiseth you, despiseth me? Tel vs, I praie you (saie you) doothe the Pope cal him selfe any Princes, or Emperours Vicegerent, and not rather the Vicare of Christe alone?

It forceth not greatly, by what title the Pope like to claime. He cannot lightly wante Authoritie, while he maie penne his owne Commission. I trowe, we maie saie of him, as Cicero saide sometime of one in Rome, Asinius Senator Voluntarius, Lectus ipse a se: Asinius is a very willinge Senatour, him selfe appointed, and chosen by him selfe. Clericly, Antichriste too shal sit in the Temple of God, euen in the place of Christe, and shal beare him selfe as Christes Vicare.

How be it, Let the Pope doe the duetie of a Bishop: Let him Exhort: Let him Preache: Let him dispense Goddes Mysteries: Let him fulfil his Office: Let him doe the parte of an Euangeliste: And we wil loue him, & reuerence him, although not, as Christes Vicare General, yet at leaste, as a Bishop. Otherwise we must saie vnto him, as S. Gregorie saide sometime to Cyriacus the Bishop of Constantinople, Omnes Magnos esse, & Honorabiles cupio, quorum tamen Honor Honori Omnipotentis Dei non detrahat. Nam quisquis se contra Deum Honorari appetit, mihi Honorabilis non est: I wishe that al menne should be greate, and honorable: so that their honour be not preiudicial to the honour of Almighty God. For who so euer shal desire him selfe to be honoured againste God, shal not be honourable vnto mee.

One highe and worthy Reason we alleged out of your Pope Innocentius the thirde: The Sonne is higher, and greater, then the Moone: Ergo, the Pope is higher, and greater, then the Emperoure. This Pope Innocentius is he, that saide, Either he woulde lose his Miter, or els he woulde pul the Emperoure Philips Imperial Crowne from his Heade.

Malice (ye saie) blinded vs: otherwise wee might haue seene other his more substantial, and better Reasons. So were it needeful, M. Harding: for certainly this Reason is very simple. But the beste of his Reasons, ye can finde, is this:

The Soule is aboue the Body, Ergo, The Pope is aboue the Emperoure.

And howe like you this Reason? saie you. Clericly, as a Reason without sense, or Reason: sutch as be many of your makinge. By the like Reason you maie saie, The Coke is alwaies aboue the fire:

The fire is the highest of al Elementes: Ergo, Of al Sciences the Cokes occupation is the highest.

By the same Reason ye maie proue, that the highest Emperoure is Subiecte, not onely to the Pope, but also to euery simple Priest. Yea further, of the same Reason there muste needs folowe a greate inconuenience: That the Pope him selfe, for as muche as he ministreth Sacramentes, Teacheth, Exhorteth, and occupieth him selfe in spirital affaires leaste of al others, is therefore the lowest, and baseste of al his Clergie.

Nowe, M. Harding, I beseeche you, consider the weight, and byste of your owne Reason.

The Popes Charge is Spiritual, saie you.

Ergo, The Emperoure is bounde to sweare obedience to the Pope. By what Reason maie this Reason be proued? Clericly by the same good Reason ye maie saie, Euery Priestes Charge is Spiritual:

Ergo, The Kinge is bounde to sweare obedience to euery Priest. Yet by sutch proper

proper Reasons the Pope hath ananced him selfe about al the states, and Princes of the Worlde.

But your Holy Father Innocentius, leaste he shoulde seeme to wante Scrip-
tures, for proufe hereof, allegeth also the wordes of God spoken vnto the Pro-
phete Hieremie: Beholde I haue set thee ouer Nations, and Kingedomes, to the intende,
that thou maiste pulle vp, and scatter, and builde, and plante. Ergo, he saithe, the Empe-
roure is Subiecte vnto the Pope. These proufes (ye saie) Our Defenders coulde not finde.
Further, ye saie, in your sober manner, VVhen wil you forsake the Schoole of Lie-
inge? Truly, if there be any lutch Schoole, P. Hardinge, you maie claime of
good right to be the Paister. We are as far from lieinge, as you are from saieing
the Truthe.

But what make these wordes of Hieremie for the Bishop of Rome? Will
ye saie, that the Prophete Hieremie was the Pope? No, that the Kinge then was
sworne to be subiecte, and loial vnto him: What Kinge, or Prince did Hieremie
subdne? What People or Countrie did he euer ouerthrowe? One of your owne
Doctours saithe, Hieremias nullum Regem deposuit. Sed intelligitur positus supra
Gentes, & Regna, quasi habens Authoritatem super ea in annuntiando, & prædi-
cando Vera. Non de destructione Regum Mundi, sed de destructione Vitiourum, &
plantatione Fidei, & morum. Vt illud Pauli, Dei ædificatio estis: Dei Agricultura
estis: Hieremie deposid no Kinge. But wee vnderstande, that he was placed ouer Nations,
and Kingedomes, as hauinge Authoritie ouer the same, in openinge, and preachinge of the
Truthe. He speaketh not of the ouerthrowinge of the Kingedomes of the Worlde, but of the
ouerthrowinge of vices, and of the plantinge of Faith, and manners. In this sense S. Paule
saith to the Corinthians, Yee are Goddes buildinge: Yee are Goddes tillage.

The very Glose it selfe saithe, Vt euellas Regnum Satanæ: vt plantes bonarv
ædifices Ecclesiæ. I haue placed thee to roote vp (not the Kingedomes of the worlde,
nor the states of Common Weales, but) the Kingedome of Satan: to plante good
things: to builde up the Church. His whole Commission was limited with these
wordes, Posui Verbum meum in Ore tuo: I haue put my Wordes in thy Mouth,
saith the Lorde.

Butche Authoritie had Elias ouer Kinge Achab. And therefore he saide vnto
him, It is not I, that trouble Israel, but thou, and thy Fathers house. Butche Authoritie
had Iohn the Baptiste ouer Kinge Herode: and therefore he saide vnto him, It is
not lawfull for thee, to haue thy Brothers Wife.

If it be true, that ye would seeme to saie, that the Popes Superioritie standeth
onely in things Spiritual, wherefore then dothe Pope Nicolas saie, Christvs Bea-
to Petro Terreni simul, & Cœlestis Imperij lura commisit? Christe haith geuen to
Blessed Peter, the Right as wel of the worldly, as also of the Heauenly Empire. Wherefore
then did Pope Adrian thus write vnto the Emperoure Fredericus: Romæ nostra
Sedes est: Imperatoris est Aquis in Arduenna, quæ est Sylua Gallie. Imperator
quod habet, totum habet à nobis. Sicut Zacharias transtulit Imperium à Græcis ad
Teutonicos: ita nos possumus illud transferre ab Alemannis ad Græcos. Ecce in po-
testate nostra est, vt demus illud, cui volumus. Propterea constituti sumus à Deo su-
per Gentes, & Regna, vt destruamus, & euellamus, & ædificemus, & plantemus: My
Seate is in the Cittie of Rome: The Emperours Seate is at Acon in Ardenne, whiche is a
Foreste in Fraunce. VVhat so euer the Emperoure hathe, he hathe it of vs. As Pope
Zacharias translated the Empire from Græcia into Germanie, so maie we againe translate
the same from the Germanies to the Greekes. Beholde, it is in our power, to bestowe the Em-
pire vpon whom wee liste. Therefore are wee appointed by God ouer Nations, and Kinge-
domes, to pulle downe, to roote vp, to builde, and to plante againe. This Authoritie, I
trowe, reacheth some what farther, then onely to causes Spiritual. One of your
own Doctours saith, Magis esset acceptum Deo, quod per Solum pontificem Mun-
dus in Omnibus regeretur: It were more acceptable vnto God, that the worlde in Al Ma-
ners (bothe Spiritual, and Temporal) were governed onely by the Pope.

That

Iohan. De Pari-
sis. 247. 15.
1. Cor. 3.

Hierem. 1.

3. Reg. 18.

Dist. 22. Medio
lanensis.

Auencinus in
Adrian. 4.
Anno. 1154.

Iohan. De Pari-
sis. Cap. 12.

That Innocentius addeth, of the Sunne and the Moone (ye saie) is not a Reason, but a Similitude. This thinge maye easily be graunted. For in dede it is a Similitude utterly void of either VVitte, or Reason. But who taught the Pope, so childishly to playe with Similitudes, thereby to auance him selfe, and to abase the Emperoure of the worlde? Who tolde him, that the Pope is the Sunne, and the Emperoure the Moone? Or, that the Emperoure is so far inferiour to the Pope, as the Moone is inferiour to the Sunne? Isidorus, that liued five hundred yeres before Pope Innocentius, saithe quite contrarie, Per Solem intelligitur Regnum, & per Lunam intelligitur Sacerdotium: By the Sunne wee vnderstande the Kingdome: and by the Moone wee vnderstande the Priesthoode: Whereby he teacheth vs to consider, contrarie to the Iudgemente of your good Father Pope Innocentius, that, as the Moone is inferiour to the Sunne, so is the Pope inferiour to the Emperoure.

In Glossa in
Gene. Cap. 1,
Iohan. De Partu
Synca. 15.

M. Hardinge.

But when Constantine was Baptized, he gaue place to * S. Syluester then Bishop of Rome, and to al others Successours of S. Peter. O how that irketh your hartes, that so greafe an Emperour, and the firste that openly professed Christianitie, shoulde by the same Holy Ghoste, who called him to the Faith of Christe, be made to * departe from that Cittie, whiche ruled the worlde, and to yelde his owne Palaise partly a Church to our Sauour Christe, partly a dwellinge house for the Bishops of Rome? Aske of Constantine, why he submitted his necke to S. Syluester. VVee haue cause to thinke, that Constantius the Heretike, sonne of Constantine, was not very glad of his Fathers dooinge. And yet God suffered him not to retourne and dwel at Rome, but to leaue that Cittie free to the Rulers of the Church.

The Bishop of Sarisburie.

Constantine (ye saie) gaue ouer the Cittie of Rome, and al the VVeaste parte of the Emperie to the Pope, and to his Successours for ever. And this thinge (ye saie) yrketh our hartes ful soare. *Præ verily, M. Hardinge, it irketh vs muche in your behaile, to see you, a man of wise dome, and learninge, to warrante such folies without blushing.* This whole Donation of Constantine, whereupon ye builde the Popes whole Kingedome, hath not thewe sufficient to moche a childe. The effecte, and sense thereof is this, that Constantinus the Emperoure, the thirde daie after he was Christened, in the honoure of S. Peter, willingly leaue al the VVeaste parte of the Emperie, and departed to Byzantium, whiche is now called Constantinople, to dwel in the Caste: and that he gaue the whole Emperial, and Ciuile Dominion, not onely of the Cittie of Rome, but also of Italie, France, Spaine, Arragone, Portugal, Englande, Germanie, Scotlande, Irelande, Pole, Denmarke, Sweden, and Hungarie, to the Pope. This doubtelesse beinge true, had benne a foily liberal, and a princely gifte. And one of your frendes saithe, Volunt aliqui, quod ratione huius Doni, Summus Pontifex Imperator est: & quod potest instituere, & destituere Reges, sicut Imperator: *Somme saie that by meane of this gifte, the Pope is an Emperoure, and maie set vp, and pulle downe Kinges, as an Emperoure.*

* Vntruthe, fond, and pee-
uith. For Syl-
uester was dead
longe before
Constantinus
was Christened.
* Vntruthe too
vaine for a
Childe. VVhy
shoulde M. Har-
be so vaine?
There is not
one true worde
in al this tale.

But Pius Secundus, bringe him selfe afterwarde Bishop of Rome, saithe, Dicta Pakea; Constantinus; falsa est: *The saide Decree (named Constantinus; con-
teininge Constantine the Emperours Donatton, or Chartar) is vnterly false.* So saithe Antoninus the Archebishop of Florence, Valla, Volaterrane, Hieronymus Cathalanus, Otho Frisingensis, and others moe. Of this fable wee shal haue occasion to speake hereafter. Here, *M. Hardinge, the Pope him selfe telleth you, that you mainetene his Canistie by a False Decree.*

Constantius the Heretique, Sonne vnto Constantinus (as you saie) muche misliked his Fathers dooinge. *Saie, M. Hardinge, if Constantius were alieue, he woulde rather finde faulte in your discretion, that repositeth such folies of his Fathers dooinges.* Where ye saie, God suffered him not to retourne, and to dwel in Rome, it passeth the depthe of your Diuinitie, to searche vp the causes, and secretes of Goddes sufferance. Although Constantius, beinge encumbered with dangerous warres, & greate affaires, were forced to staie in other Countries, and coulde not haue lea-
sure

Iohan. De Partu
Synca. 15.

In Dialog.
Eol. 21.

Dist. 97. Eccle-
sic.

In sexta synodo

Constant. Act. 4.

In eadem syno-
do Act. one 1.Nicol. Cusanus
de Donatione
Constantin.Cicero ab A-
grippa de vani-
ta, uenerat.Nicol. Machia-
vel. inistoria.Concil. Aphri-
ca, Cap. 105.

* Vntruhe. For
thei depende of
the deceitful-
nesse of man:
and not of the
power of God.
* Vntruhe. For
Christe neuer
gaue the Pope
power to deale
Pardones.

* Vntruhe, ioi-
ned with open
folie. For this
was the onely
waie to streng-
then the Sara-
cons.

sure to returne to Rome, yet he stil continued the Lorde of Rome, as also did a
greate number of other Emperours, that folowed after him. Therefore Pope
Bonifacius thus wrote unto the Emperoure Honorius: Roma est Vrbs vestra
mansuetudinis: Rome is your Maiesties Cittie. Likewise Pope Agatho wrieth
unto the Emperoure Constantinus: Hæc est Vrbs Seruili Maiestatis vestra: This
is your Maiesties bonde Cittie: And Constantinus the Emperoure him selfe saith,
Dono Archiepiscopo Antiquæ nostræ Romæ: To Donus the Archebishop of our
Cittie of Olde Rome,

But what neede moe wordes: The case is so cleare, that no man of learninge
can calle it in question.

Briefely, touchinge this sonde fable of Constantines Donation, Cardinal
Cusanus saith thus, Donationem diligenter expendens, reperi in ipsamet Scriptu-
ra manifesta argumenta Confictionis, & Falsitatis: Diligently weighing this Dona-
tion of Constantine, I haue founde in the very penninge thereof manifeste argumentes of
forging, and falschedde. These, M. Hardinge, be the Records, and Presidents of
moste certaine, and moste ancient memoire, that ye woulde haue published unto
the worlde. By such Documents your Pope claimeth the right, and possession
of the Emperie. And your frendes marueile, that ye can defende such falschedde,
and so gerte, so wel knowne, and so manifeste, so very shame.

M. Hardinge.

The Beinge of the Popes Legates and Ambassadors in Princes Courtes, is a thinge nolesse
conuenient, then it is meete for him, that hath cure of many flockes of Shepe, to set his seruantes,
as watchmen in euery parte, where such flockes doo feede.

The Bishop of Sarisburie.

In what stæde these Legates stande the Church of God, it maie appeare by
these fewe utteres thereof by Camotensis: Legati Papæ ita debacchantur in Pro-
uincijs, ac si, ad flagellandum Ecclesiam, Satan egressus esset à facie Domini: The
Popes Legates doo so rage in al Countreys, as if Satan were gone out before the face of God,
to scourge the Church. And Machiavel saith, There haue benne fewe warres, or
Commotions enflamed these many late yeres, but by the meane, and whisper-
inge of these Legates. What other Doctrine they teache, or what other god they
do, it were harde to saie. And therefore the Fathers in the Council of Aphri-
ca refused utterly, to haue any such Legates sente amongst them: For thus they
wrote unto the Pope, Vt aliqui, tanquam à tuæ Sanctitatis latere, mittantur, nulla
inuenimus Patrum Synodo constitutum: That any Legates shoulde be sente vnto vs,
as from your holynesse side, we finde it not appointed by any Council of our Fathers. Againe
they saie, Executores Clericos Vestros quibusq; Petentibus nolite mittere: ne fumo-
sum sæculi typhum in Ecclesiam Christi videamur inducere: Sende not your Clerkes
(or Cardinales) to put maters in execution, at any mannes requeste: Leaste wee seeme to
bring the smoky pride of the worlde into the Church of Christe.

M. Hardinge.

* His indulgences and pardons depende vpon the power of bindinge and loosinge, which
Christe gaue to Peter and his Successours. Yee muste demaunde of Christe, why he gaue that Maie-
Power, and not be angry with his vicare for vsinge the same.

The Bishop of Sarisburie.

M. Hardinge, what shoulde you meane with al these Vanities? Are ye so
fully bente, to graunte no kinde of erreure, neither in your Purgatories, nor in
your Pardons, nor in your Stewes? God geue you Humilitie of harte: lest ye be
an unfitte vessel to receiue Goddes Pardonne.

M. Hardinge.

Ye finde faulte with Leo the third for making an Emperour in the VVest. I dare saie it greueth
you. For if there had benne none in the VVest, the Turke might haue ben our Emperour er this,
and to his Barbarous and wicked tirannie might haue subdued this parte of the worlde, specially
Germanie, as he hath subdued Greece, Asia, Egypte, Syria, and al the East Church. Against which
mischiefe the Vicare of Christe by his maisters merciful warninge with the Princes of the VVeste
made prouision, and at the length planted the Empire in this order, we see it nowe in.

The

The Bishop of Sarisburie.

This policie, practised by the Pope, losed the whole power of Christendome. For as the Emperie before, beinge united, and ioined in one, was stronge, and mighty, so beinge afterwarde divided into two, and the East parte beinge sundred from the West, it became lame, and weak, and not hable to helpe it selfe. By meane whereof a gate was opened, to receive the Turke into all these Christian Dominions, whiche now he holdeth, without resistance: who other wise, the Emperie beinge one, and whole in it selfe, as it was before, coulde never have growen to such power. All this was wrought by the Practise, and Policie of the Pope.

Notwithstandinge, the Pope him selfe by this bargaine lesse nothinge. Thereof Marfilius Patavinus writeth thus: Pipinus, sonne unto Charles the French Kinge, after he had conquered Aristolphus the Kinge of Lumbardie, take Ravenna, and all the five Citties of Romandiola, together with the Counties Lieutenantes Territoirie called Exarchatus, and gave all the same to the Pope. Pope Steuin findinge him selfe well contented with these benefites, and seeinge the weaknesse of the Greeke Emperoure, procured, that the Emperie should be translated from the Greekes unto the French, hauinge utterly forgotten the benefites, that he had received of the Emperoure: to the intente, that the Greekes, beinge vterly oppressed, and the French little caringe for these thinges, he alone might rule in Italie at his pleasure.

Marfilius Patavinus.

Touchinge Pope Leo the thirde, whose Providence, and Policie ye so muche commend, the true reporte of the storie is this: The saide Leo, beinge by violence deprived of his Bishopricke in Rome, fledde for aske to Charles the French Kinge, and by him was restored. In consideration of whiche benefite, he proclaimed Charles the Emperoure of the VVeste. Withence whiche time, the Emperie of Christendome hath benne divided, and weakened: the Pope enriched: and the Saracenes, and Turkes about all measure increased.

The very true cause of the division of the Emperie. Platina in Leon. 3.

M. Hardinge.

If the Pope Zacharias deposed Childerike (for so I finde him more commonly named) the King of Fraunce, onely vpon his owne pleasure or displeasure, as ye saie, and placed Pipine for him, can ye tell that storie, and not see what a strength of auctoritie is in that See, whiche is able with a woorde to place and displace the mightiest Kinge in Europe? VVith a woorde I saie, For I am sure ye can shewe vs of no Armie, that he sente to execute that his will. Is that the power of a man, to weye, to appointe Kingdomes? Can the Deuil him selfe at his pleasure set vp and depose Kinges? No surely. (a) And muche lesse can any member of his doo the same. Remember ye what Christe saide, when the Iewes objected, that he did cast out Devils in the name of the Prince of Devils? (b) Beware ye Sinne not againste the Holy Ghost, who confesse that the Pope hath pulled downe and set vp Kinges. VVhiche thinge vndoubtedly he coulde not do profitably and peaceably, but by the greatesse Power of God. And yet did that line of Pipine and Charles the great, which the Pope did set vp, (c) flourish aboue any other stocke, that ye can name sence the inclination of the Romaine Emperie. VVhich in that transposed state of so greatesse a Kingedome, maketh no obscure argument of Heavens approbation and Diuine providence.

Neither did the Pope Zacharias depose Childerike, because he fancied him not, as ye slander, but onely consented to loose his Subiectes from bonde of Othe made to him, at the general and most earnest request and sute of all the Nobilitie, and Communitie of the whole Realme of France, findinge him very vnprofitable, and vnmeet for the Kingedome, as one, who beinge of no witte, and therefore commonly named *Stupidus*, as muche to saie, a dolte, was altogether besides like a *Sardanapalus*, geuen wholly to belly chere, and to filthy loue of VVomen. Therefore in your owne wordes ye confesse a (d) Diuine power in the Pope, as by whome God directeth the willes of faithfull Princes on the Earthe. The more suche examples ye bringe, the woort ye make your cause. I would hyer you to ease me of the labour of prouinge suche a notable facte.

The Bishop of Sarisburie.

Pope Zacharias deposed Childericus, as you calle him, or, as somme others call him, Chilpericus, the French Kinge. Therefore ye saie, wee muste needes acknowledge a Diuine Power in the Pope: seeinge him hable, by his word to place, and displace the mightiest Kinge in Europe. For can the Diuel (saie you) at his pleasure sette vp, and depose Kinges?

(a) Vntruth. For S. Gregorie saithe, *Antichristus ipse summus huius Saculi potestas obtinebit.*
(b) A newe Sinne againste the Holy Ghost.
(c) Vntruth, easie to be seene. Reade the Answere.
(d) A Diuine Power in the Pope.

Acersly,

John. 12. 14. 16.

Matth. 4.

Apocalyp. 17.

In eodem Cap.

Apocal. p. 13.

Augustin in
psalm. 9.August. in euan-
dem psalm.Gregor. in 101.
Cap. 41. Lib. 33.
Cap. 22.Chrysost. In 2.
Thessalon. 2.
Homil. 4.Clemen. Lib. 2.
De appellatio-
nib. Pastoralis.
Distin. 22. Om-
nes.In sexta. Li. 3.
Tit. 16. De statu
Regularium.
Antonius de
Rosellis.Augustinus in
Ad. iano 4.Clemen. in Pro-
cent. in Glossa.

Merily, M. Harding, Christe him selfe calleth the Duell the *Prince of this world*: & therefore we maie imagine, he maie do something in the worlde. And the Duell, if ye wil beleue his worde, when he had sette Christ on hisse vpon a Mounte, & shewed him al the Kingedomes of the worlde, he saide vnto him, *All these thinges wil I geue thee, if thou wilt fall downe, and worship me*. That is that power, that S. Iohn saith, should be geuen to Antichriste: Reges terræ vires, & potestatem suam tradent Bestiæ: &c. vt consentiant, denty Regnum suum Bestiæ, donec compleantur Verba Dei: The Kinges of the Earthe shal geue their strength, and power vnto the Beaste, &c. that they maie agree together, and geue their Kingdome vnto the Beaste, vntil the Woordes of God be fulfilled. Againe he saith, Mulier ea, quam vidisti, est vrbs illa Magna, quæ habet Regnum super Reges terræ: The Woman, that thou sawest, is that Greate Cittie, that hath a Kingdome ouer the Kinges of the Worlde. And againe he saith, Data est illi Potestas in omnem Tribum, & Gentem: & adorabunt eam (Bestiam) omnes incolæ terræ, quorum nomina non sunt scripta in Libro Vitæ Agni: Power is geuen vnto that Beaste ouer euery Tribe, and Language, and Nation: and al the dwellers of the Earthe shal worship the same Beaste, (whiche is Antichriste) whose names be not written in the Lambes Booke of Life.

S. Augustine saith, Quia Antichristus ad tantum culmen inanis gloriæ venturus creditur, tanta ei licebit facere, & in omnes homines, & in Sanctos Dei, vt nonnulli infirmi arbitrentur, Deum res humanas negligere: For that we beleue, that Antichriste shal come vnto such a hight of vaine Glorie, it shalbe lawfull for him to do such thinges, bothe towards al menne (Princes, and others) and also towards the Saintes of God, that many weake menne shal thinke, God hath forsaken the care of the worlde. Againe he saith, Ita traditur de Antichristo, quod omnes Reges superaturus sit, & solus Regnum obtenturus: Thus it is written of Antichriste, that he shal conquere al Kinges, and obtaine the Kingdome him selfe alone.

So saith S. Gregorie, Antichristus veniens ipsas etiam summas huius sæculi Potestates obtinebit: Antichriste, when he shal come, shal conquere the highest Estates, and Powers of this worlde.

And al this shal come to passe, as Chrysostome saith, by the Dissolution of the Emperie, whereof we haue spoken before. These be his wordes, Donec Imperij illius timor fuerit, nemo Antichristo statim subdetur. Quando verò istud Imperium destructum fuerit, vacantem Imperij Principatum inuadet, & tentabit ad se rapere & hominum, & Dei Imperium: As longe as the Emperie shalbe had in aue, noman shal streightwaie submitte him selfe to Antichriste: But after that the Emperie shalbe dissolued, Antichriste shal inuade the state of the Emperie standinge void: and shal labour to pulle vnto him selfe the Emperie bothe of Man, and God.

This, I trowe, it is, that the Pope proclaimeth him selfe the Heire Apparente of al Kingedomes: This it is, that Pope Nicolas saith, Christus Beato Petro, Aeternæ vitæ Clauigero, Terreni simul, & Cœlestis Imperij iura commisit: Christe hath committed vnto Blessed Peter, the Keiebearer of Everlasting life, the Righte bothe of the worldly, and also of the Heauenly Emperie: This is it, that some are so bolde to saie, Papa totius Mundi obtinet Principatum: The Pope hath the Princehoode of al the whole Worlde: And, that some others haue saide, Papa est Rex Regum, & Dominus Dominantium: The Pope is Kinge of Kinges, and Lord of Lordes: And, that Pope Adrian saith of him selfe, as it is alleged before, Imperator, quod habet, totum habet à nobis. Ecce in potestate nostra est, vt demus Imperium, cui volumus: What so euer the Emperoure hath, he hath it of vs. It is in our power to bestowe the Emperie vpon whom wee list. This, M. Hardinge, is that Diuine Power, that, as you saie, is geuen to the Pope. But as S. Iohn, S. Augustine, S. Chrysostome, and S. Gregorie saie, the selfe same Diuine Power is geuen also to Antichriste. And therefore it is wel noted in your owne Glose, Papa stupor Mundi: The Pope is the woonderment of the VVorlde: that is to saie, the Pope maketh al the worlde fools.

But

But if it seeme so greate a mater, for a Pope to depose a Kinge, I doubt not, but ye maie wel remember, that Emperours sommetimes haue depose Popes. The Emperoure Constantius (an Arian, I graunte, but yet an Emperoure) depose Pope Liberius: and afterwarde, restoringe Liberius, depose Pope Felix. The Emperoure Otho the firste depose Pope Iohn. 13. The Emperoure Iustinian depose two Popes in order: firste Pope Syluerius, and afterwarde Pope Vigilus. And al this did they without leuelling of armie, without raising of power, without disquiet, or trouble of the people. And a Doctoure of your owne, requisitus à Cardinalibus, debet procedere contra Papam: The Emperoure, beeing required by the Cardinales, is bounde to proceede (to Deposition) againste the Pope. An other saith thus, Si quando Imperialis Legatus mitteretur à Principe, vt Romanus Pontifex proficisceretur Constantinopolim ad Imperatorem, omni neglecta occasione, ibat, etiamsi pro certo sciret, se iturum in exilium: If at any time the Emperours Embassadoure had benne sente from his Prince, to wil the Pope to come to Constantinople to the Emperoure, al occasions sette aparte, he wente straight waie, notwithstandinge he certainly knewe, he shoulde be bannished. Vrspergensis saith, Henricus Rex Italiam ingressus, tres Papas indigne constitutos Synodaliter deposuit: Henric the Emperoure, comminge into Italie, depose three Popes unlawfully made, by order of Synode.

Platina in Libria.

2. Tomo. Conclusionum. In Vita Syluerij, & Vigilij. Iohan. De Parisijs. ca. 14. Appendix Eutropij, in Syluestro.

Vrspergen. Ann. no. 1045.

Nowe, M. Hardinge, if you, with your Rhetorical furniture, maie crye out, O what a Diuine Power had the Pope, that thus coulde depose a Kinge: why maie not we likewise saie, O what a Diuine Power had the Emperour, that thus coulde depose so many Popes?

But, that ye maie the better see this wonderful Diuinitie, and Heauenly Power, where with ye woulde so saue enscasse the Pope, a Witnesse of your owne saith thus, Quod dicitur, Papam deposuisse Regem Francorum, & loco eius instituisse Pipinum, Glosa ordinaria exponit, Deposuit, id est, deponentibus consensit. Non enim legitur, quod Papa Zacharias Regem Francie deposuerit: Where as it is saide, that the Pope depose the Frenche Kinge, and placed Pipinus in his rounse, The Ordinarie Glose expoundeth it thus: He depose him, that is to saie, He consented to them, that did depose him. For wee reade not, that Pope Zacharie in deede euer depose the Frenche Kinge.

Iohan. De Parisijs. ca. 15.

The truthe of the storie is this, For as mutche as Chilpericus the Kinge seemed boide of Princely grauntie, and had geuen him selfe ouer to pleasure, and wantonnesse, and Pipinus his Lorde Marshal, a man full of wisdom, and active, had the Governement, and burthen of al the Realme, the Nobles of France, hauinge agreed amonge them selues, to depose the one, and to set vp the other, sente vnto Pope Zacharie, as vnto a wise man, to haue his answere to this question, VWhether were meete to be Kinge, He that carried onely the name, and did nothinge: Or he, that bare the burthen of the whole. The Pope was sone perswaded, to geue sentence with Pipinus the Lorde Marshal, againste the Kinge. Whereupon the Kinge was borne into an Abbie, and made a Monke: Pipinus auanced vnto the state, gaue the Pope the Exarchate, or Princehoode of Rauenna, in parte of recompence for his good wil.

Paulus Emilius. lib. 2. Cagninus.

Whether the Kinge, hauinge these yeres ruled his Realme, were afterwarde remoued by right, or by wronge. I wil not reason. Fasciculus Temporum saith, The Kingedome was remoued from the right Heires.

The Line of Kinge Pipine endured, and florished a longe while: And that (ye saie) was no obscure argumente of Heauenly Approbation, and Diuine Prouidence. By such Approbation, and Prouidence, the Turke maie claime. For he hathe bothe longer continued, and mutche more florished, and encreased his estate, then euer did the house of Pipine. But Cato was wonte to saie, Multum est caliginis in rebus Diuinis: There is greate darknesse in Goddes maters.

Plutarch in Carone Vitien.

*Benuenutus I-
molenfis in Aus-
gustali.
Paulus Aemylus
Lib. 3.*

*Paul. Aemylus
in Chronico.*

*Benuenutus I-
molen in Au-
gustali.
Nihilio facilius
Patre. In eo de-
fecit Imperium
in Gente Caro-
lorum.*

(a) Not alto-
gether so euil.
A proper qua-
lification.

(b) A iollywaie,
to fraie a King.
(c) By this Di-
uinitie, if any
Kingedome re-
fuse to be sub-
iecte, and thral
to the See of
Rome, the
Pope may geue
the same away
at his pleasure.

*Paralip. Vrsper-
gen.
In vita Bonifac-
ij 8. In Sexto-
lac in Platyna.*

Pet, lesse any man of ignorance happen herein to be dectued, this was the
very true discente, and flourishing Fortune of Kinge Pipines race.

The Firste thereof was Charles the greate: In his time saithe Benuenutus I-
molenfis, Laceratum est Imperium: The state of the Empire was torne in sunder.

The Seconde was Ludouicus Pius: Againste him his owne Sonne Lotharius
arose, and accused him to be shorne as a Moncke, and to be thruste into an Abbie,
and his owne Mother the Empresse to be made a Nonne.

The Thirde was Lotharius: He oppressed his owne Brethren by violence;
and afterwarde was deposed, and made a Moncke.

The Fourthe was Ludouicus. 2. He was unfortunate in al his doings: and
was shamefully conquered by his Brother.

The Fifth was Ludouicus. 3. Whom, for his doughty deedes, they commonly
called Ludouicus nihili: whiche is as muche to saie, as Lewes Nobody.

The Sixthe was Carolus. 2. named Caluus: as Benuenutus saithe, Vir lepore ti-
midior: A man more fearful, and more cowardely, then a hare. He was shortly slaine
with poison. by a iewish physician.

The Seuenth was Carolus. 3. as Benuenutus saithe, Vir deficiens & animo,
& Corpore: A man wantinge bothe strength of Body, and wisdom of minde: that is to
saie, bothe a Cowarde, and a Fole.

The Eight was Arnulphus: He was eaten by with Life.

The Nienth was Ludouicus. 4. by the reporte of Benuenutus, a man of no
better Fortune then his Father. In him that house had an ende. This is that
Noble Pipines race, M. Hardinge, that coulde not so stande, and flourish, as you
saie, without special Heauenly Approbation, and Diuine Prouidence.

M. Hardinge.

Concerning that ye saie of Kinge Philip surnamed Le Bel, if we maie beleue Paulus Aemylus
the best writer of the Frenche Chronicles, the cause was suche betwene Pope Bonifacius, and that
King, that if he did not only excommunicate him, but also offered gifte of his Kingdome to Al-
bert the Emperour, as Platyna your Authour herein writeth: he maie seeme therein to haue donne
(a) not altogether so euil, as ye pretende. For, as bothe Aemylus and Platyna doo witnesse, the
cause of their falling out was, that whereas the pope being first sued vnto by Cassanus a Christian
Prince, and a great Conquerour in the East, to ioine with him for the recovery of the holy land, sent
the Bishop of Apamea to the Frenche Kinge for his necessarie aide in that so common a quarrel of
al Christendome: he being offended, either that the sute was not first made to him, either for that
the said Bishop had done his Ambassade with shewe of more Auctoritie, then the Kinge thought
it became him, or ypon some priuate grudge, did not onely vterly refuse to sende any helpe to-
warde the voiage, but also contemptuously, beside common order, and cruelly, committed the Po-
pes Legate to Prison, and there kept him, vntil such time, as through the Popes interdict, the King
was compelled to set him at libertie. Nowe of geuinge awaie his Kingedome, this chiefe Frenche
Historiographer maketh no mention. And if the Pope so did, why maie he not seeme to haue
done it (b) rather to feare him, and to reclaime his mind from disobedience? Verily Platyna writing
it, declareth, how before the Pope proceeded to that extremitie, the French Kinge did what in him
laie, (c) to withdrawe the people of France from the obedience of the Church and See Apostolike.

The Bishop of Sarisburie.

Were, M. Hardinge, ye stammer in your tale, and knowe not wel, what to saie,
If the Pope gaue awaie the Kingedome of France from the Prince, he did it (ye saie) to the intent
to feare him. A pety disuse, to fraie a Kinge, to pulle the Crowne Imperial from
his heade.

Firste, this Pope Bonifacius is he, of whom it was saide, Intravit, vt Vulpes
Regnauit, vt Lupus: Mortuus est, vt Canis: He entred into the Popedome, as a Foxe: He
reigned as a Wolfe: He died (in prison) as a Dogge. In Solemne Procession he
wente attyzed with the Crowne Imperial, and Robe of Maiestie, as an Emperour,
and commaunded the Naked swerde to be bozne before him. In the storie of his
Life ioined with his owne Booke, named, Sextus Bonifacij. 8. it is written thus,
Meritur hoc modo Bonifacius, qui Imperatoribus, Regibus, Principibus, Nationi-
bus, Populis terrorem potius, quam Religionem iniicere conabatur: Thus died Pope
Bonifacius, a man, that sought more to strike terrorre into Emperours, Kinges, Princes,
People,

People, and Nations, their true Religion.

sabell. Enim adle
9 Li 7.

This Bonifacius saith the Sabellicus, sente to the Frenche Kinge for monie, as he pretended, towarde the recourte of Hierusalem. The Bishop of Apamea, being his Legate in that behalfe, uttered certaine greate wordes in the presence of the Kinge, and threatened him, oulesse he woulde graunte it.

The Kinge, not quietly bearinge such presumtuos boldnesse, commaunded the Apostolique Legate vnto warde. This insurie so inflamed the Popes choler, that immediately he sente the Archebishop of Narbon to the Kinge, to require him, to set his Legate at libertie: other wise to telle him, that for his wickednesse, The right of his Kingedome was fallen to the Church of Rome. Thus Sabellicus, in fauoure of the Pope, thought it good somewhat to shadowe the mater.

But others thereof haue written thus, Bonifacius 8. mandat Regi, se esse Dominum in Spiritualibus, & Temporalibus in Vniuerso Mundo: Vix Rex recognoscat Regnum Francie a se. Contrarium enim sentire, & tenere, Hæreticum esse: Pope Bonifacius 8. sente vnto the Frenche Kinge, and tolde him, that he was Lorde bothe in Spiritual, and also in Temporal maters throughout the world: and therefore, that the Kinge shoulde holde his Kingedome at his hande. For otherwise to thinke, and holde, he saide, it was Heresie.

Martinus Colonus,

This is it, that in the name of the Pope is noted in your Glose: Quicumque Præceptis nostris non obediuerit, peccatum Idololatriæ, & Pagani- tatis incurrit: Who so euer obeith not our Commaundementes, falleth into the Sinne of Idolatrie, and Infidelitie. Hereof Vrspergensis writteth thus, Habes, Roma, quod sifisti: decanta Canticum: quia per malitiam, non per Religionem orbem vicisti: O Rome, thou haste nowe, that thou haste so longe thirsted after. Nowe singe merily. For by thy malice, not by Religion, thou haste conquered the worlde.

Dist. 8. si quis.
In Glosa.
Abbas Vrsper-
gen.

The Kinge, beinge moued herewith, commaunded that none of his Clerergie shoulde come to the Popes Council: He openly burnt the Popes VVrites: He commaunded the Popes Legate to departe out of his Realme: He forbade that any monie shoulde be made thence to the Pope: He gaue out Proclamations, that none of his Subiectes shoulde goe to Rome: And in the Synode at Parise, he charged the Pope with Pride, Ambition, Murder, Simonie, and Heresie.

Paulus Emyl.
Platina.
Sabellicus.
Nauclerus.

Thus mutche of the dealinge of the Crowne of France vnto a stranger: that is to saie, of the Faith, and Reuerence, that the Pope beareth to Kinges, and Princes: Here folowed somewhat of the spoilinge of the Duke of Sauoie, and of the alteringe of the state of Florence: whiche thinges I thought it beste to passe ouer, as not woorthy of any Answer.

The Apologie; Cap. 5. Diuision. 4.

Wee are accloied with Examples in this behalfe, and it should be very tedious to reckon vp al the notozious practises of the Bishops of Rome. But of whiche side were they, I beseeche you, that poisoned Henrie the Emperoure, euen in the receiuinge of the Sacramente? Whiche poisoned Victor the Pope, euen in the receiuinge of the Chalice? Whiche poisoned our Kinge Iohn, Kinge of Englande, in a drinkinge Cuppe? Who so euer at lesse they were, and of what secte so euer, I am sure, they were neither Lutherans, nor Nvnglians.

M. Hardinge.

The Findes of Hel were not yet let loose, that begate Lutherans, Zwinglians, and Caluinistes. And hereof we vnderstande the youthe of your Church, whiche hauinge diuided it selfe from the olde, and Catholike Church, is no other but the malignant Church, and Synagoge of Satan.

To answer your demaundes, VVho so euer they were, that poisoned these greate personages, (if thei were poisoned at al) good men were they not, neither the doers, nor the Counsaillers. Henry of Luxenburg it was, who was poisoned by reporte. VVhom your Latine Booke

printed among the Huguenotes calleth Henry the seuenth, M. Doctour Haddon in his answere to Olorius, accompteth him the fourth, in bothe your English translations (that I haue scene) he is called onely Henry. As he laide siege to the Citie of Florence, and had nowe brought the Citizens to despair of their safetie: when manly courage might not serue, they betooke them to cowardly malice. Firste they poisoned (as it is saide) the minde of a frier Dominican with Golde, that afterwarde he shoulde aduenter to poison the Emperours body with Venime. Paulus Aemylus saith, that he died of a sicknesse, whiche he fel into at Bonconuento, as he iourned from Pisa thither. Lib. 1. Onuphrius, writinge of his deathe, saith that he died at Bonconuento a towne in the territorie of In Scholia Siena, and maketh no mention of his Poisoninge. Cornelius Cornepolita writinge this storie, se- in Platina meth to geue litle credite vnto it. For he addeth an hearesaie, *ut aiunt*, as they saie, as though it In Chron were a matter auouched by no certaintie, but by Hearesaie. Nauclerus reporteth, that the order of those religious men is saide to haue a testimonial in writinge, witnessinge the foresaide Friere to haue ben Innocent, and that the whole was but a fained tale.

Victor the thirde Pope is mentioned by Martinus Polonus, to haue ben poisoned by the malicious procurements of the Emperour Henry the third, because he stood in defense of Gregorie the seuenth, whom the Emperour so much hated and persecuted. Vincentius holdeth contrarie opinion, that he died of a dysentery, as Platyna reciteth.

Touching Kinge Iohn of Englande, they that write that he was poisoned in a drinking Cuppe by Monkes, them selues make no better then a fable of it: and who so euer write it, referre them selues to hearesaie, and to the popular fame. The Authour of your Actes and Monumentes reporteth, that many opinions are amonge the Chronicle writers of his Deathe. As ye procede in your malicious railing against the Pope ye spitte out your poison, demandinge certaine questions, shorte in wordes, but full stuffed with false and cankred slanders.

The Bishop of Sarisburie.

The Poisoninge of that Noble Emperour Henrie of Lucenburg, in the Sacramente, whereby it appeareth, howe far soeuer the States of the worlde ought to truste you, ye woulde haue vs to passe lightly ouer, as a fable. Of your Onuphrius, and Cornelius, and other like Parasites, we make no reckeninge. The truthe of the storie is reported by many. Vrspergensis saith, Quidam Religiosus porrexit Imperatori intoxicatam Eucharistiam, &c. A certaine Religious man ministered vnto the Emperoure The Sacramente poisoned. The Emperour hauinge receiued it, and returninge againe vnto his place, thought that a peece of colde Ise was passe alonge through his body.

Baptista Egnatius saith, it was wrought by the police of Robertus Kinge of Sicillia, moued thereto, as Auentinus saith, by Pope Clemente. 5. The same maye finde recozded in Carion, in Supplemento Chroniconum, in Rauisius Textor, and sundrie others.

The like recozde there is found of poisoninge of Victor, 3. in the Chalice. For the more credite wherof it maie please you to reade Martinus Polonus the Popes Penitentiare, Volateranus, Matthæus Palmerius, the Supplie of Chronicles, Fasciculus Temporum, Textor, and others.

Touchinge the deathe of Kinge Iohn, whether he were poisoned by a Monke, or no, I will not strue: referringe me selfe therein to the credite of our Chronicles: the common reporte wherof, together with the general opinion of the people, is this, that he was destroyed with poison. But what so euer were the cause of his deathe, Matthias Parisiensis saith thus, Papa Innocentius sententialiter definiuit &c. Pope Innocentius determined by sentence, that Kinge Iohn shoulde be deposed from his estate. And he enioined the execution thereof to the Frenche Kinge, for Remission of his Sinnes, promising him also faithfully, that, if he so did, he, & his Successours shoulde enioie the Kingedome of Englande for euer. So muche is Englande bounde to reuerence, and obeye the Pope.

The Apologie, Cap. 7. Division. 2.

what is he at this daie, whiche alloweth the mightiest Kinges and Monarches of the worlde to kisse his blessed feete?

M. Hardinge.

It is he (saie we) that humbly for his owne persone refuseth suche honoure, that calleth, and thinketh him selfe, *Seruum seruorum Dei*, the seruant of the seruantes of God. But when he seeth the greates powers and Princes of the worlde humble them selues to Christe, Lorde of al Lordes, and

*Paralip. Vv-
berg. Ann. 1313.
Bapt. Egnatius.
Auentinus.
Carion.
Supplementum
Chroniconum.
Textor in Offi-
cina: Veneno
extincti.*

*Matthias Pari-
sien. Ann. 1211.*

and Kinge of al Kinges, in the person of him, whose Vicare on Earthe he is, and chiefe deputie in those thinges, that be to Godwarde: not vnmindeful what he is of him selfe, for the roomes sake that he beareth, and for his honour whose Vicegerent he is, the rather also for (a) example of Humilitie and Obedience, so to be taken and learned of others of inferiour degree: he suffereth that honour to be donne, whiche is more then a mere man can require. Neither is this the pride of Popes at these daies only, as ye obiecte, but the example of such humilitie in Princes we can proue to be auncient.

The great Kinge Charlmaigne, who afterwarde was create Emperour, could not be witholden by the Pope Adrian the firste, but at the firste meetinge he woulde kisse his feete. Many other Emperours and Kinges haue of olde time done likewise. And lest the Soueraintie of suche Honour exhibited vnto him shoulde in his owne conceite lifte him higher then for the degree of humane condition, (b) to that purpose serueth the stoole of natural easement at his creation, whereof your surmise is (c) very vile, to temper the highnesse of that vocation with the base consideration of humane infirmities and necessities.

The Bishop of Sarisburie.

What thing is there, either so vile, or so horrible, but by suche proper excuses maie some be smothered? Chrysostome saith, *Hæc, etsi minima esse videantur, tamen magnorum sunt causæ malorum. Nam & Ciuitates, & Ecclesias sæpenuerunt euerterunt. Propterea nec a lachrymis abstinere possum, cum primos istos confesus, & salutationes audiam, ac in mentem veniat, quot, quantaq; hinc mala in Ecclesia Dei orta sint: These thinges, notwithstandinge they seeme smal, yet are they the causes of greate euils. For oftentimes haue they ouerthrowen bothe Citties, and Churches. Therefore I cannot abstaine from weeping, when I heare these Superiorities, and Salutations: and consider, howe many, and howe greate euils haue growen thereof in the Church of God.* S. Hierome, mutche mislikinge the state of his time, saith thus, *Episcopi, velut in aliqua sublimi specula constituti, vix dignantur videre mortales, & alloqui conseruos suos: The Bishoppes, as if they were placed in some highe Castle, scarcely vouchesane to looke vpon poore mortal menne, and to speake vnto their felowe seruantes.*

Touchinge the Bishop of Rome, it is not for nought, that S. Gregorie saith, *Rex Superbix in foribus est: The Kinge of Pride is euen at hande.* In the Popes owne Booke of the Ceremonies of Rome, it is writtten thus, *Electus Imperator cum suis omnibus, seruato ordine, per gradus ascendit suggestum. Et vt primum videt Pontificem, detecto capite, illum, genu terram contingens, veneratur: & iterum, cum appropinquat ad gradus Sedis, genu flectit: demum, vbi ad Pontificis pedes peruenit, illos in reuerentiam Saluatoris Deuotè osculatur: The Emperour Electe, goeing in arais with al his traine, passeth up the staires into the Scaffolde. And as soone as he seeth the Pope, he worshipping him with bare heade, touching the grounde with his knee: Againe, when he commeth to the foote of the Popes Throne, he kneeleth downe. Laste of al, when he commeth vnto the Popes Feet, he kisseth them Deuoutely in the reuerence of our Sauenore. This is ordered, as a special Ceremonie, and appointed vnto the Emperoure, as parte of his duetie.*

Likewise it is writtten of the Empresse, as concerninge her duetie: *Imperatrix Coronata, mox osculatur pedem Pontificis: The Empresse beinge Cornewed, immediately kisseth the Popes foote.*

Againe of the Pope him selfe it is writtten thus, *Papa nemini omnino mortalium reuerentiam facit, assurgendo manifestè, aut Caput inclinando, seu detegendo: The Pope him selfe geueth no manner of reuerence to any man aline, either openly by standinge up, or by boweing downe, or by vncoueringe his Heade.*

But the Pope, saie you, humbly, for his owne persone, refuseth such honour, and hereby teacheth Kinges, and Emperours, and al their Subiectes to be humble. A strange case, to teache Humilitie in the Schoole of Pride. Butche Humilitie taught Iulius Cæsar, Diocletian, and Maximipus. Iulius Cæsar raughte out his fate for Pompeius Poenus to kisse, that folkes might see his Golden Slipper sette with stonnes. Pomponius Lætus saith, *Diocletianus edicto sanxit, &c. Diocletian commaunded by Proclamation, that al menne shoulde fall downe, and kisse his Feet: Whereunto also he added a certaine reuerence, adorninge his shooes with Golde, and Dia-*

(a) A proper Schoole of Humilitie.

(b) Phy for shame. Cannot the Pope learne Humilitie, but by a stoole of easement?

(c) Vntruth. For it is not surmised by vs, but recorded by your owne writers. Sabellicus saith,

Vt sedentis genitalia ab vltimo Diacono attritentur.

Chrysostom. in Mathæ. Homil. 74.

Hieron. in Epist. ad Galas. cap. 4.

Gregor. Lib. 4.

Epist. 38.

Ceremoniar. Lib. 1.

sectio 5. Ca. 3.

Deuotè Osculatur.

Ceremoniar. Lib. 1.

sectio 5. Ca. 6.

Ceremoniarum

Lib. 3. Cap. 2.

Seneca.

Pomponius Læ-

tus in Diocle-

tiano.

Kisse the
Popes
foote.

Alexander ab
Alexandro.
2 Thessalon. 2.
Matth. 4.

Antoninus in
Summa. Par. 3.
tit. 22. Cap. 5. §. 4.

Plutarch in A-
lexandro.

(a) Vntruthes
twoo together
Reade the An-
swere.

(b) Al this is a
greate vntruth,
and a pecuisshe
Fable.

ἡρώδης ὁ φ-
φισσός. this is
Creeke even for
a Pope.

monday. Maximinus also afterwarde did the like.

But the Humilitie shal Antichriste teache, auancinge him selfe aboue al that
is worshipped, or called God.

But the Humilitie the Diuel take vpon him to teache, when he said to Christ,
I wil geue thee al these thinges, if thou wilt fall downe, and worshipping me.

Thus made the Pope calle him selfe Lorde of Lordes, Kinge of Kinges, and
sette his foote on Emperours neckes: and yet neuerthelesse, if he can leame a newe
title, and saie, He is Seruus Seruorum Dei, The Seruante of Goddes Seruantes, it is
no Pridett is but Humilitie.

Antoninus saith, Non minor honor debetur Papæ, quàm Angelis. Vnde Pa-
pa recipit à Fidelibus Adorationes, Prostrationes, & Oscula pedum: quod non per-
misit Angelus à Iohanne Euangelista sibi fieri: There is no lesse honoure dewe vnto the
Pope, then vnto the Angelles of God. Therefore the Pope suffereth the Faithful to Wor-
ship him, and to fall downe before him, and to kisse his Feete: whiche thinges the Angel of
God would not suffer S. Iohn the Euangeliste to doo vnto him.

This, M. Hardinge, is no malicious Railinge, as ye cal it, nor Spite, nor Poi-
son, nor Vetruthe stuffed with false, and cankered sleanders. By the repoite of
your owne Doctours, and by your owne Confession, it is the Truthe.

The Porphyry Stoole of easement serueth (ye saie) to put the Pope in minde of his Humanitie,
that is to saie, that he maie remember him selfe, in the middes of al his glorie, to be
a man. No, no, M. Hardinge, youre owne Authoures, and Storises can tel
yon, that Stale serueth, to put the Pope in remembrance of his Virilitie: that the
woylde maie knowe, he is no woman.

But let your imagination stande for true. Yet maie we thinke, your Popes
are so forgetfull, or so dulheaded, or so blockishe, that they haue neede to be
taught by so vile examples, to knowe them selues: Certainly this is a Mysti-
cal kinde of Stoole of easement.

We cannot lightly lacke Mysteries at his handes, if so homely a place be so
ful of Mysteries. Kinge Alexander the Greate vnderstande him him selfe to
be a Manne Mortal, as others were, and not a God, as he was bozne in hande:
for that he was sometimes of natural necessitie forced to sleape. But Christes
Vicars: Peters Successours: The Doctoure of al Doctours: The Father of al Fathers:
The Maister, and Teacher of al the worlde, were it not for a Stoole of easement,
would quite forgette his owne Humanitie, and could neuer remember him selfe
to be a Man.

The Apologie, Cap. 7. Division. 3.

What is he, that commaundeth the Emperoure, to goe by him at
his horse bzidle, and the Frenche Kinge to holde his stirrups?

M. Hardinge.

VWhat is he, (a) we knowe not, (a) nor you neither, Sir Defender. This we knowe, that in these
woordes most impudently you belie the Pope. For neuer was there Pope that commaunded either
Frenche Kinge, or Emperour to doo the seruice you speake of. Parte of that I haue readen pertain-
ning hereunto, I wil here recite.

The woorthiest and greatest Prince that euer was in Earthe, Constantine the Greate, to wit-
nesse openly the reuerence which he bare in his harte to Christ our Sauour, and to S. Peter, whose
Successour the Pope is, as likewise Christes Vicare in Earthe, disdained not to honour S. Syluester
Pope in his time, with dooing (b) the office of a footman to him, and with leadinge his Horse by
the Bridle. VVherein he semeth, as firste of al Emperours he professed the Faith of Christ openly,
so firste of al Princes to haue geuen to the posteritie an example of Humilitie. That no man doubt
of it, this muche I finde recorded by an olde Father of the Greeke Church, Marthas Hieromo-
nachus, as vntered by Constantine him selfe. ἡμεῖς δὲ πρώτος ὁ φφισσός ὑπὸ αὐτοῦ, καὶ τὰ
χαλινὰ τοῦ ἵππου αὐτοῦ κατέχοντες, τῆς αὐλῆς τῶν ἱερῶν αὐτοῦ ἕμεν ἀνακτῶν,
αἰδοῖ, καὶ φόβος τῆς κυρῆς μὴν τῆς ἀγίας συνεχόμενοι Πέτρου. VVhiche in English is this
much. Submittinge our selfe to the office of a footman, and holdinge his Horse by the
Bridle, wee leade him forth the out of his Sacred Pilais, in the woorthship and reuerence of S. Peter.

That sithence bothe Emperours, and Frenche Kinges of Humilitie and deuotion, and to wit-
nesse

ness their humble obedience to Christe in his Vicare, have done the like service, yea though the Pope shewed him selfe neuer so vnwillinge thereto: we finde it reported by sundrie good recorder. (c) But that he euer commanded any such service to be done vnto him, ye can neuer shewe it by any indifferent and credible witness. Paulus Aemilius an Italian of Verona, in the seconde Booke of his Chronicles, whiche bothe diligently and eloquently he wrote of Fraunce, describeth howe honorably Pipine that woorthie Kinge of Fraunce receiued Steuin the Pope, that succeeded Zacharias, when he came into his Realme. He bothe killed his fete, and wente by him at his Horse bridell.

The like honour of holdinge the Stiroke would Charles the first the late greate Emperour haue donne at Bononia to Pope Clemente the seuenth, had not the Pope with muche adoo put him from it.

The Bishop of Sarisburie.

This thinge Sir Defender knoweth: not withstandinge you, M. Hardinge, dissemble it cunningly, and wil not be knowne, that ye knowe it. Neither dothe Sir Defender, as you saie, by these wordes, impudently belie the Pope. For tral hereof, he referreth you to the Popes owne Booke of Holy Ceremonies: wherein it is particularly appointed, and laide out in order, to auoide confusion, what the estate ought, and is bounde to do.

Thus therefore it is appointed, Cum Pape per Scalam ascendit, &c. When the Pope taketh his staires to mounte on Horsebacke, the greatest Prince, that is presente, whether he be Kinge, or Emperoure, holdeth his Stiroke: and afterwarde leadeth his Horse a litle waie forward by the Bridle. But if there were twoo Kinges, in presente, the more honourable of them shoulde holde the Bridle of the Righte side: and the other of the Lefte. If there happen no Kinge to be presente, then let the woorthiest persones leade his Horse. But if the Pope would not ride, but be borne on mennes shoulders in a chaire, then muste foure of the woorthiest Princes, yea the Emperoure him selfe, or any other mighty Monarche, if he be presente, beare the Chaire, Pope and al, a litle waie forward open their shoulders. Againe Imperator, traditis Pomo, & Sceptro, &c. The Emperoure, deliueringe ouer his Goulden Apple, and his Sceptre to one of his menne, commeth onto the Popes Horse, and in honour of our Lorde Iesus Christ, whose persone in Earthe the Pope beareth, he holdeth the Stiroke, until the Pope be mounted: and afterwarde he taketh the Bridle, and leadeth forth his Horse. While the Emperoure dooth these profitable offices, the Pope ought modestly a litle to refuse the same: and yet afterwarde, with cermaine good, and gentle wordes, takinge that honour, as donne to Christe, and not vnto him selfe, he holdeth him selfe contented.

Further it is appointed thus, Caudam pluuiialis portabit Nobilior Laicus, qui erit in Curia, etiam si esset Imperator, aut Rex: The moste noble Laie man, that shal be in the Courte, shal beare up the traine of the Popes Cope, yea though it be an Emperoure, or a Kinge. Againe, * Let the moste Noble Laie man, whether he be Kinge, or Emperoure, bringe water to washe the Popes handes. And, while the Pope washeth, let al the Bishoppes, and Laie menne kneele downe.

Againe, Pontifice sedente, &c. ‡ While the Pope is yet sittinge at the Table, the Noblest man within the Courte, be he Emperoure, be he Kinge, shalbe brought to the Popes Credence, to geue him Water.

Againe, * Primum ferculum portabit Nobilior Princeps, siue Imperator sit, siue Rex: The firste dishe the Noblest Peince shal carrie, whether he be Emperoure, or Kinge. Againe, ‡ Rex in collatione portabit primum potum: When the Pope is at Breakefast, the Kinge shal beare his firste Cuppe. And againe, Pocula portentur &c. Let the Popes Cuppes be borne by the Noble menne, or Oratours beinge present: and let the Clerke of the Ceremonies beginne with the woorthiest estate: yea though he be Kinge, or Emperour.

Nowe, I truste, M. Hardinge, of your courtesie, ye wil confesse, that Sir Defender, in these wordes, bathe not so impudently belied the Pope. The Popes owne Booke of Ordinances, and Ceremonies, that directeth al orders, saithe thus, The Emperour shal holde the Popes Stiroke: Let the Emperoure leade the Popes Horse.

(c) Vnto this most manifest. For it is thus Ordred in the Popes owne Pontifical, and in his owne Booke of Ceremonies.

Ceremoniar. Li. Ca. 8.

Etiam si Imperator, aut quisvis maximus Princeps adesset, Scalam ipsam cum Pontifice in humeris alius quantum potestare Debet.

Ceremoniar. Li.

1. Sectio. 1. Ca. 4.

Dum Imperator

hac uisitationis

officiu uult ex

hibere &c.

Tandem cum a

liquis bonis

verbis recipia

endo, permittit

&c.

Ceremoniarum,

Lib. 1. Ca. 8.

* Ceremoniar.

Li. 1. Sectio. 3.

‡ Ceremoniar.

Li. 2. Ca. 10.

Etiam si Rex aut

Imperator sit.

* Ceremoniar.

Li. 1. Sectio. 3.

‡ Ceremoniar. Li.

1. Sectio. 13. Ca. 2.

the Popes
Bridle.
the Popes
Stirroe.

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The Defense of the Apologie of the

The Emperoure muste beare the Popes Chaire on his shoulder.

The Emperoure shal beare vp the Popes traine.

Let the Emperour bringe the Bason and Ewer to the Pope.

The Emperoure shal geue the Pope water.

The Emperoure shal carrie the Popes Firste dishe.

The Emperoure shal carrie the Popes firste Cuppe.

Thus maie we goe to the Pope to schole, to learne Humilitie. For excuse hercof, perhaps ye wil saie, These were the Abuses of Olde times: But nowe al sutch disorders are wel reformed. Therefore it maie please you to remember, that the selfe same Ceremonies, touchinge Kinges, and Emperours dueties, haue ben lately renewed, and confirmed, and published abroade into the worlde, worde by worde, as thei were before, without any maner alteration, euen in the Popes own Pontifical, and that euen now newly printed at Venice, in the yere of Our Lorde a thousande five hundred thre scoare and one, whereby it maie appeare, ye are ashamed of nothing, be it neuer so shameful. What truthe thefore, Harding, is in your worde? With what countenance, could ye so boldly saie, That the Pope euer commaunded any suche Seruice to be done vnto him by the Emperour, ye can neuer shewe it by any indifferente and credible witness? I doubt not but the Popes own VVitnes is vnto you of sufficient credite: & in his own case it must needes to him selfe seeme indifferent. Verily Gregorius Haimburgensis saith, that Pope Adrian 2. was highly displeased with the Emperoure Fredericus, for that he so vnskillfully, and so vmannerly helde his Lease Stirroe, whereas his duetie had ben to holde the Righte: And therefore bitterly refused, to geue him his Blessinge, not withstanding he desired it humbly vpon his knee. Hereby it plainly appeareth, that in al Offices, & Seruices, the Pope vseth the Emperoure, as his man. Therefore Auentinus reporteth thesse two verses, witten sometime of the Emperoure Lotharius the seconde.

Gregor. Haim-
burchen. in Ap-
pellatore Si-
gismundi.

Auentinus in
Frederico. 2.

*Rex venit ad fores, iurans per Urbis honores:
Post homo fit Pape, sumit quo dante Coronam:*

The King, or Emperour cometh to the gates, and sweareth by the honour of the Cittie: And afterwarde becommeth the Popes Man, at whose handes he receiueth the Crowne:

That Pipinus so mutche abased him selfe to Pope Steuin, it is no maruile. The Proverbe is common, One hande claweth an other. The Pope was auanced by Pipine: and Pipine was likewise auanced by the Pope. But hercof we haue spoken before.

Where ye saie, The Emperoure Constantine the Greate was footeman to the Pope, I am mutche ashamed of your vanitie, that, being a man of wisdom, and learninge, ye shoulde thus seeke to mocke the worlde with Childishe Fables.

We allege Mattheus Hieromonachus, to proue a fable by a fable. If ye woulde dasse your Readers eyes, for that ye allage his wordes in Greeke, vnderstande you, that his peeuishe Greeke was taken out of your peeuishe Latine. And yet is the saue Greeke so sonde, and so ful of folie, that ye were ashamed truly to turne it into Englishe. For thus it standeth, *αἰδοί, καὶ φόβῳ τῷ κυρίου μου τῷ ἀγίῳ πετρῷ* *οὐκ ἐθέλωμεν ἰδέσθαι:* That is, In the worshipping, and feare of my Lorde Blessed Peter. We durste not, to make the Emperour Constantine so rude to saie plainly, that Peter was his Lorde: and therefore ye thought it better, to corrupt, & alter your Authours wordes. Yet sutch vaine fables, and Trifles muste ye bringe in, to put vs, as ye saie, quite out of doubt. But hercof we shal saie more hereafter.

The Apologie, Cap. 7. Division. 4

Who hurled vnder his table Francisc Dandalus, the Duke of Venice, Kinge of Creta, and Cypres, faste bounde with Chaines, to feede of boanes amonge his Dogges.

M.

M. Hardinge.

Were not this Defender passed al shame, he woulde not make so many and so shameles lies. Malice hath so far blinded him, that he seemeth not to see, what becommeth a man. Though he feate not to be accompted a lier, yet he should be loth to be accompted an vn honest man, yea and specially a foole. Let truthe and honestie goe, for in deede there is litle in these felowes: what foolishnesse is it, a man to bringe al his doctrine, and al his saicings, touching things that he would so faine be beleued, into so greate and certaine discredite, by suche open and manifest lies? The truthe hereof is this, as I finde it witnessed in Sabellicus, and in the chiefest Chronicles the Venetians haue, written by a Noble man of Venis, named Petrus Iustinianus. The Citie of Venis, beinge interdicted of the Pope, Frauncys Dandalus was sent by the Duke and Lords of the Councel there, to sue for Absolution. At that time was he neither King of Creta, nor of Cypres, nor Duke of Venis, as it pleaseth this Lyinge Defender to write of him, and that in the Defense of their English Church written to al the worlde. *Johannes Superantius* then was Duke, and this Frauncys Dandalus was (a) but a priuate man for that time, as others there were. This Ambassadour Frauncys Dandalus findinge the Pope at his firste comminge not wel inclined to graunte his petition as he wished, the (b) qualitie of the offense deseruinge the same, to moue him to Clemencie and pitie, aduised with him selfe to plaie this Pagent. He caused an yron chaine to be tied about his necke. Therewith he came to the Pope as he late at dinner, put him selfe to crepe on al foure, and like a Dogge laide him downe vnder the Table, so longe vntill the Popes displeasure beinge assuaged, he obtained Pardone for his Countrie. VVhereof, thei saie, he had after ward the surname of Dogge geuen him, as Iustinianus writeth. VVho desireth to see the whole Storie, he shal finde it wel written by the saide *Petrus Iustinianus, Historia rerum Venetarum libro quarto*. Nowe let vs see, Syr Defender, howe many lies ye make in one sentence. That Frauncys Dandalus was by the pope hurled vnder his table, this is one lie. That he was then Duke of Venis, King of Creta and Cypres, there be twoo lies, beside the Notable lie, you seeme to be very ignorant of the state of Venis, in that you make the Duke an Ambassadour, who beinge once created Duke, goeth not out of the Citie. (c) Neither is euer any of their state Kinge of Candy and Cypres. For their state admitteth none to be a Kinge amonge them: howe be it at the time of Frauncys Dandalus Candy rebelled, and Cypres was not yet come to be vnder the gouernment of the Venetians, as you might haue learned in the eloquent Historie that Petrus Bembo wrote of Venis his Countrie. That he was faste bounde with Chaines, there be three lies. For he was not faste bounde, (d) onely he had caste a chaine about his owne necke, whiche he might haue taken of at his pleasure. That he was so throwen vnder the Table to gnawe boanes amonge the Popes Dogges, (e) there be foure lies. And that the Pope had Dogges feedinge vnder his Table, (f) I doubt not but it is an other lie. VVhether these five lies be not inough for one litle sentence of three lines, I report me to whosoener of your owne felowes lieth for the beste game. I thinke verily this Defender if he be not very shamelesse, wisheth he had a thicker bearde to hide his silke cheekes from blushing. Suche false causes must be defended by lyinge proctours. If they belied stories onely, and taught not also false Doctrine in the chiefe pointes of our Faith, their lyinge were lesse hurtful.

The Bishop of Sarisburie.

So many lies, *M. Hardinge*, and, as you saie, so farre paste shame, and sutch hote Tragedies, and the cause no greater? What sturre woulde ye haue heapte, if it had benne mater wor thy the hearinge? What if the Authoure of the Apologie had benne ouersene in the reporte of one pære, or twoo, or in somme other like Circumstanc, the Substance of the Storie neuerthelesse stil reserued? If ye had remembred some of your owne often ouersightes, ye could not soz shame haue ben so terrible againste others. For it appeareth wel, by al, that ye haue hitherto sente vs ouer, your insight in maters is not so deepe, but ye maie often, and souly be deceived.

These wordes of yours, *M. Hardinge*, are neither mannerly, nor manly: not withstandinge they same wel to contente your pleasante humoure. S. Hierome saith, Non æquè inimici audiunt, & amici. Qui inimicus est, etiam in scirpo nodum querit: An Enemie, and a Frende heare not bothe of one sorte. An Enemie wil cauil, and quarrel, and seeke a knotte in a rushe. The Substance of Goddes Religion standeth not in the reportinge of a storie. S. Hierome saith of sutch Captious quarrellers: Audiant à me, non periclitari Ecclesiarum statum, si ego celeritate dictandi verba aliqua dimiserim: Let them vnderstande, that al be it in haste of penninge haue let escape a worde, or twoo, yet that shal not hazarde the state of the Church of God.

But Francise Dandalus (ye saie) was not at that time Duke of Venice: He him selfe tied the Chaine about his owne necke: He came of his owne accorde vpon al foure, as if he had benne a Dogge, and laie downe willingly vnder the Popes Table: He laie not there to gnawe boanes: He founde

(a) Vntruth. For he was then a Senatour of very greate Honour: And at the next Electiō was chosen Duke.

(b) The offence stooode onely in healpinge their Neighbour, beinge a bānished man, into his Countrie.

(c) Yet the right and state of bothe these Kingedomes is in his hande.

(d) Al these maters be ful solemnely proued and are woorthy to be published by Proclamation.

Hierony. aduersus error. 166a. Hierosolymit.

Hierony De optimo genere interpretanda. Not Duke,

founde no dogge there to lie with him. Therefore, ye saie, This Defender is an vn honest man, paste al shame, a Lier, and a Foole. Such Cholerique Conclusions, M. Hardinge, mate wel beseme a Doctoure of your Diuinitie.

Howe be it, the fairest coloure, ye can laie vpon the mater, is this, That the Embassadoure of that Noble Common VVeale of Venice, laie as a Dogge, in a chaine, vnderneath the Popes Table, as you saie, and that, willingly, and with al his harte, by sutch Submission to appease the Popes highe indignation, and to recouer his fauoure towarde his Countrie. It seemeth, he was either a very Arrogante man, or a merueilous angrie Pope, that woulde by none other Submission be reconciled.

But Dandalus at that time was not Duke of Venice. Neither was it so harde a mater, to knowe that, M. Hardinge: nor was it so greate an Heresie, to calle him Duke, for that shortly after he was made Duke. S. Augustine saith, *Discimus, Apostolum Paulum in Tharsus Siliciz natum. At ille tunc iam non erat Apostolus. Ita cum audimus, Discipulos Christi inuitatos ad nuptias, non iam Discipulos, sed qui futuri erant Discipuli, intelligere debemus: Wee saie, that Paule the Apostle was borne at Tharsus in Cilicia. And yet Paule at that time, when he was borne, was no Apostle. Euen so, when we heare, that Christes Disciples were bidden to the Marriage Feast at Cana in Galilee, wee muste vnderstande, that they were not then his Disciples, but became afterwarde his Disciples.*

So S. Hierome calleth Pamphilus a Martyr: and yet at that time, whereof he mcante, Pamphilus in dede was no Martyr. Therefore he saith, *Concedamus, vt Pamphili sit, sed nondum Martyris. Antè enim scripsit, quam Martyrium perpeteretur: Let vs graunt, it was Paphilus Booke: But that Pamphilus as yet was no Martyr. For he wrote his Booke firste, and was Martyr afterwarde. Likewise againe he saith, Nos pro, No, Alexandriam posuimus per Anticipationem, quæ Græcè προληψις appellatur: Wee in steede of the Cistie, No, haue translated it, the Cistie Alexandria, by a Figure called Anticipation: For that the Cistie, which before was called No, was afterwarde called Alexandria.*

So S. Augustine saith, It is written in the Booke of Genesis: *Hi sunt Filij Israel, qui nati sunt ei in Mesopotamia: cum Benjamin longè postea natus sit, cum iam transissent Bethel, & appropinquarent Bethleem: These be the Children of Israel, that were borne to him in Mesopotamia: And yet Benjamin (that there is reckened for one of his Childzen) was borne (not in Mesopotamia, but) longe afters warde, when they were nowe past Bethel, and drewe towarde Bethleem, that is in Iewrie. Yet hath there benne no man hitherto so vncourteous, that euer would vse your eloquence, M. Hardinge, and calle either Moses, or S. Augustine, or S. Hierome, Fooles, or Liers.*

If ye woulde but indifferently haue weighed the mater, ye might wel haue thought, we called Dandalus Duke of Venice, for that he was sone afterwarde chosen Duke of Venice.

So we mase saie, Doctour Hardinge in the time of R. Edwarde freely, and sally professed the Gospel, and preached vehemently againste the Pope. Neuer thelesse, when he thus preached, he was not yet known by the name of a Doctoure. For he was Doctoured afterwarde in the time of Queene Marie.

Let vs graunte, there was somme erreure in the repozte of this Storie. Yet muste euery man be condemned for a Foole, and a Lier, that mate be taken in like Erroure: If so, then wil M. Hardinge trouble his Godfathers, and cause them, to geue him a newe name.

S. Chrysostome saith, There were twelue Magi, or VVisemenne, that came to Christ: And yet ye holde commonly, they were but three. Clemens Alexandrinus saith, Christe preached but one yecre: yet others saie, he preached three yecres: others saie, he preached foure. Somme saie, Christe was three and

Aug. De Con-
sensu euangelist.
Lib. 2. Cap. 17.

Iohan. 2.

Hierony. De Er-
rorib. Origenis.

Hierony. in Exe-
chielem. Li. 9.
Ca. 30.

Genes. 35.
Aug. in quest.
super Genesim.
Quest. 117.

Matth. 2.
Chryso. in Mat-
the. Homil. 2.
Clemens Siro-
mar. 1.

and thirtie yeres olde, somme saie, he was foure and thirtie, when he suffered. Yet Tertullian saith, he was Onely thirtie yeeres olde: Irenæus saith, He was more then fourtie. Christe saith, My Father is able to geue me twelue Legions of Angels. S. Hilarie, in the reports thereof, a greate deale auanceth the number, and rekeneth duodecim Millia Legionum, twelue thousande Legions of Angels. Your owne Blessed Donation of Constantine, whiche (ye saie) so mutche irketh vs, commandeth the Patriarke of Constantinople to be subiecte, and obediēte to the Bishop of Rome: And yet at that time, when, by your imagination, this fable was diuised, there was neither Patriarke, nor Church in Constantinople, nor any Cittie as yet builde, and knowen by that name. Your felowe Dorman allegeth ful solemnely the seventh Booke of Theodoretus: And yet Theodoretus him selfe neuer wrote but onely fūe. And so he leape two whole Bookes beyonde his Authoure. And againe he telleth vs a proper tale, of the terrible Examples of twoo Kinges, Ozias, and Oza: And yet both he, and his felowes mighte some haue learned, that Oza was onely a poore Leuite, and no Kinge.

You your selfe, M. Hardinge, in this selfe same Booke saie, That the Council of Nice was keapte in the time of Pope Syluester: And yet Athanasius, that then was presente at the same Council, saith, Syluester at that time was not alīue: but that the Council was summoned by the Emperoure, and holden in the time of Pope Iulius. Againē you saie, That at the very same time while the Council was holden at Nice, Pope Syluester helde likewise a Council in Rome: And so by the Judgement of Athanasius, ye saie, that Pope Syluester helde a Council after he was deade.

And muste al thesse, and other your like tales, M. Hardinge, passe vnder the name of Lies, and Folies?

This Gentleman (ye saie) was not so faste bounde, as we imagine: but fel downe meekely, and willingly of him selfe.

No doubt, M. Hardinge, who so knoweth an Italian courage, wil some beleue, that Francisc Dandalus, a Gentleman of sutch Nobilitie, and the Embassadour of so Noble a Common Wealthe, was some, and easily, & willingly wonne, to comē creēpinge with an yron chaine on his necke, and so wallow vnder the Popes Table, as a Dogge, to his own immortall shame, and to the Everlasting dishonoure of his Countre. Verily he would neuer haue yelded him selfe to sutch villanie, had it not benne to auoide somme other greater villanie. For, I beseech you, whether is it more crueltie, for you to renne vpon a poore man with swerde drawen, and to strike him throughe, and so to kille him: or els to force him, to late cruel handes vpon his own body, and to kille him selfe? In whether of thesse twoo actes is more crueltie? S. Chrysostome saith, A poore man oftentimes is consente to wound, or scathe his owne fleashe, to the ende, to moue the riche man to somme pittie: Alij Capiti suo clauos acutos infigunt: alij per ipsum gelu nudo Corpore mendicantes petunt: Alij hisce etiam grauiora ferentes, miserabile de se præbent spectaculum. At dices, Nos illorum capita non configimus. Utinam verò tu configeres. Non enim tam grauis fuisset calamitas. Nam, qui alium interimit, longè leuius peccat, quàm is qui iubet aliquem seipsum interficere: Somme there be, that sticke nayles in their own heades: Some others goe begginge with naked bodies in the colde frost: Somme others suffer other thinges of greater crueltie, and shewe them selues miserable to beholde. But thou wilt saie, wee sticke not these nayles in their heades. Woulde God, thou stickedst them in. For then their miserie were not so greuous. For he, that with his owne hand killeth an other, committeith a greate deale lesse faulte, then he, that forceth a man to kille him selfe.

So, saie we, it was far greater grieve vnto that Noble Gentle man, so vilely to dishonour, and abase him selfe, then if he had benne diuē thereto throughe the force, and violence of his enemie. In this sorte was the Emperoure Henrie the fourth wel contente, willingly to waite vpon Pope Hildebrande at Canusium, and thre daies togeather to stand bareheaded, and barefoote in the harde frost at

Tertul. contra Iudeos.

Irenæus Lib. 2.

Cap. 34. & 40.

Matth. 26.

Hilar. in Psal. 140.

Donatio Con-

stantini.

Dorman Fol. 22.

Dorman. Fol. 24.

M. Hardinge,

Fol. 308. b.

Athanas. in

Apolog.

M. Har. fo. 309. d.

VVillingly.

Chrysostom. in 2.

Corin. Homil. 21.

Vrspergen 580.

6. Hic. Enn. ad.

his 2. Lib. 3.

Beno Cardinalis

his gate, and as one saith, to be a gasinge stocke bothe to menne, and Angels, before he might haue licence to comme neare. So was the Emperoure Frederichus Aenobarbus contented, willingly to laie his necke vnder the Popes sote: as we shal declare more hereafter. So was the poore Gentle woman contente, willingly to caste a Halter aboute her owne Sonnes necke, and so to presente him before Pope Hildebrande, whom he had offended, by such humble Subiection to craue his pardon. In respect whereof, the Pope pardoned him his life: but commaunded his sote to be stricken of: of whiche wounde, the poore ponge Gentleman sone after died.

Gnawe
boanes.
No dogges
vnder the
Popes Table.

We saie, It is a lie, that Francise Dandalus, so Noble a Gentleman was driuen vnder the Popes table to gnawe boanes. I thinke it wel, M. Hardinge: and therefore we wil rather saie, He laie there to geather by the crummes, that fel from his Lordes Table.

But vnder the Popes table (ye saie) certainly there were no dogges. And this (ye saie) is an other lie. Notwithstandinge, this Negatiue were very harde for you to proue. Howe be it, hercat I wil not greatly strue. And yet it had benne a more seemely sight, in my iudgemente, to see a Dogge lyeinge there, then a man, and specially a Noble Gentleman, the Embassadoure of so Noble a Cittie.

Clem. Li. 2. De
Senten. & re in
dica. Ca. 2.

To conclude, this was the same Pope Clemens the fifth, that thus pronounced of him selfe, and proclaimed the same vnto the whole worlde by a Lawe: Nos superioritatem habemus ad Imperium: Nos, vacante Imperio, Imperatori succedimus: Wee haue the seueraintie ouer the Emperie: The Emperie beeinge voide, wee are Heires apparente to the Emperoure. The Venetians had geuen aide, to restore one Friscus, a bannished man, vnto the Dukedome of Ferrara. Therefore Pope Clemens interdicted them, and al that they had, and further signified his pleasure vnto al the worlde, that whither so euer they, or any of them came, it shoulde be lawfull for any man, not onely to take their bodie, and to sel them for slaues, & to spoile their goodes, but also to kill them, whither it were by right, or by wrong. For so Sabellicus writeth, Vt eos fas esset vnicuique, iure, & iniuria interficere. This was the cause of al this greate adoe. And this highe indignation had neuer benne slaked, had not so noble a personage abased him selfe, to be tied by the necke in a chaine, and to craipe vnder the Popes Table, vpon al foure, like a Dogge: This disdeigne full face, Sabellicus & Authoure repleueth vehemently, & with many wordes, as immoderate Tyrannie, and intollerable Pride, and most shamefull abusinge of the state of Princes. Yet M. Hardinge thinketh, it muste be defended, as very wel donne: and he must needs be damned, that wil finde fault with it.

Sabellicus En-
nead 9. Lib. 7.

Laske of al, where it liketh you, in the ende to refreshe your wittes with this Defenders thinne chokes, and blusshinge: verily, M. Hardinge, he blussheth in deede, and is mutche ashamed in your behalfe, to see your folies. God geue you Grace, that you maie blushe at your misusing of Goddes people: lesse ye haue that face, that the Prophete saith. Is paste blusshing. I trust, this Defender shal neuer blushe to saie, either with S. Paule, Non pudet me Euangelij Christi: Est enim virtus Dei ad Salutem: I am not ashamed of the Gospel of Christe: For it is the Power of God vnto Salvation. Or with S. Hierome, Non me pudet nescire, quod nescio: I am not ashamed, in that thinge, that I knowe not, to graunte mine ignorance.

Rom. 1.
Hierony. & duers
sus Telagianos.
Lib. 1.

The Apologie, Cap. 7. Division. 5.

Who sette the Imperial Crowne vpon the Emperoure Henry the sixthes heade, not with his hande, but with his foote: and with the same foote againe caste the same Crowne of, sauinge withal, I haue Pover to make Emperours, and to vnmake them againe at my pleasure.

M. Hardinge.

Wec denie, that Celestinus, whom you note in your bookes margent, or any other Pope did this.

this. * It is a vaine fable deuised rather of malice, then witte. Ye should haue donne wel to shewe vs, with which foote the Pope did set on the Crowne vpon Henries heade, the righte, or the leaffe, standinge, sitting, leuinge, or lieinge, barefooted, and vsing the heale of his greate toe, or shodde: whether he had some iymme iamme made for him to take it vp, holde it, and put it on handfome-ly, or conueied it on by a vice, or howe it was donne.

The Bishop of Sarisburie.

What nimblenesse, or cunnynge the Pope hathe in his secte, more then other menne; I haue not hearde. What other sleights he hathe nowe, or hathe had in tymes past to worke sutch leates, it becometh his Magister Ceremoniarum to consider. The storie is recordeed by Ranulphus, Rogerus Cestrensis, and Rogerus Houedenus, that liued at the same time.

The Apologie, Cap. 7. Division. 6.

Who put in armes Henrie the Sonne againste the Emperoure his Father Henrie the Fourthe, and wrought so, that the Father was taken prisoner of his owne Sonne, & beinge woone, and shamefully handeled, was thrust into a Monasterie, where with hunger, and sorowe he pined awaie to deathe.

M. Hardinge.

(a) It was not the Pope, that armed Henry the seconde againste Henry the fourthe, who by the accompte of some is Henry the thirde. Stories declare other causes of their falling out, and the more parte of the writers impute it to the iudgemente of God, for punishment of his greate wickednes. After that he was overcome with al his power by the Saxons, in seuentiene daies he durste not to appeare abroad. In the meane time his Sonne tooke vpon him soorthwith the administration of the Emperie, wente into Italie with an armie, woulde not surrender the state which he liked wel, his father beinge therewith offended he tooke prisoner, (b) without any motion of the Pope, (c) with whom he was also at variance, and committed him to straight custody.

Concerninge Gregorie the seuenth Pope, who before was called Hildebrandus, whom that Emperoure with endles malice persecuted, because he would (d) not ratifie his Simoniackal making of Bishops, and geuinge of Ecclesiastical benefices, and defended the Church againste his wicked attemptes. beside sundry writers of Histories in that time, as Lambertus Schafnaburgensis, Leo Hohenstienensis, and afterwarde, Otho Frisingensis, who so muche commend him for sundrie excellent vertues: no man hath so largely and so diligently set forth his woorthines, as (e) Onuphrius Paninius, who hath written of him fise Bookes.

The Bishop of Sarisburie.

Wise maie easily beleue you, M. Hardinge, that the Pope armed not Henrie the Seconde, as you saie, againste his Father Henrie the Fourthe. It had benne a maruellous monster in nature, that the Fourthe should goe before the Seconde: or that the Neuwe should be borne before his Grandfather. But that the Pope raised vp Henrie the Fiftie againste Henrie the Fourthe, that is to saie, the Sonne againste the Father, that ye might haue easily founde in your owne Recordes.

Gregorius Heimburchensis saith thus, Paschalis Papa Principes contra Henricum 4. concitauit: mox eius Proprium Filium: quem etiam contra Patrem fecit per multos Episcopos Rheni in Regem coronari, & vocari Henricum Quintum: Pope Paschalis raised up the Princes of Germanie against Henrie the Fourthe: naie rather he raised up his owne Sonne: who also he caused by many Bishoppes adioininge to the Rhene, to be crowned Emperoure againste his owne Father, and to be called Henrie the Fiftie.

The case beinge cleare, this one Authoritie maie stande in steede of many. Here of Henrie the Father pitieously complaineth in his Letters written to the Frenche Kinge. Carion saith, Hunc Henricum Filium sollicitauerunt Episcopi, vt aduersus Patrem insurgeret, eumq; Imperio pelleret: The Bishoppes entised this yonge Gentilman, Henrie the Sonne, that he should rise againste his Father, and put him from the Emperie. But these Bishoppes, as Vrspergensis saith, were Responsales Paschalis Papæ, Pope Paschalis Agentes, or doers in those Countreies. And Henrie the Sonne him selfe, when he stode in the field, neuer pretended any other colour againste his Father, but onely the obedience of the See of Rome.

And, lesse any man should doubt of the Truthe hereof, the Pope, not longe

At

before,

(a) Vntruthe, easily reproued by good Recordes.

(b) Manifeste Vntruthe. See the Answer.

(c) Vntruthe. For this was not the cause. But the Pope would haue geuen the same him selfe.

(d) Vntruthe. For the he was at no variance with the Pope.

(e) This Ancient Doctour is yet aliue, and writeth woorthily for his hire.

Gregor. Heimburchen.

Carion. An. 1153.

Vrspergen. An. 1153.

Henricus
Impera. 4.
Henricus
Impera. 5.

Vrſpergen. cod.
loco, pag. 257.
Carion.

470

The Defense of the Apologie of the

beſoze, had likewiſe raiſed by Rodolphus the Duke of Sueuia againſt the ſame Emperoure Henrie the Fourthe: & the better to encourage his Ambitious heade, and to traine him to his pourpoſe, had ſente him a Crowne with this Poſſe:

Petra dedit Petro, Petrus Diadema Rodolpho.

Whereby he meante, that, as Chriſte had geuen the ſtate, & right of the Emperie vnto the Pope, ſo woulde the Pope now beſtowe the ſame vpon Rodolphus, if he woulde aduenture, to raiſe his power againſt the Emperoure, his Liege Lord. Likewiſe he had writtten to the Princes of Germanie, as Carion ſaith, Vt Imperatorem alium designarent: That they ſhoulde proceede to the Election of an other Emperoure. Thus the Pope thought it but a plate, to place, & diſplace the States of the world, at his pleaſure. Of this Emperours Vertues I wil ſaie nothinge. As he is deſpaiſed by ſomme, ſo by others he is muche commended. Auentinus ſaith, In Pauperes, Monachos, Sacerdotes munificentissimum, &c. His very enimies confeſſe, that he was moſte Liberal vnto poore ſolkes, Monkes, and Priests: that he was Conſtante in aduerſitie: Faithful to his Priſoners: Gentle to his foes: Deuoute towards God: wiſe and Politique in Ciuile, and Martiall affaires: of a Princely Maieſtie of countenance: wherein he excelled al others, and was moſte woorthy of the Emperie.

Auentinus.

Vrſpergen.
Pag. 239.

Carion.

Platina in Se-
neca Papa.

Vrſpergen.
Pag. 264.

Auentinus.

Vrſpergen ſaith, He was Noble, Doughty, and Venterous: and was ſcene three ſcore and two ſundrie times in foughr fieldes: wherein he paſſed bothe Marcellus, and Iulius Caſar, and al other Kings, and Emperours, that had benne before him.

The greateſt cauſe of fallinge out betwene him and the Pope was this: Order was taken beſoze, and had ſtil benne kepte from the beginninge, that the Election of the Pope ſhoulde be ratified by the Emperoure, otherwiſe not to ſtande. And Platyna ſaith, The Pope Elected without the Emperours letters patentes was no Pope. An other Aunciente order was this, that the Emperoure mighte beſtowe al the Biſhoprikes, and Abbies of the Emperie, when ſo euer they ſhoulde happen to be voide. Theſe Auncient Orders Pope Hildebrande preſumed to breake. For neither woulde he ſuffer his own Election to be ratified by the Emperoure: nor the Emperoure to beſtow the Biſhoprikes, or Abbies within his dominions. In theſe attemptes the Emperoure withſtoode him, claiming vnto him ſelfe the ſame Right of enheritance, that al other Emperours his Predeceſſours had lawfully, and peaceably enioied beſoze him. Therefore the Pope Excommunicated him: interdicted his Lande: and called him Archepirate, Archeheretique, and Apoſtata: Therefore he depoſed him: raiſed by the Duke of Sueuia, and al the world againſt him: and armed the Sonne againſt the Father: and wilfully diſquieted the whole State of al Chriſtendome. Auentinus ſaith, Multi tum priuatim, tum publice, &c. Many there were, that bothe priuately, and openly curſed Pope Hildebrande: and ſaide, that with his hatred, and ambition he troubled the worlde: and that vnder the colour of Chriſte, he wrought the ſeates of Antichriſte.

Vrſpergen.
Pag. 255.
Sabellius, En-
neadis. 9. Lib. 3.
Carion.
Helmoldus.

The Emperoure toke a longe ſourney into Italie to ſubmit him ſelfe vnto the Pope: and beinge at Canuſium, as it is ſaide beſoze, in the dreythe of winter, and in the harde froſte, he waited patiently thre daies together with bare heade, and bare ſote beſoze the Popes gates, to winne his ſauoure. In the ende Pope Hildebrande, beinge ſicke, and findinge him ſelfe in caſe not to liue, ſente vnto the Emperoure, and beſoughte him Pardon for al his Iniuries. After that, the Popes, that ſucceded, neuertheleſſe continued this quarrel ſtil. And thus by the Popes entilement; The Sonne raiſed a power, and depoſed his Father: The Biſhoppes diſrobed him of his worde of State: & pulled the Crowne Imperial from his heade. The Auncient Reuerende Prince, hauing nowe continued in his Emperie liſte whole yeres, bare al theſe thinges quietly, and ſaide vnto them, Videat Deus, & iudicet: Let God ſee, and Iudge your dooinges. At the laſte, beinge leaſte naked, and out of al, he turned him ſelfe to the Biſhop of Spira, and ſaide vnto him: Nowe I beſeeche you, for Goddes ſake, geue me a prebende in your Church. For I am

hable

hable to reade, and can doo somme good in the quiere. But he was keapte still in close prison at Leodium, vntill he died. And beinge deade, he was keapte thus whole yeeres togeather aboue ground, at the Popes commaundement, might not be buried: Sutch courtelie founde that worthy Emperoure at the Popes hande, onely for claininge of his right.

Pope Hildebrande is commended by many for sundrie vertues. But no man (saie you) hath more set forth his woorthinesse, then Onuphrius, a man yet a line, and one of al menne, that would be right lothe in any point to displease the Pope. Perhaps he thought to winne some credite, by aduenturinge his wittes in a desperate cause: as did he, that bestowed so much eloquence in the praise of Baldenelle: or he, that praised the Feuer quartane: or Erasmus, that of late yeeres wrote so much in the praise of Folie.

The Heretique Ebion sommetyme praised Iudas aboute al the Apostles: And Libanius the Sophiste bestowed great praises vpon Iulianus the Renegate. Certainly sundrie Olde VVriters, of whom somme knewe Pope Hildebrande, and liued with him, haue not geuen him sutch worthy praises. Beno Cardinalis saithe, Hildebrande, beinge as yet but a Cardinal, beate Pope Alexander with his fist, and keapte him prisoner: Poisoned sixe Popes his Predecessours: Was a Coniurer, and a raiser of Diuels: and throwe the Sacramente into the Fire.

Auentinus, makinge his entrie to speake of Pope Hildebrande, saithe thus, Scripturus sum Reipublice Christiane, Occidentalis Ecclesie, Romanique Imperij Bella, Cedes, Homicidia, Patricidia, Simulates, Oda, Stupra, Furta, Peculatus, Sacrilegia, Dissidia, Seditiones plusquam Ciuiles, &c. Nowe muste I speake of VVarres, Slaughters, Murders, Killinge of Fathers, Striues, Hatreds, Fornications, Robberies, Spoilinges of Common treasure, Spoilinges of Churches, Debates, and Seditions more then ciuile, whiche haue happened in the Christian Common Weale, in the Weaste Church, and in the Emperie of Rome. These were the fruites of Hildebrandes Popedome.

The Bishoppes at the Councel of Brixia, touchinge Pope Hildebrande, pronounce thus: Nos eundem Hildebrandum procacissimum, &c. The same moste Filthy, and shamelesse Pope Hildebrande, a maintainer of Church robberies, and houseburninges, a defender of Murders, and Perjuries, callinge in question the Catholique, and the Apostolique Faith of the body and Bloude of Christe, an Olde Disciple of Berengarius the Heretique, a Manifeste Coniurer, laden with the Sprite of Satan, and therefore out of the trewe Faith, wee Iudge woorthy to be deposed. What so ever potates of dissente Onuphrius, your Scholesfelow, hath lately learned to please hereupon, this, M. Hardinge, is that Holinesse, & Woorthinesse, that sundrie Olde VVriters haue iudged to be in Pope Hildebrande.

The Apologie, Cap. 8. Division. 1.

Who, so illfaouredly, and monstrously put the Emperoure Frederikes necke vnder his feete, and, as though that were not sufficient, added further this texte out of the Psalmes: Thou shalt goe vpon the Adder, and Cockatrice, and shalt treade the Lion and Dragon vnder thy feete? Sutch an Example of scorninge, and contemninge the Maiestie of a Prince, as neuer before that time was hearde telle of in any remembrance: excepte, I wene, either of Tamerlanes the Kinge of Scythia, a wilde, & a Barbarous Creature, or els of Sapor Kinge of the Persians. Al these notwithstandinge were Popes, al Peters Successours, al moste Holy-Fathers: whose seuerall woordes we muste take to be as good, as seuerall Gospels.

M. Hardinge.

Ye aske who put the Emperoure Frederikes necke vnder his feete, &c. Verily, who it was, I knowe

treadinge
on the em
perours
necke.

(a) As though
for the moste
parte they liued
like Angelles.
(b) what faulte
can ye finde in
the Popes prea-
ching? He ne-
uer preacheth.
(c) Vntrithe
shamelesse, as it
shal appeare.
Carion.

Non tibi, sed
Petro.
Et mihi, & Pe-
tro.

Aurelius Victor.
Domitianus Las-
cus.

Budeus de Affe.
Matthias à Mi-
chouia. De Sar-
maria. Cap. 12.

Platyna.
Textor in Offi-
cina.
Platyna.
Platyna in 53.
uetro. 3.
Constantien.
Concilium.

knowe not: neither your selues, I beleue.

But what if ye bringe good authoritie for it? So farre as any man dothe euil, be he Pope, be he Bishop, Emperoure, or Kinge, or what so euer he be, we defende him not. Popes them selues be men, and doo not at (a) al times behaue them selues like Angels. But what is that to your purpose? Our matter is *quæstio iuris, non facti*, once more I muste tel if you. And if that were a faulte in the Pope, wee acknowledge it to be as Tertullian saith, *Vnum conuersationis, non predicationis*: The faulte of conuersation, not of doctrine (b) preached.

Al these (though yee scoffe neuer so muche) were Popes, al were Peters Successours, and notwithstandinge any thinge that yee can saie againste them to the contrary, without makinge a lie, (c) al were holy Fathers. But theire seuerall woordes we be not bounde to esteeme for so good as seuerall Gospels. Neuerthelesse theire publike decrees we acknowledge and reuerence, and thinke they ought to be obeyed.

The Bishop of Sarisburie.

The whole storie hereof is thus reported by Carion: *Vsus est Frederichus de iestione, & summa humilitate, &c. The Emperoure Frederike vsed al manner submission, and Humilitie. For he came to Venice, and at the gates of the Church, fallinge downe grouelinge before the Pope, he suffered him selfe to be trodden on by the Pope with his Feet. In the meane while the Pope caused Proclamation to be made by these woordes of the Prophete Dauid spoken of Christe, Thou shalt walke vpon the venemous Aspe, and the Basiliske: Thou shalt treade downe the Lion, and Dragon: And so at the laste he Absolued him. The Emperoure in the meane while saide, he shewed that humilitie, not vnto Pope Alexander, but vnto Peter. Thereunto the Pope answered, Et mihi, & Petro: Bothe to me, and to Peter too: placinge him selfe before Peter.*

Thus Carion declareth the whole storie with somme particulare Circumstances: but whether of sauoure, or hatred, I wil not Iudge. Neither maie it wel be thought, the Pope vsed the Emperoure thus of any greate sauoure. But I thinke, that the Noble Cittie of Venice, that caused this whole Tragedie to be set forth in Imagerye in S Markes Church there, for the cuerlastinge remembrance of the facte, was not so carried awaie either with loue of the one side, or with hatred of the other, that they woulde so openly haue recorded a knownen Truth.

Thus Sapiors sometime, the proude Kinge of Persia, when he had conquered Valerianus the Romaine Emperoure, and taken him prisoner, vsed him afterwarde moste villanously, as his worstest foeke: and made him lie downe grouelinge vpon the ground, that he might set his foote on his necke, when so euer it shoulde please him to mounte on horsebacke.

So Sesostris the greate Kinge of Egypte, pokte Kinges, and Princes together in Chaines, and forced them by violence, to drawe his Wagon. So the Emperoure Henrie the Thirde, vpon the daie of his Coronation, caused foure Kinges of Vndelicia, beinge then his prisoners, to carrie Pannes, and Cauldrons to his kitchin.

But, yee saie, So far, as a man dooth euil, be he Pope, be he Bishop, ye defende him not. The Popes them selues (yee saie) be menne: and doo not alwaies behaue them selues, as Angels. Yet notwithstandinge, immediately after yee saie further, Al these were Popes, and Peters Successours, and Holy Fathers. This beinge true, it is no harde matter, for any Pope to be Holy. Pope Iohn 12. was slaine in Aduouterie: Pope Benedictus 9. vsed without either Lawe, or Reason, and defiled Peters Chaire with al kinde of shame. Sine Lege, & Ratione vixit, & Petri Sedem omnibus probis foedauit. And in the ende he toke monie penough, and solde the Popedomme. Platyna saith, Popes then were elected, not for theire Learninge, and Holinesse, but in respect of Monie and frendship. The Bishoppes in the Councel of Constance pronounce thus of Pope Iohn 23. *A tempore iuuentutis sue fuit homo malè indolis, inuerecundus, impudicus, &c. Et adhuc dicitur, tenetur, creditur, & reputatur pro tali, & vt talis: From the time of his youth he hath euermore benne a man of ill disposition, vnshamefast, vnchaste, vnboneste, &c. And stil hi herto he is named, holden, beleened, taken, and repared for*

for such a one, and as such a one. Somme of them haue liued filthily with their owne daughters, and semine worse, and in more beastly disorder. Platyna calleth them Monstra, & Portenta: Monsters, and ougle, and horrible, and il shapen Creatures. Yet, saie you, al these were Peters Successours, and Holy Fathers. And so muste they needes be counted, although they had benne a greate deale worse. Dame Iohane, I trowe, ye wil haue forgiuen out of this number. For notwithstandinge they were a Holy Mother, yet ye maie not wel calle her the Holy Father.

In daide, thus ye haue it prouidently noted vpon your Decretalles: Est quædam Spiritualitas secundum statum, quando est in statu Sanctissimo, & Spiritualissimo: & in hoc statu est Solus Summus Pontifex: There is a certaine Spiritual Holiness according to the state moste Holy, and moste Spiritual: and in this state is onely the Highest Bishop, that is, the Pope. And a Special Statute of premunire in the Popes behalfe is written thus: Papa de Homicidio, vel Adulterio accusari non potest. Vnde Sacrilegij instar esset, disputare de facto suo. Nam facta Papa excusantur, vt Homicidia Samsonis, Furta Hebræorum, Adulteria Iacob: The Pope maie neuer be accused, neither of Adulterie, nor of Murther. Therefore it were as badde, as Churchrobbinge, to reason, or moue mater of any his dooings. For what so euer he doo, it is excused, as are the Murthers committed by Samson: the Robberies in Egypte commona acquisita per meritum, sufficient quæ a loci Prædecessore præstantur: In the Pope if there wante good deedes gotten by his owne merites, yet the good deedes donne by S. Peter, that was his Predecessour in that place, are sufficiente.

De Maior. Obedien. Vnam sanctam. In Glossa.

Dist. 40. Non nos In Glossa.

Dist. 40. Nō nos.

But S. Hierome saith far other wise: Non Sanctorum Filij sunt, qui tenent loca Sanctorum, Sed qui exercent opera eorum: They are not alwaies the children of Holy menne, that sitte in the places of Holy menne: but they, that doo the woorkes of Holy menne.

Dist. 40. Non est facile.

Therefore I maie saie to you, M. Hardinge, as S. Augustine saith to Emeritus the Heretique: Noli Frater, noli obsecro: non te decet, etsi aliquem fortè deceat: si tamen quicquam deceat malos: Emeritum certè non decet defendere Optatum: Doo not, my Brother, doo not, I praie you. It becommeth you not: Although happily it maie become somme other man, if any thinge maie become the wicked, Yet verily it becommeth not Emeritus, to defende Optatus (in open wickednesse).

Augustin. Epist. 164. ad Emeritū.

S. Hierome saith, Si quis hominem, qui Sanctus non est, Sanctum esse crediderit, & Dei eum iunxerit societati, Christum violat, cuius Corporis omnes membra sumus. Qui dicit, inquit, Iustum Iniustum, & Iniustum Iustum, abominabilis est vterq; apud Deum. Et rursus, qui dicit, Sanctum non esse Sanctum: & rursus, non Sanctum esse Sanctum, est abominabilis apud Deum: Who so beleueth, that man to be Holy, that is not Holy, and ioineth the same man to the fellowship of God, doo the villanie to Christe. For al we are members of his Body. It is written, Bothe he, that calleth a Iuste man Vvicked, and he, that calleth a Vvicked man Iuste, are bothe abominable before God. Likewise who so saith, a Holy man is not Holy: or, An Vnholy man is Holy, is abominable before God.

Hieron. in Epist. ad Philimonem.

Proverb 17.

The Apologie, Cap. 8. Diuision. 2. & 3.

If we be counted Traitors, which doo honoure our Princes, which geue them al obedience, as mutche as is due to them by Gods woorde, and doo praie for them: what kinde of men then bee these, which haue not onely donne al the thinges before saide, but also allowe the same for specially wel donne? Doo they then either this waie instructe the people, as we doo, to reuerence their Magistrates: or can they with honestie appeache vs as seditious personnes, breakers of the common quiete, and despisers of Princes Maiestie?

Truely we nei:ther put of the yoke of obedience from vs, neither do

we disorder Realmes: nor doo we set vp, or pulle downe Kinges: nor doo wee translate gouernementes: nor geue wee our Kinges poison to drinke: nor yet holde forth to them our feete to kisse: nor opprobriously triumphe ouer them: nor leape into their neckes with our teete.

*Chryso. in 13. ca.
ad Romanos.*

*Gregor. sepe in
epist.*

This rather is our Profession, this is our Doctrine, that euery soule, of what callinge so euer it bee, bee it Monke, bee it Preacher, bee it Prophete, bee it Apostle, oughte to be Subiecte to Kinges and Magistrates: yea, and that the Bishop of Rome him selfe, onlesse he wil seeme greater, then the Euangelistes, then the Prophetes, or the Apostles, ought both to acknowledge, and to cal the Emperoure, his Lorde, and Maister: as the Olde Bishoppes of Rome, who liued in times of more grace, euer did. Our common teachinge also is, that vve ought so to obeie Princes, as menne sent of God: & that vvhoso so vvithstandeth them, vvithstandeth Gods ordinance. This is our Doctrine: & this is wel to be seene both in our Bookes, and Preachinges, and also in the manners and modeste behauiour of our people.

M. Hardinge.

(a) Vntrithe Manifeste, as it shal appeare.
(b) Vntruth enclosed: For they were subiecte likewise afterwarde.
(c) O Graue Consideration.

(d) Vntrithe euident vnto a childe.

The Doctrine of obedience apperteineth specially to subiectes. The Bishop of Rome sittinge by due Succellion in the chaire of Peter, (a) in spiritual causes can haue no Superiour. In temporal matters it maie be, that in one age he hath acknowledged the Emperoure, as the Lorde of that prouince, where he liued, (b) as before Constantine al the Popes did liue in subiection: and in an other age he maie be Lorde thereof him selfe. Likewise S. Gregorie might cal Mauritius his Lorde, either of courtesie, or of custome: and yet our Holy Father Pius the fourth shal not be bounde to do the like, in (c) consideration that the custome hath longe since bene discontinued. Neither did S. Gregorie by that title of honour preiudicate vnto him selfe in any spiritual iurisdiction. For that name notwithstandinge, he gouerned the (d) whole Church, and complained that Maximus was made Bishop of Salona a Cittie in Illyrico, without his Auctoritie, not regarding that Mauritius the Emperoure was thought to haue willed it so to be donne. And therefore he writeth to Constantia the Emperesse, that for as muche as neither he, nor his depute was made priue to it, that the thinge had benne donne, whiche neuer was donne before by any of the Princes, that were the Emperours Predecessours.

*Lib. 4.
fol. 16.*

The Bishop of Sarisburie.

What neede you to speake so precisely, and so nicely of your Causes Spiritual, M. Hardinge: We knowe, that your Pope hath claimed, and yet claimeth his Souerainetie, not onely in Spiritual Causes, but also in Temporal: as it shal appeare. He wil saie, ye are an il Proctoure, and doe him wzonge, and goe aboute to abridge his right, that wil so lightly exclude that thinge, that he so gladly wil haue included.

*Concil. Constant.
Concil. Basilen.
Dist. 19. Anastas.
ius. in Glossa.*

*Extra. De Pcr-
niten. c. Re-
uiss. Omnis v.
eritus. in Abb.*

You saie, The Pope can haue no Superioure in Spiritual Causes. And yet by the Iudgemente of sundrie your Doctours, euen in Causes Spiritual, the Council is Superioure to the Pope, and maie summe him: and Iudge him: and geue Sentence against him: and depose him: As hereafter it shalbe declared more at large. Thus it is noted of yourpouse vpon your owne Decrees: Cum agitur de Fide, tunc Synodus Maior est quam Papa: When the case is mooued in a mater of Faithe, (that is to saie, in a cause Spiritual) then is the Council greater then the Pope. And your owne Panormitane saith, as it is alleged before, Papa tenetur confiteri: & in illo actu Sacerdos est Maior illo: The Pope is bounde to make his Confession: and in so dooinge, the Priest is aboue the Pope. Againe he saith, Papa non potest cogere Sacerdotem, vt reuelet Confessionem: quia in illo actu Sacerdos est Maior, quam Papa. Childeen knowe, that Faithe, and Confession are Spiritual Causes, and not Temporal. We see therefore, M. Hardinge, by the Iudgemente of your owne Doctours, that the Pope maie haue a Superioure, euen in Spiritual causes.

Notwe

Nowe let vs weighe the greate force of your Reason. Thus you saie :

The Pope sitteth in Peters Chaire : Ergo , in Spiritual Causes he can haue no Superioure.

Who taught you thus to pierce your Argumentes : What Child, what Schiſter would so reason : Who euer gaue ſutche Power , and Vertue to Peters Chaire?

In Temporal maters (ye ſaie) it maie be , that in one age the Pope hath acknowledged the Emperoure , as Lorde of that Prouince , where he liued . Graceouſly conſidered. It was the Popes Courteſie, and Humilitie, no doubt: but not his duetie . Nowe be ſt, Aaron the High Biſhop of Iſrael was contented to ſubmit him ſelfe to Moſes, and of duetie to calle him Lorde.

Exod. 32.

Tertullian ſaith thus, Colimus Imperatorem, vt hominem à Deo ſecundum, & Solo Deo Minorem . Sic enim Imperator Omnibus Maior eſt, dum Solo vero Deo Minor eſt: Wee honour the Emperours Maieſtie, as a man nexte vnto God . For ſo is the Emperoure greater then Almenne, while he is leaſſe then onely the Trne God: Origen ſaith, Petrus, & Iohannes nihil habebant, quod Cæſari redderent . Dixit enim Petrus, Aurum, & Argentum non habeo . Qui hoc non habet, nec Cæſari habet quod reddat, nec vnde Sublimioribus Poſtulatibus ſubiaceat . Qui verò habet Pecuniam, aut Poſſeſſiones, aut aliquid in hoc ſeculo, audiat, Omnis anima Poſtulatibus Sublimioribus ſubiaceat: Peter, and Iohn had nothinge to geue vnto the Emperour . For Peter ſaide, Golde, and Siluer I haue none: whiche who ſo hath not , hath nothinge to geue to Cæſar, nor wherein he ſhould be ſubiecte to the Higher Powers . But who ſo euer hath, either Monie, or Landes, or any thinge in this worlde, let him heare what S. Paule ſaith, Let every ſoule ſubmit it ſelfe to the Higher Powers.

Tertullian. ad
Scapulam.

Origen ad Ro.
man. c. 13 li. 9.

A. 107. 30

And ſo proueth of the prauiſe hereof , Pope Leo thus ſubmitteth him ſelfe humbly vnto Lewes the Emperoure : Nos, ſi incompetenter aliquid egimus, & in Subditis iuſtæ Legis tramitem non conſeruauimus, veſtro admiſſorum noſtrorum cuncta volumus emendare iudicio . If wee haue donne any thinge diſorderly, and ouer our Subiectes haue not kepte the dewe trade, and courſe of Law, by your Maieſties Iudgement we wil redreſſe al our faultes.

2. Qu. 7. Nos ſi.

So likewiſe, longe beſore Pope Leo, Pope Gregorie wrote vnto the Emperour Mauritius: Ecce per me Seruum vltimum ſuum, & veſtrum, reſpondebit Chriſtus: Sacerdotes meos manui tuæ commiſi, &c. Ego quidem veſtræ iuſſioni ſubiectus, Legem veſtram per diuerſas terrarum partes tranſmitti feci: Beholde, thus wil Chriſte anſwere you by me, bringe bothe his, and your moſte humble Seruaunte: I haue committed my Prieſtes vnto thy hand. As for my parte, I, beinge ſubiecte vnto your Maieſties Commaundement, haue cauſed your Order to be proclaimed through diuers partes of the worlde. Againe he ſaith, Chriſtus dominari Imperatorem, non ſolum Militibus, ſed etiam Sacerdotibus conceſſit: Chriſte hath geuen power vnto the Emperour, to beare rule, not onely ouer ſouldiours, but alſo ouer Prieſtes. Againe he ſaith, Et Imperatori obedientiam præbui: & pro Deo, quod ſenſi, minime tacui: I haue ſhewed my duetie towards my Lorde the Emperoure: and touchinge God, I haue not concealed, what I thought. And this is it, that S. Paule ſaith, Let every ſoule be ſubiecte to the Higher Powers. Upon whiche wordes S. Chryſoſtome ſaith, Etiamſi ſis Apoſtolus, etiamſi Euangelista, etiamſi Propheta, ſiue quiſquis tandem fueris. Neque enim Pietatem ſubuertit iſta Subiectio: Though thou be an Apoſtle, though thou be an Euangeliste, though thou be a Prophete, or what one ſo euer els thou be, yet be thou ſubiecte to the Higher Powers. For this Subiectio is no hinderance to Conſcience.

Gregor. Lib. 3.
Epiſt. 61. ad Mau-
ritium Imperat.

Gregor. Lib. 3.
Epiſt. 64.

Gregor. ad Mau-
ritium Imperat.

Chryſoſt ad Ro-
man. Homil. 23.

But afterwarde the Popes beganne to loke aſte, and bothe to ſaie them ſelues, & alſo to cauſe others theire paraſites to ſaie, Romanus Pontifex eſt ſupra Reges in Temporalibus: The Biſhop of Rome is aboue Kinges, euen in thinges Temporal. Againe, Papa totius orbis obtinet poſtlatem: The Pope hath the Power of al the worlde. Againe, Solus Papa eſt verus Dominus Temporalium: Onely the Pope is the very true Lorde of Temporal thinges. And againe, Omnis poſtlat ſecularis immediatè data eſt Pape: Al manner Temporal Power is geuen immediatly to the Pope.

Iohan. Maior. 4.
Sent. 7. 2. diſt. 20.
ſex. Lib. 7. Tit. 16
In Gloſſa.
Iohan. De Paris
ſiſ. de poſtlate
Pape. c. 4. p. 23.

The Pope
inferioure
to the Em-
peroure.

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The Defense of the Apologie of the

Pe saie, Pope Gregorie might cal the Emperour Mauricius, his Lord, (not of ductie, but) either of Custome, or of Courtelie. Yet, (saie you further) our holy Father Pope Pius the Fourth shal not now be bounde to doo the like. **Here**, I beseeche you, **M. Hardinge**, What strange kinde of Spiritual Power hathe Pope Pius now gotten, that was not before in Pope Gregorie? What Learninge? What Vertue? What worthinesse? What Holinesse? What good reason can ye allege, wherefore Christe, and his Apostles, and other Holy Fathers, and Martyrs shoulde be subiecte to the Prince, and onely your late Popes, and Cardinales shoulde stande so free?

Pe saie, This Custome hathe longe sithence ben discontinued: And in one age the Pope maie acknowledge the Emperoure, as the Lorde of the Lande, where he dwelleth: and in an other age he maie be Lorde thereof him selfe. **What is to saie**, In one age the Pope maie be subiecte to the Emperoure: and in an other age the Emperoure maie be subiecte to the Pope. This is your whole, and onely reason. **Thus**, we saie, your obedience towarde your Prince goeth not by Goddes VVoorde, but onely by Ages: Therefore we maie saie to you, as S. Hilarie sometime saide to the Arian Heretiques, Fides temporum est, non Euangeliorum: Your Faith passeth by Ages, and not by Gospels. And yet it is witten, Veritas Domini manet in Aeternum: The Truthe of our Lord endureth (not for one age, or other, but) for Ever. It were a high point of Learninge for an Astronomer skilfully to prognosticate, betwene the Emperour and the Pope, whether of them shoulde be Dominus Anni. **Howe** be it, here maie I wel and iustly answere you with these wordes of S. Bernarde: Omnis anima potestatis sublimioribus subdita sit. Si omnis, & vestra. Quis vos exceperit ab vniuersitate? Si quis tentat. Excipere, conatur Decipere. Noli illorum acquiescere consilijs: qui cum sint Christiani, Christi tamen vel sequi facta, vel obsequi dictis probro ducunt. Ipsi sunt, qui vobis dicere solent, Seruata vestra Sedis honorem, &c. Estis vos vestro Predecessore impotentiores? Si non crescit per vos, non decrescat per vos. Hæc illi. At Christus aliter iussit, & gesit. Reddite, inquit, quæ sunt Cæsaris, Cæsari: & quæ sunt Dei, Deo: Let every soule be subiecte to the Higher Powers. If every soule, then is your soule subiecte, as wel as others, For (notwithstandinge your Dignitie) yet who hathe excepted you from this generalitie? He that would excepte you from the Obedience of the Prince, seeketh to deceiue you, Geue no care to their Counsellers. For, notwithstandinge they be Christians, yet they thinke it shame, either to folowe Christes deedes, or to obeie Christes Wordes. They use to saie vnto you, O sir, mainteine the honour of your See, &c. Are not you so good, as your Predecessour? If your See be not auanced by you, yet let it not be abased by you. Thus saie they. But Christe hathe bothe taught, and wrought far otherwise. For he saith, Geue to Cæsar, that belongeth to Cæsar: and geue to God, that belongeth to God.

Like wise he saith againe vnto Pope Eugenius, A te tamen Mos iste, vel potius Mors ista non coepit: vtinam in te desinat. Vides omnem Ecclesiasticum zelum feruere sola pro Dignitate tuenda? Honori totum datur, Sanctitati nihil, vel parum. Si, causa requirente, paulò submissius agere, ac socialius te habere tentaueris, Absit, inquit: Non decet: Tempori non congruit: Maiestati non conuenit: Quam geras personam attendito: But ye wil saie, this Manner, or rather, this Deathe, beganne not of you: Woulde God it might ende in you. Doo ye not see, that al your Ecclesiastical zeale, and care standeth onely in maintenance of Honour? Upon Honour altogether is bestowed: upon Holinesse, either nothinge, or very litle. If, upon occasion, ye woulde somewhat submit your selfe, and deale familiarly, O, doo not so, saie they: It is not meete: It is not agreeable to the time: It is not couenient for your Maiestie: Consider wel, what state ye beare. Dutche good Lessons, **M. Hardinge**, we haue, wherewith to nourtur, and to traine the Pope. And if he happen of him selfe to be a fole, by such scholinge we are hable to make him madde.

But Gregorie (we saie) being Pope, gouerned the whole Church of God. For he complaineth, that Maximus was made Bishop of Salona in Illyrico without his allowance. **This** An-
thozille is answered in my former Keple. But howe holdeth this Argumente,
M. Har-

Hilarius ad
Constantium
Impera.
Psalm. v. 6.

Bernar. Epist. 42.
ad Archiepisco.
Senonens.

Bernar. De Con-
sideratione, li. 4.

Gregor. Lib. 4.

Epist. 34.

Artic. 4. Diu. 25

Mr. Hardinge ? Gregorie complaineth, that *Maximus* was made Bishop of Salona in Illyrico without his allowance: *Ergo*, Gregorie ruled the whole Church?

What Schole wil allowe you such Conclusions ? It is knowen, that in the Nicene Councel the charge of the whole Church was committed to three Principal Patriarkes, whercof the Patriarke of Rome was the firste : the seconde of Alexandria: the third of Antioche. And eche of these three was limited severally to his owne peculiere portion. Nilus a Graeke Writer saith, Cum alię Regiones assignatae sint Romano, alię Alexandrino, alię Constantinopolitano, non magis hi sub illo sunt, quam ille sub hisce : For as mutche as certaine Countries are limited to the Bishop of Rome : certaine to the Bishop of Alexandria : and certaine to the Bishop of Constantinople, they are nowe no more vnder him, then he vnder them.

Nilus de Primatu Roman. Pon.

As for the Churches of Illyricum, they were specially appointed to the Bishop of Rome, as it appeareth by the Epistle of Pope Damasus, written to the Bishops of Illyricum: Par est omnes, qui sunt in Orbe Romano, Magistros consentire: It is meete, that al the Teachers, that be within the Romaine Prouince, agree together. So saith the Athanasius, Roma est Metropolis Romanae Ditionis : Rome is the Mother Church (not of the whole worlde, but) of the Prouince of Rome. Nicephorus saith, Iustinianus decreuit, vt Iustiniana Prima haberet locum Sedis Apostolicae Romae: vti esset Caput sibi ipsi cum plena potestate: Iustinianus the Emperoure appointed, that the Citie called Iustiniana Prima shoulde haue the place of the Apostolique See of Rome: and that with full power it shoulde be Heade vnto it selfe. Neither durste your foreged, and countrefeit Anacletus, to claime the Iurisdiction of al the whole worlde, but onely a portion of the same. For thus he saith, Omnes Episcopi, qui huius Apostolice Sedis ordinationi subiacent: Al Bishoppes (not through the worlde, but) that are Subiecte to the ordination of this Apostolique See of Rome. So likewise S. Gregorie in his complainte vnto the Emperesse, touching this same Maximus, the Bishop of Salona, speaketh not of al the Bishoppes, that were throughout the whole Church of God, but onely of such Bishoppes, as were limited vnto his particular charge. For thus he maketh his complaint, Si Episcopi mei me despiciant &c. If mine owne Bishoppes (liuinge within mine owne peculiere Iurisdiction) shal despise mee.

Sozom. li. 6. ca. 23

Athanas. ad 504
lit. ad An. vitam
agentes.

Nicephor. Lib. 17
Cap. 28.

Anaclet. Epist. 3.
Dist. 93. Iuxta
Sanctorum.

Gregor. Lib. 4.
Epist. 34.

Therefore your Diuinitie wanted Logique, **Mr. Hardinge**, when ye framed your Argumente in this sorte, Gregorie complained of *Maximus* &c. *Ergo*, Gregorie gouerned the whole Church.

The Apologie, Cap. 9. Diuision. 1. & 2.

But where they saie, we haue gonne a waie from the Vnitie of the Catholique Church, this is not onely a mater of malice, but besides, though it be moste vntrue, yet hathe it somme shewe, and appearance of truthe. For the common people, and ignozante multitude geue not credite onely to thinges true, and of certaintie, but euen to such thinges also if any chaunce, whiche maie seeme to haue but a resemblance of truthe. Therefore wee see, that suttile, and craftie persons, when they had no truthe on their side, haue euer contented, and hotely argued with thinges likely to be true, to the intente they, whiche were not able to espie the very ground of the mater, might be carried a waie at leaste with somme pretense, and probabilitie, or likelihoode of the Truthe. In times paste, whereas the firste Christians, oure forefathers, in makinge their Prayers to God, did turne them selues towardes the East, as for the most part the maner was, there were that saide, they vvoorshipped the Sonne, and reckened the same as their God. Againe, where our forefathers saide, that as touchinge

Tertull in Apo-
logico.

ching Immortal and Everlasting Life, they liued by none other meanes, but by the Fleashe, and Bloude of that Lambe without spotte, that is to saie, of our Sauour Iesus Christe, the enuious Creatures, and Enimies of Christes Crosse, whose onely care was to bring Christian Religion into sleaunder, by al manner of waies, made the people beleuee, that they were wicked persons, that they sacrificed mennes Fleashe, and dronke mennes Bloude. Also, where our forefathers saide, that, before God, there is neither Man, nor VVoman, and that for attaininge to the true Righteousnesse, there is no distinction at al of persons: and, whereas they called one another indifferently by the name of Sisters, and Brothers, there wanted not menne, which forged false tales vpon the same, saieinge that the Christians made no difference amonge them selues, either of age, or of kinde: but like brute beastes, without regarde, had to doo one with another. And, whereas, to praie together, and to heare the Gospel, they mette often together in secrete, and by places, because Rebelles sometime were woonte to doo the like, therefore Rumours were euery where spreadde abroade, that thei made priuie confederacies, and tooke counsel together, either to kil the Magistrates, or to subuerie the Common Wealth. And, whereas in Celebratinge the Holy Mysteries after Christes Institution, thei tooke Breade and VVine, they were therefore thought of many, to woozhip, not Christe, or God, but Bacchus, and Ceres: forsomuche as those vaine Goddes were woozhipped of the Heathens in like sort, after a prophane Superstition, with Breade and VVine. These thinges were beleued of many, not because they were true in deede (for what coulde be more vnttrue:) but because they were like to bee true, and through a certaine shadowe of truthe might the more easily deceiue the simple. On this fashion likewise doo these menne sleaunder vs, as Heretiques, and saie that wee haue leaste the Church, and fellowshipp of Christe: not because they thinke it is true, for they doo not mutch force of that, but because to ignorant folke, it might perhaps somme waie appeare true.

Wee haue in deede put our selues aparte, not as Heretiques are woonte, from the Church of Christe, but as al good menne oughte to doo, from the infection of naughty persons, and hypocrites. Neuerthelesse in this pointe they triumphe marueilously, that they bee the Church, that their Church is Christes Spouse, the Pillar of Truthe, the Arke of Noe: and, that without it there is no hope of Saluation. Contrariwise, they saie, that vvee bee Renegates: that vvee haue torne Christes seate: that we are plucked quite of from the Body of Christe, and haue forsaken the Catholique faith. And, when thei leaue nothing vnspoken, that maie neuer so falsely, & maliciously be saide againste vs, yet this one thinge are they neuer hable truly

Ibidem.

Ibidem.

August Contra
Faust. L. 20. ca. 13

truely to saie, that we haue swarued, either from the woorde of God, or from the Apostles of Christe, or from the Primitiue Church. Surely wee haue euer iudged the Primitiue Church of Christes time, of the Apostles, and of the Holy Fathers, to be the Catholique Church: neither make wee doubt to name it, Noes Arke, Christes Spouse, the Piller and vpholder of al Truthe: nor yet to fixe therein the whole meane of our Sauation. It is doubtlesse an odious matter, for one to leaue the fellowship whereunto he hath benne accustomed, and specially of those menne, whose, though they be not, yet at leaste seeme to be, and be called Christians. And, to saie truely, we doo not despise the Church of these menne (howe so euer it be ordered by them nowe a daies) partly for the names sake it selfe, and partly for that the Gospel of Iesus Christe hath once benne there in truely, and purely set forth. Neither had we departed therefrom, but of very necessitie, and muche againste our willes.

M. Hardinge.

VVe graunte, that in olde time slaunders were made vpon the Faithful. But no like slaunder is made by vs vpon you in the mater, wherof ye speake. For let vs graunt, that ye haue in deede put your selues aparte, and are gone from the contagion of naughtie persons and Hypocrites. This is the very thinge, we laie to your charge. For though we were futehe, as for a greate number ye shal neuer be able to proue, yet by Christes owne sentence ye muste doo that, (a) which they that sitte in the chaire of Moses bid you doo, although they be Hypocrites, as the Scribes and Phariseis were, of whome Christe spake &c. But it shalbe enough for you to doo, as the Successours of Peter bidde you to doo, and so to folowe their saicinge, and not their dooinges.

The Primitiue Church is continewd with our time, by the Successours of S. Peter, for whose faith neuer to faile Christe praied, and whom (b) onely he made Shepherde to feede al his Flocke of Sheepe and Lambes. Christe (c) nowe requireth of you, not to obeie Peter and Paule, but to obeie him, who sitteth in their chaire. VVhere ye saie, it is an odious mater to forsake vs, and yet haue forefaken vs: where ye confesse that ye despise not the Church, we be of, and yet graunt that ye haue departed from it: howe standeth this together? Remember ye what ye saie? Know ye what ye doo? VVho wil regarde your woorde, whiche with one breathe saie, and vnfaie? If it be odious, why doo ye it? If ye despise not the Church: why departe ye from it?

The Bishop of Sarisburie.

Christe saith, *The Scribes, and Phariseis sitte in Moses Chaire: Doe that they saie, but doo not, that they doo.* Ergo, (saie you) VVe maie not departe awaie from the Pope. How so euer it fare with your Conclusion, *M. Hardinge*, verily in your premisses ye compare the Pope, and his Cardinales with the Scribes, and Phariseis. And yet the Scribes, and Phariseis saie in the Chaire, and taught the Lawe: Your Pope, and Cardinales sitte stil, and teache nothinge. Notwithstandinge, let vs wel allowe of this Comparison. We maie remember, that Christe also saith, *Woe be vnto you, ye Scribes, and Phariseis, that shutte vp the Kingdome of Heauen before menne: and neither doo you enter in your selues: nor wil you suffer others, that faine would enter. Woe be vnto you, ye blinde Guides: Woe be vnto you, that haue taken awaie the keie of Knowledge. Like wise he saith of them vnto his Disciples: Beware of the Leauen of the Scribes, and Phariseis: Let them goe: Blinde they are, and the Leaders of the blinde.*

To sitte in Moses Chaire, was, truely, and rightly to instructe the people, and to open vnto them the Lawe of Moses. S. Augustine saith, *Hoc ipsum, quod bona dicebant, & ea, quae dicebant, vtiliter audiebantur, & fiebant, non erat ipsorum. Cathedralis enim, inquit, Mosi sedens: That they spake good things vnto the people, and that the things, that they saide, were profitable to the hearers, and doers of the same, it was not of them selues. For Christe saith, They sitte vpon Moses Chaire. Againe he saith, Sciendo super Cathedralis Mosi, legem Dei docent. Ergo per illos Deus docet. Sua vero illi si velint docere, nolite audire: nolite facere. Certè enim tales sua querunt, non quae Iesu Christi: Sittinge vpon Moses Chaire, they teache the Lawe of God: Therefore it is God,*

(a) The same Scribes, and Phariseis commaundered the people to refuse Christes commandie: Iohan. 9. & 12. And was the people bounde to folowe them? (b) Vntruth. For Christe neuer gaue Peter any futehe special Priuilege. (c) A strange kinde of Diuinitie: futehe as Peter, & Paule neuer knewe.

Matth. 23.

Matth. 16.

Matth. 15.

August. De Ser-
mone Domi. in
Monte. Lib. 2.

August. in Iohan.
Tract. 46.

God, that teacheth by the meane of them. But if they wil teache you thinges of their owne, then heare them not: then doo it not. For certainly suche menne seeke theire owne: and not the thinges, that pertaine to Christe Iesus. *Per* sic therefore, *P. Hardinge*, wee are bounde to heare the Pope, and his Cardinallcs, and other like Scribes, and Phariseis, not absolutely, or without exception, what so euer they liste to saie: but onely so longe, as they teache the Lawe of God. Further then that, *S. Augustine* saith, *VVe* maie neither heare them, nor folowe theire Counsell.

Hereunto ye thought it good, to adde more force, as a supplie, to aide your wantes. Christe saide vnto Peter, *I haue praied for thee, that thy Faith shal neuer faile.* Ergo, (saie you) The Pope can neuer erre. This waie of reasoninge, I trowe, ye learned of Peter de Palude, a worthy Doctour of your side. For so he reasoneth: Ego rogavi pro te Petre, vt Fides tua non deficiat. Ex quo habetur, quod Romana Ecclesia in fide errare non potest: nec de eius Fide dubitare licet: Sed in omnibus est sequenda: Peter, *I haue Praied for thee, that thy Faith maie not faile.* By these woordes wee are taught, that the Church of Rome cannot erre in Faith. Neither is it lawfull to doubt of the Faith of that Church: but in al causes wee are bounde to folowe it. But *S. Augustine* saith, Nunquid pro Petro rogabat: pro Iohanne, & Iacobo non rogabat? Vt ceteros taceam: To leaue the reste, did Christe Praie for Peter? and did he not Praie for Iohn, and Iames: Againe he saith, Hac nocte postulauit Satanas vexare vos, sicut triticum: & ego rogavi Patrem pro vobis, ne deficiat Fides Vestra: This night hath Satan begged to thresh you, as if it were wheate: but *I haue Praied to my Father* (not for Peter onely, but) for you, that your Faith maie not faile. So saith Origen, Nunquid audebimus dicere, quod aduersus vnum Petrum non praeualiturae sint portae Inferorum: aduersus ceteros autem Apostolos, ac Praefectos Ecclesiae sint praeualiturae? An Petro Soli dantur à Christo Clauces Regni Coelorum? Nec alius Beatorum quisquam eas accepturus est? Omnia, quae prius dicta sunt, quaeque sequuntur, velut ad Petrum dicta, sunt omnium Communia: Maie we dare to saie, that the gates of Hel shal not preuaile Onely againste Peter: but shal preuaile againste the other Apostles, and Rulers of the Church: Were the Keyes of the Kingdome of Heauen geuen onely to Peter? And shal no Holy man els receiue the same? Nay, al the thinges, bothe that were saide before, and also that folowe after, as spoken to Peter, are Common, and belonge vnto al. Therefore, as ye saie of the Church of Rome, so maie wee saie like wise of the Church of Hierusalem, where *S. Iames* was: and of the Church of Ephesus, where *S. Iohn* was, and of other the like Apostolique Churches, notwithstandinge they be now in the possession of the Turke, and haue receiued the Religion of Mahomete, yet bicause Christe hath once praied for them, The Faith of them shal neuer faile.

Nowe, if the Churches of Galethia, Corinthe, Ephesus, Hierusalem, and of infinite other Noble Citties, and Countries, planted by Paule, by Iohn, by Iames, and by Christe him selfe, maie faile from the Faith, what special priuilege then, maie wee imagine, hath the Church of Rome, planted by Peter, that it onely of al others, can neuer faile. For Christe praied indifferently, as wel for the rest of his Apostles, as for Peter, That theire Faith shoulde neuer faile.

Further ye tel vs, It shalbe yenough for you, to doo, as the Successours of Peter bid you to doo. Christe nowe (ye saie) requireth not of you to obeie Peter, and Paule: but to obeie him, that sitteth in theire Chaire. If this waie be as sure, as it is shorte, then is there no doubt, but al is wel. Though wee beleue neither Peter, nor Paule, nor what so euer is written in Goddes Worde, yet, saie you, If we folow the Pope, we cannot erre. For thus mutche, *P. Hardinge*, ye are hable to warrante vs by your Gospel, that Christe requireth not vs nowe, to be obedient to Peter, and Paule, but onely to the Popes Holinesse, that keepeth Residence in theire Chaire. This is your Diuinitie: these are your woordes. If ye euer recante the same, ye marre the flower of your Market. Wee neede not nowe to saie, Thus saith the Lorde: It shalbe sufficient for vs, to saie, Thus saith the Pope. Yet *S. Paule* so farre aduertureth the Truthe, and certaintie of his Doctrine, that he doubteth not to saie,

Petrus de Palude,
de de Potestate
pp. Articuli. 4.

Augm. De quæst.
Noui Testamenti.
quæst. 75.
August. De Ver-
bis Domini in
Euangel. secund.
Lucam. Sermon. 36
Origen. in Mat-
the. Tract. 1.

If an

If an Angel from Heauen Preache vnto you any other Gospel, then wee haue Preached, accursed be he. Upon whiche wordes S. Chrysostome hath noted thus: Non dixit, Si Contraria annuntiauerint, at totum Euangelium subuerterint: verum: Si paulum Euangelizauerint præter Euangelium, quod accepistis, etiam si quiduis labefactauerint, Anathema sint: S. Paule saith not, If they Preache Contrarie to the Gospel, or overthrowe the whole Gospel: but, If they Preache any little thinge besides the Gospel, that ye haue receiued: if they ouerthrowe any thinge, what so euer it be, accursed be they. Therefoze S. Hierome saith, Ea doceat Episcopus, quæ a Deo didicerit, non ex proprio Corde &c. Let the Bishop teache those thinges, that he hath learned of God: and not of his owne harte, or fancies.

Galat. 1.

Chrysost. in 1.
Cap. ad Galat.

Dist. 36. ca. final

Chrysostome saith, Plus aliquid dicam: Ne Paulo quidem obedire oportet, si quid dixerit proprium, si quid humanum: sed Apostolo Christum in se loquentem circumferentis: I wil telle you a greater matter: Wee maie not obeie, no not S. Paule him selfe, if he speake any thinge of his owne, or if he speake onely as a man: But wee muste beleue the Apostle of Christe, carryinge Christe about speakinge within him.

Chrysost. in 2.

Timoth. Rom. 2.

And therfoze Panormitane saith, In concernentibus Fidem, etiam dictum vnius priuati esset præferendum dicto Papæ: si ille moueretur melioribus rationibus Noui, & Veteris Testamenti, quam Papa: In matters concerninge Faith, the saieinge of one Priuate man were to be hearde before the saieinge of the Pope: if the same Priuate man were moued with better reasons of the Newe, and Olde Testamente, then the Pope. But, that we shoulde no longer obeie Peter, and Paule, but geue care onely to him, that is tropen into their Chaire, it is sutch Diuinitie, as neither Peter, no; Paule euer taught vs.

De Elect. & Elect. potest. significati. Abb.

Laste of al, as vpon somme god aduantage, ye beginne to Triumpher. Remember yee (saie ye) what yee saie? knowe yee, what yee doo? who wil regarde your wordes, whiche with one breathe saie, and vnfaie? If it be odious to leaue our felowship, why doo yee it? If yee despise not the Church, why departe ye from it? To Saie, and Vnsaie, it is your propriety, M. Hardinge: it is not ours. Ye haue Saide, and Vnsaie, and yet, were it not for shame, it is thought, ye woulde be contented to Saie againe. Wee despise not the Church: it is the House of God: But wee mislike your defacinge, and disorderinge of the Church. Christe reprobeth the Priestes, and Phariseis, for that they had turned the Temple of God into a caue of Theeues: And yet neuerthelesse he despised it not: but saide it was his Fathers house. To leaue the wicked felowship of them, that beare a name, & shewe of Godlinesse, it seemeth odious before men: but before God it is not odious. S. Iohn saith, Who so euer is sutch a one, bid him not, God speede. For who so saith, God speede vnto him, is partetaker of his ill. S. Paule saith, I warne you, that you receiue no meate with any sutch. And God him selfe saith, Comme out from her, o my people, lest ye be partetakers of her sinnes, and lest yee receiue of her Plagues. Thus wee Saie not, and Vnsaie againe, as you saie, M. Hardinge. For the same thinge, wee Saide before, wee Saie still.

Matth. 21.

2 Iohan.

1 Corinth. 5.
Apocal. 18.

The Apologie, Cap. 9. Diuision. 3.

But I put case, an Idole be sette vp in the Church of God, and the same Desolation, whiche Christe prophesied to come, shoulde openly in the Holy Place: what if somme Theefe, or Pirate inuade, and possesse Noes Arke? These folkes, as often as they telle vs of the Church, meane thereby them selues alone, and attribute all these titles to their owne selues, boasting, as they did in times past, that cried out, The Temple of the Lorde, The Temple of the Lorde: or, as the Phariseis, & Scribes did, whiche craked, they were Abrahams Children. Thus with a gaie, and soily we deceiue they the simple, and seeke to choke vs with the bare name of the Church:

ss

Butche

Mutche like as if a Theefe, when he hath gotten into an other mans house, and by violence either hath thrust out or slaine the owner, would afterwarde assigne the same house to him selfe, castinge soozth of possession the righte Inheritor: Or, if Antichriste, when he had once entered into the Temple of God, would afterwarde saie, This house is mine owne, and Christe hath nothinge to doo withal. For these menne nowe, after they haue leaste nothinge remaininge in the Church of God, that hath any likenesse of his Church, yet wil thei seeme the Patrones, & the valiaunt maintainers of the Church: Verily like as Gracchus emongeste the Romaines stode sometime in Defense of the Treasurie, notwithstandinge with his prodigalitie, and sonde expenses, he had utterly wasted the whole stocke of the Treasurie. And yet was there neuer any thinge so wicked, or so farre out of reason, but lightly it might be couered, and Defended by the name of the Church. For the waspes also make honycombes, as wel as Bees, although there bee no hoony in them: and wicked menne haue companies like to the Church of God. yet for al that, They be not streight vvaie the people of God, vvhiche are called the people of God: neither be they al Israelites, as many as are comme of Israel the Father. The Arians, notwithstandinge thei were Heretiques, yet bragged they, that they alone were the Catholiques, callinge al the reste, nowe Ambrosians, nowe Athanasians, nowe Iohannites. And Nestorius, as saith the Theodoret, for al that he was an Heretique, yet couered he him selfe τῆς ἀρετῆς προσχηματῖ, that is to wite, with a certaine cloke, and colour of the true, and Right faith. Ebion, though he agreed in opinion with the Samaritanes, yet, as saith the Epiphanius, he would needes be called a Christian. The Mahometistes at this daie, for al that al Histories make plaine mention, and them selues also cannot denie, but they tooke theire firste beginninge of Agar the bonde VVooman, yet for the very name, and stockes sake, chuse they rather to be called Saracenes, as though they came of Sara the free VVooman, and Abrahams true and lawfull VVife. So likewise the false Prophetes of al ages, whiche stode vp againste the Prophetes of God, and resisted Esaias, Ieremie, Christe, and the Apostles, at no time craked of any thinge so mutche, as they did of the name of the Church. And for none other cause did they so fearcely bere them, and cal them Renegates, and Apostates, then for that they had forsaken their fellowship, & kepte not the ordinaunces of the Elders. Wherefore, if we would folowe the Judgementes of those menne onely, whome then gouerned the Church, and would respecte nothinge els, neither God, nor his word, it muste needes bee confessed, that the Apostles were rightely, and by iuste Lawe condemned of them to deathe, be-
cause

August. in Ser-
mon. Conit a A-
rianos. to 6.

August. in Epist.
48 ad Vincen.
Epiphani. Lib. 1.
Here 30.
Sazom. li. 6. ca. 38

cause they falle from the Bishoppes, and Priestes, that is, you muste thinke, from the Catholique Church: and because they made newe alterations in Religion, contrarie to the Bishoppes, and Priestes willes, yea, and for al theire spurninge so earnestly againste it.

M. Hardinge.

VVhat a foolishhe putase, and what a sonde whatif is that, to saie, VVhat if a pirate inuade the Arke of Noe? (a) As though God sate not at the sterne, and had the helme in his owne hande.

(b) Antichriste cannot sitte in the temple of God, (c) vntil the vicare of Christe, who keepeth possession, be throwen out, and then wil Christe come with his Angels to desiroie the wicked man with the breath of his mouth. Ye that are the herbingers of Antichriste, are not yet able to cast out the lieutenant of Christe. Ye haue at the vnderministers. Your maister wil accomplishe al iniquitie, and he shal be the desolation that Christe spake of. VVee vnderstande, what ye shooote at, but ye are ashamed to vtter plainly your blasphemie. (d) Ye woulde saie as it maie seeme if ye durste, that Christe is the desolation, and that Antichriste is the true God. (e) In effecte I doo not greatly belie you.

Neither if the Apostles might goe from the Bishoppes of Moses lawe, therefore maie yee departe from the Vicare of Christe. For the lawe of Moses is changed, and the Priesthoode of Aaron is transferred: But the lawe and Priesthoode of Iesus Christe tarieth for euer, as Dauid saide, Thou arte Prieste for euer, accordinge to the order of Melchisedech. Ye haunte too manifestly.

The Bishop of Sarisburie.

Antichriste (ye saie) cannot sitte in the Temple of God, vntil the Vicare of Christe, who keepeth possession, be throwen out. What saie you, *M. Hardinge*? Doe the Christes Vicare keepe possession for Antichriste? As for Christe him selfe, I doubt not, but he is able to keepe his owne possession. But so the olde Troians sommetime saide, Their Citie coulde neuer miscarrie, while theire Palladium remained amongst them. But who tolde you these strange newes, *M. Hardinge*? Who made the Pope Christes Vicare general throughout the whole Church? Or, who bade him keepe possession in stee of Christe? Muste we nedes thinke, that the whole state of Christes Church, hangeth onely of the Pope? Or, that, if the Pope were not the Pope, the Church of Christe were not the Church? Or, muste your simple worde now be taken for a Prophecie, that Antichriste shal neuer enter into Goddes Temple, before the Pope be throwen out: This fable woulde haue benne better furnished with more credite.

Merily, wherres we saie, wee put case, an Idole be sette vp in the Church of God: Or, what if somme Theefe, or Pirate inuade, and possesse Noes Arke, neither is this, what if, so sonde as you woulde seeme to make it: nor this, Put case, so impossible. For S. Paule saithe, Antichriste shal sitte in the Church of God, and shewe him selfe aboue al that is worshipped, or called God: that is to saie, Beinge a Theefe, and a Pirate, he shal enter perforce into Noes Arke.

Nowe, *M. Hardinge*, If Antichriste maie sitte in the place of God, mutche more maie he sitte in the place of Peter. I wil not saie, the Pope is Antichriste. God wil reuele him in his time: and he shal be knowne. S. Iohn saithe, This is the wisdom: who so hath understandinge, let him reckon the number of the Beaste. Upon whiche wordes, Irenaeus welneare fiftiene hundred yeres agoe, saithe thus: The name of Antichriste, expressed by that number, shalbe, Latinus: And he addeth further, Hoc valde verisimile est, Quoniam verissimum Regnum hoc habet vocabulum

S. Gregorie saithe, He is Antichriste, that shal claime to be called the Uniuersal Bishop: and shal haue a Garde of Priestes to attende upon him: Againe, Irenaeus saithe, Antichristus, cum sit Seruus, tamen adorari vult, vt Deus: Antichriste, notwithstandinge

(a) As though S. Paule had not warned vs, that Antichriste shal sitte, and shewe him selfe in the place of Christe (b) Ergo, Antichriste shal sitte in Popes chaire. (c) But what if Christes Vicare him selfe be Antichriste? (d) Vntruthe, Maliceous, and sclaundersous. (e) Ergo ye belie vs, although not greatly.

Palladium?

2. Thess. 2.

Apocalip. 13.

Irenaeus lib. 5.

cap. Vltimo.

Grego. et 4. epis.

38. sac. rutorum

paratus est exo

ercitus.

Irenae. Li. 5. cap.

dinge penult.

Es ij

To sit in
the place
of Christe

Ioachim Ab-
bas.

2. Theff. 2.

August. in lib. 83
quest. quæ. 61.

In eadem quest.

Artic. 17. Diu. 15

Iohan. 8.

dinge he be but a slaue yet, he wilbe woorshipped, as if he were God. Ioachimus Abbas
saith, Antichristus iam pridem natus est Romæ, & altius extolletur in Sede Apo-
stolica: Antichriste is longe sithence borne in Rome, and yet shal be higher auanced in the
Apostolique See.

Thus is he described, that shal sitte in the place of Christ, and shal mainteine
possession againste Christe. But, Christe shal come with his Holy Angels, and
shal destroye him with the breath of his mouthe, whiche is the Holy VVoorde of
the Liuinge God.

That ye allege of the Priesthoode of Melchisedech, serueth you here to smal
purpose. We knowe, that, not the Pope, but Christe alone is a Prieste for euer,
accordinge to the Order of Melchisedech. S. Augustine saith: Ipse est Sacerdos
noster in æternum, secundum Ordinem Melchisedech, qui semetipsum obtulit ho-
locaustum pro peccatis nostris: & eius Sacrificij Similitudinem celebrandam in sua
Passionis Memoriam commendauit: Christe is our Prieste for euer after the Order of
Melchisedech, whiche hath offered vp him selfe a Sacrifice for our Sinners: and hath deli-
uered vnto vs a Similitude, or Likenesse of that Sacrifice, to be donne in remembrance of his
Passion. Therefore if ye wil saie, The Pope is a Prieste for euer after the Order
of Melchisedech, then muste you also saie, The Pope hath offered him selfe a Sa-
crifice for the Sinnes of the worlde.

Likewise againe he saith, Holocausti eius Imaginem ad Memoriam Passio-
nis sue in Ecclesia celebrandam dedit, vt esset Sacerdos in æternum: non secundum
Ordinem Aaron, sed secundum Ordinem Melchisedech: Christe hath geuen an
Image, or Resemblance of that Sacrifice, to be kepte in the Church in Remembrance of
his Passion, that he might be a Prieste for euer, not after the Order of Aaron, but after the
Order of Melchisedech.

Howe be it, touchinge this whole mater, I haue answered moze at large in
my Former Replie.

The Apologie, Cap. 9. Diuision. 4.

Wherefoze, like as it is written, that Hercules in olde time was
forced, in struinge with Antæus that huge Giant, to lifte him quite
vp from the Earthe, that was his Mother, ere he coulde conquere
him: euen so muste our Aduersaries be heaued from theire Mother,
that is from this vaine coloure, and shadowe of the Church, where-
with they so disguise, and defende them selues: otherwise they cannot
be brought, to yelde vnto the Wordde of God. And therefore saith
Ieremie the Prophete, Make not sutch greate boaste, that the
Temple of the Lorde is with you. This is but a vaine confidence:
these are but lies. The Angel also saith in the Apocalyps: They
saie, they bee Ievves: but they bee the Synagoge of Sathan. And
Christe saide to the Phariseis, when they vaunted them selues of the
kindred, and bloude of Abraham: Yee are of your father the Diuel:
for you resemble not your father Abraham: As mutche to saie, as,
Ye are not the men, ye woulde so faine be called: ye deguile the people
with vaine titles: and abuse the name of the Church, to the ouer-
throwinge of the Church.

M. Hardinge.

Heaue at ys, whiles ye wil, and whiles ye maie, ye shal neuer remoue vs. In whiche stedfastnes
we truste to stande by Goddes grace to the laste breath. Heaue at ys with al the forces of your can-
ninge, of your malice, of your flatterie, of your policies, and with what so euer ingens ye haue: ye
shal neuer be able to ouerthrowe the house of our consciences builded vpon the sure rocke. Let
the

the goulders of raine come downe from you and al other Heretikes, let the floudes of worldly ragcs thruste, let the windes of Sathans temptations blowe their woofte, this house shal not be ouerthrowen.

The Bishop of Sarisburie.

M. Hardinge, S. Paule saithe vnto you, *Noli altum Sapere*, sed time: *Presume not of your selfe: but stande in awe.* But the wordes woulde rather haue becormmed them, that saide sometime vnto the Prophete Hieremie, *Verbum, quod locutus es nobis in Nomine Domini, non audiemus: Sed faciendo faciemus omne verbum, quod egredietur de ore nostro: Wee wil neuer beare the woorde, that thou speakest vnto vs in the name of the Lorde. But wee wil surely doo, what so euer thinge shal passe out of our owne mouthes.* Thus it is written of them, that saide, *The Lorde shal not beare rule ouer, nor maister vs.* With like mildenesse of spirite the wilful Whilosopher saide, *Non persuadebis, etiamsi persuaseris: Yee shal not make me beleene it, no though I doo beleene it.*

Roman. 11.

Hierem. 44.

Luke 19.

ἡ πύστις, οὐδὲν ἂν πείσῃς.

As Constance in god thinges is a vertue, so frowardnesse, and wilfulnesse is a vice. Lowe not thus your owne destruction. He that is fallen, make rise againe. The Lorde is hable to raise you vp: and to make you a vessel of his glorie. We knowe not, to what god purpose God hath appointed you. Speake not ouer mutche of the strength of your Pounte. You knowe, vpon howe light occasions it hath benne moued. Followe rather S. Pauls counsell, and with feare, and trembling worke your owne Saluation. The wale, ye walke in, is not your owne: Your barre is in the hande of God. Suffer Goddes Truth to preuaile: and Understande, that the Kingedome of God is come vnto you.

Philip. 2.

Hierem. 10.

Luke. 1.

The Apologie, Cap. 10. Diuision. 1.

So that these mennes parte had benne, first to haue clearely, and truly proued, that the Romishe Church is the true and right instructed Church of God: and that the same, as they doo order it at this daie, doothe agree with the Primitiue Church of Christe, of the Apostles, and of the Holy Fathers, whiche we doubt not, but was in dedde True Catholique Church.

M. Hardinge.

Ye woulde vs to proue, that the Romaine Church is the true Church of God. Ye graunt, that once it was the true Church of God. And the Gospel sheweth, that Christ praied for it in S. Peter, who made his successours there. * VVhat foloweth hereof, but that it muste needs abide as true, as euer it was, except Christes praier were not heard? S. Paule likewise witnesseth, that the Romaine Faith is preached in the Vniuersal worlde, geuinge a manifest prophecie, that the Romaine Faith and the Catholike Faith should be al one. S. Cyprian calleth the agreeing with the Bishop of Rome and communicating with him, *Catholica Ecclesia unitatem, &c.* The allowinge and firme holdinge of the vnitie of the Catholike Church. And writinge to Antonianus in the same booke, he accompteth it for one thing, to communicate with Cornelius the Bishop of Rome, and to Communicate with the Catholike Church. For you it is vaine to saie, that it hath erred, * when the Holy Ghost hath signified, that it can not erre.

* This is a very vaine hope. For Christe praied for the other Apostles no lesse, then for Peter.

* Vntrithe. For where did the Holy Ghost euer make sutch promise?

The Bishop of Sarisburie.

I wil not saie, Where were your wittes, **M. Hardinge**, when ye wrote these thinges: But wel make I saie, where was your Logique: As for Diuinitie, it appeareth by your reckeninge, ye make no greate accompte of it. Christe (saie you) praied for Peter: Ergo, the Romaine Faith can neuer faile. Fewe children woulde willingly make sutch Argumentes. Ye presume very mutche of the Simplicitee, and Ignorance of your Reader. For thinke you, that Christe praied onely for Peter, and for no body els? Or, thinke you, that Christes Praiers toke place in none other of al the Apostles, but onely in Peter? Awake for shame: and shake of these dreames. Christe him selfe saithe, *O Father, I praie not onely for these, but also for them, that by their woordes shal beleene in mee.* And S. Augustine thus repozteth the same Praier, as it is alleaged befoze: *Ego rogavi Pa-*

Iohan. 17.

Es ij

trem

I haue
praied for
thee, Peter
&c.

Augu. De verbis
Domini in Euang.
Secund. Lucam.
Sermon 36.
Augu. in quæst.
Noui Testamenti.
quæst. 75.
Origen. in Mat.
the. Tracta. 1.
Roman. 1.

Esai. 2.

Chrysost. ad Po-
pul. Antio.
Homil. 3.
Nazian. epist. 74
Nazian. ad
Heronem.

1 Thess. 1.

Hierem. 7.
Matthæ. 3.

Iohan. 8.
Hierem. 18.
Ezech. 7.
Mich. 6.

Item pro vobis, ne deficiat Fides vestra: I haue praied vnto my Father, (not for Peter onely, but) for you, that your Faith mai not faile. Againe he saith, Nunquid pro Petro rogabat: Pro Iohanne, & Iacobo non rogabat: Did Christe praie for Peter: And did he not praie for Iohn, and Iames? Certainly Origen saith, as likewise I haue befoze alleged, Omnia, quæ prius dicta sunt, quæque sequuntur, velut ad Petrum dicta sunt omnium Communia: All the thinges, that eithers paste befoze, or folowe after, as spoken vnto Peter, are common vnto all the Apostles.

But S. Paule saith vnto the Romaines, Your Faith is spoken of throughout the worlde. And S. Cyprian saith, The agreeinge with the Bishop of Rome was the Unitie of the Catholique Church. And yet it maie please you, to be remembred by the waie, that the same S. Cyprian repproued Cornelius, and Stephanus, bothe Bishoppes of Rome: and tolde them, they were bothe deceiued: and therefore woulde not agré vnto them. Puertherlesse, hercof ye conclude thus, Ergo the Holy Ghoste hath signified, that the Church of Rome cannot erre. It pitieth me, M. Har- dinge, in your behalfe, to see, into howe streite, and miserable holes ye are saine to creepe. For, what if the Faith, and the Constancie of the Romaines in olde times, for the Nobilitie of that Emperie, & Cittie, were then published throughout the whole worlde: Yet where did the Holy Ghoste euer telle you, that therefore the Church of Rome shoulde neuer erre: By what Word: By what Promise: By what Reuelation: We saie, The Faith of the Romaines was hearde of throughout the whole VVorld. So was the Greate Capitol there: So was the bewtie of theire Princely buildinges. Whiche, notwithstandinge are now made sinthe, and euen with the ground. So likewise is it witten of Hierusalem, De Sion exhibit Lex, & Verbum Domini de Hierusalem: The Lawe shal come forth from Sion, and the Word of God from Hierusalem. So in the Cittie of Antioche the Faithful were first called Christians: And therefore Chrysostome calleth the same Cittie, Caput totius orbis, The Heade of the whole worlde. Thus was Eusebius Samosatensis called, Regula Fidei, The Rule, and Stander of the Faith: Thus was Athanasius called, Orbis oculus: & Fundamentum Fidei: The Eye of the worlde, and the Foundation of the Faith. Woulde ye hercof conclude, M. Har- dinge, that therefore the Faith of these Churches can neuer faile: We know, that al this notwithstanding, the Churches as wel of Hierusalem, and Antioche, as also of Asia, Syria, Græcia, and of al the Caste, are now subiecte to the Turke, and scarcely a fewe leaste there, that dare to professe the name of Christe.

As S. Paule saith to the Romaines, Your Faith is spoken of throughout al the worlde. Euen so saith he to the Thessalonians, Your Faith is carried abroad into al places. In omni loco Fides vestra, quæ est in Deum, dimanauit: The wordes be like: The sense is one. Will you therefore telle vs, The Thessalonians Faith shal neuer faile. Nerily at this daie there is no sparkle of Faith leaste there. For the Christians are bannished, and thrust out: And the Cittie is fully possessed with Iewes, which are the enemies of the Crosse of Christe.

What a sonde Paradise is this, to saie, because ye had once the Faith of Christ, therefore now ye can neuer erre: Suche a fantastical Paradise had thei built vnto them selues, that cried out in olde times, euen as you do now, The Temple of God: The Temple of God: VVee are the Children of Abraham. But who so euer wel considereth the storie of the time, shal some finde, that then they cried moste, The Temple of God, when they had moste shamefully abused, and defaced the Temple of God: and, that then they claimed moste to be called the Children of Abraham, when they had forsaken bothe the Faith, and life of Abraham, and, as Christe saith vnto them, were become the Children of the Diuel.

Suche a fantasie had they, that saide, Non peribit Lex à Sacerdote: Nec consilium à Sapiente: Nec Verbum à Propheta: The Lawe shal not departe from the Priest: Nor Counsell from the Wise: Nor the Word from the Prophete. But God saith vnto them, Obstupescant Sacerdotes, & Prophetæ terrebuntur. Lex peribit à Sacerdote, &

& Consilium à Senioribus. Nox vobis erit pro Visione: & tenebræ pro Diuinatione: Your Priestes shalbe amased: and your Prophetes shalbe at their wittes ende. The Lawe shal perishe from the Priestes: and Counsel shal wante in the Elders. Yee shal haue Nighte in steede of a Vision: and Darkenesse in steede of Prophecie.

S. Paule saithe vnto the Galathians, Te beganne wel: who hathe thus bewitched you, that yee shoulde not obeie the Truthe? S. Peter saithe, As there were Fasse Prophetes amongest the people in olde time, euen so amonge you there shalbe Fasse Prophetes, bringinge in Sectes of Perdition. If sutch a chaunge the Prophete Esaie complaineth, Quomodo facta est Meretrix Ciuitas Fidelis? Howe is this Faithful Cittie now become an Harlot? Deceiue not thus your selfe, M. Hardinge, with vaine hope. Harken rather to the voice of our Lorde. Put nothinge to his Worde: take nothinge from the same: turne neither to the Right hande, nor to the Lefte. So shal ye be sure, yee shal not erre.

The Apologie, Cap. 10. Diuision. 2.

Foz our partes, if wee coulde haue iudged, Ignorance, Error, Superstition, Idolatrie, mennes Inuentions, and the same commonly disagreeing with the Holy Scriptures, either to please God, or to be sufficient foz thobteininge of Euerlastinge Saluation: or, if we coulde ascertaine our selues, that the V Voorde of God was witten but foz a time onely, and afterwarde againe ought to be abrogated, and put a waie: or els, that the Saieinges and Commaundementes of God ought to be subiecte to mans wil, that, what soeuer God saithe, and commaundeth, except the Bishop of Rome wil, and commaunde the same, it must be taken as voide, and vnspoken: If we coulde haue brought our selues to beleue these things, wee graunte, there had ben no cause at al, why we shoulde haue lefte these mennes Companie.

M. Hardinge.

God forbid, that either ye, or any Christen man shoulde iudge, that ignorance, error, Superstition, idolatrie, mennes inuentions contrarie to the Scriptures, either pleased God, or to be sufficient to Saluation. Because ye laie this to the Catholique Church, (a) we can saie no lesse of you, but that ye be false liers, and diuelishe slaunders. And * who teacheth, that Gods woorde was witten, but for a time onely? * That his commaundementes be subiect to mans wil? * That Gods saieinges and preceptes be voide, excepte the Bishop of Rome ratifie them? Here would I saie vnto you at leaste, sic for shame, but that I thinke, I should preuaile no more, then if I saide to an impudent and common Harlot, sic for shame. VWho maie not plainly see, the Scripture verified on you, *Frons mulieris Meretricis facta est vobis*? Yee haue gotten to you the impudent face of an Harlot.

The Bishop of Sarisburie.

Here, M. Hardinge, it hathe pleased you, to bestowe large liueries, of youre False Liers: Diuelishe Slaunders: Impudent Faces: Common Harlots: with Fies, and Shames, &c. Wherein no man may iustly grudge you, to be so liberal of your otone. Firste, that by your Doctrine, Ignorance highly pleaseth God, and is sufficient to Saluation, besides the general practise of your whole Church, yee maie sone cal to minde, that one of your dearest frendes, in most honourable Audiance, not longe sithence, openly published the same, in the name, and behouise of al his Brethren, as a Secrete Myserie, and the very bottome of youre Diuinitie: Ignorance is the Mother of Deuotion. You knowe, M. Hardinge, that a greete many bothe worthy, & honourable, are hable to witnesse, that this is, neither false Lie, nor Diuelishe Slaunder. You knowe, that Cardinal Cusanus teacheth you, *Obedientia irrationalis est consummata Obedientia, & perfectissima, scilicet, quando obeditus sine inquisitione rationis, sicut iumentum obedit Domino suo. Si igitur videas Pontificem tuum non Comunicare alicui, neq; tu illi Communices. Ecce quantum peccant, qui detrahunt Pontifici &c.* Obedience without reason is the full, and moste

(a) Vntruth inclosed, knowe, and wilful: Reade the Answer. * Thus partely M. Hardinges Doctours saie: partely M. Hardinge him self: As it shal appeare.

Nicola Cusanus.
Excita. Lib. 6.
Vbi Ecclesia.

perfire Obedience, I meane, when a man is obediente to doo, what so euer he is commaunded without requiringe of any reason, euen as a Horse is obediente to his Maister. Therefore, if thou see thy Bishop to refuse the Communion of any man, refuse thou to Communicate with the same. O howe mutche they offende, that sclaunder their Bishop? This, M. Hardinge, is your doctrine of Simple Ignorance. Concerninge Superstition, and Idolatrie, what neede wee many wordes: The thinge it self is too wel hable to proue it selfe. Who so but looketh into your Churches, maie easly, not onely see it with his eyes, but also feele it with his fingers. That Gods Holy VVoorde, by your Learninge, is mutable, and serueth onely for a time, your owne Doctoure Cardinalis Cusanus woulde some haue taught you: Notwithstandinge, it maie scarcely seeme lawfull for you, beinge so Learned a man, in the Substance of your owne Doctrine, to plead Ignorance. Cardinal Cusanus wordes be these: Scripturæ adaptatæ sunt ad tempus, & variè intelliguntur: Ita vt vno tempore secundum currentem vniuersalem ritum exponantur: mutato ritu, iterum Sententia mutetur: The Scriptures are applied vnto the time, and maie haue sundrie understandings: So that at one time they maie be expounded (one waie) accordinge to the vniuersal current order (of the Church): and that the same order beinge broken, the meaninge of the Scriptures maie be chaunged. Take better on your Bookes, M. Hardinge: and ye shal see, that herein is neither Lie, nor Sclaunder. That the Holy Scriptures of God, by your Diuinitie, be not Authentical, farther then they be ratified by the Pope, ye mighte haue learned of your Syluester Priests, Maister of the Popes Palace. Thus he writeth: A Doctrina Romanæ Ecclesiæ, & Romani Pontificis, Sacra Scriptura robur trahit, & auctoritatem: The Holy Scripture taketh strengthe, and Authoritie of the Doctrine of the Romaine Church, and of the Bishop of Rome. Againe he saith, Indulgentiæ Auctoritate Scripturæ non innotuere nobis: Sed Auctoritate Romanæ Ecclesiæ, Romanorumque Pontificum, quæ Maior est: Pardones are not knowne to vs by the Authoritie of the Scriptures, but by the Authoritie of the Romaine Church, and of the Bishoppes of Rome, which is greater, then the Authoritie of the Scriptures.

Cardinal Cusanus ad Bohemos Epist. 2.

Syluester Priests, contra Lutherum.

M.H. fol. 192 b.

If ye saie, these be Lies, and Sclaunders, ye offer greafe tozonge to your owne Doctours, makinge them the Authours of Lies, and Sclaunders. Neuerthelesse, if ye shal happen to crye out in the impatience of your Choler, Fy for shame: Impudent Faces: Common Harlots: remember, what you your selfe haue written immediately before, touching the same. These be your owne wordes. Recante them ye maie: But denie them ye maie not. Thus you saie: Christe nowe requirerh of you, not to obeie Peter, and Paule, (that is to saie, the VVoorde of God) But to obeie him, who sitteth in their Chaire. Woe forgoe not these wordes, M. Hardinge: They are your owne. Folkes wil thinke, ye haue no Modeste Matrones face, if ye speake willingly against your selfe.

Cardinal Cusanus ad Bohemos Epist. 2.

Nowe, ye saie, M. Hardinge, who teacheth you, That Goddess VVoorde was written onely for a time: And that Goddess Commaundementes are no further Authentical, but as they be ratified by the Pope: Therefore henceforth ye maie spare these Lies, and Sclaunders, and crye out, Fy, and Shame, when somme occasion shal be offered. In deede Cardinal Cusanus saith, Veritas adhæret Cathedræ. Quare Membra Cathedræ Vnita, & Pontifici Coniuncta, efficiunt Ecclesiam: The Truthe cleaueth faste to the Popes Chaire. Therefore the Members vnited vnto that Chaire, and ioined vnto the Pope, make the Church.

The Apologie, Cap. 11. Diuision. 1.

As touching that wee haue nowe donne, to departe from that Church, whoes errors were proued, and made manifeste to the worlde, which Church also had already euidently departed from Goddess VVoorde, and yet not to departe so mutche from it selfe, as from the errors thereof, and not to doo this disorderly, or wickedly, but

but quietly, and so berly, we haue donne nothinge herein againste the doctrine, either of Christe, or of his Apostles. For neither is the Church of God sutch, as it maie not be dusied with somme spot, or asketh not somme time reparation. Els, what neede there so many Assemblies, and Councelles, without the whiche, as saith Egidius, the Christian faith is not hable to stande: For looke, saith he, howe often Councelles are discontinued, so often is the Church destitute of Christe.

In Concil. Lateranens. sub Innoc. 2.

M. Hardinge.

That the Church in pointes of our Faith necessarie to saluation erreth, we denie it: and *vpon warrant of Christes promise, we tel it you assuredly, ye shal neuer be able to proue it.

Councels are kepte, and Bishoppes bee made by the same prouidence of God, whiche prouideth partly by that meanes, and partly by other, that the Romaine Faith, Chaire, and Rocke, shal stande for ever. *Ad quos* (saith S. Cyprian, speakinge of them of Rome) *perfidia non potest habere accessum*, * to the whiche vnfaithfulnes can not haue access. He saith not onely, shal not haue access, but, can not haue access.

The Bishop of Sarisburie.

It semeth, *M. Hardinge*, ye haue benne brought by vnder somme paye vnskillful Burglar. For ye applie one Salve to euery soare. What so euer bee alleged against you, it is sufficient for you to answer. The Church of Rome erreth not: The Church of Rome hath not erred: The Church of Rome can not erre. And to this purpose ye haue brought vs in certaine wordes of S. Cyprian, farre beside the Authours meaninge. Whereby it appeareth, that sometimes ye allege Authorities of the Fathers, not consideringe, neither to what ende they speake, nor what they meante.

* Vntrithe. Yee make your own warrant. For Christe neuer made sutch promise to the Church of Rome.

* Vntrithe, grounded vpon grosse ignorance. For *M. Hardinge* sowly mistaketh S. Cyprians whole meaninge.

For whereas S. Cyprian saith, Vnto the Romaines vnfaithfulnesse can haue no access, he speaketh not of the Vnfaithfulnesse of Faith, or Doctrine, as you by erreure haue imagined, but onely of the Vnfaithfulnesse of reporte. The cause of writinge that Epistle, in shorte, was this: Certaine lewde felowes, refusinge to stande to the iudgemente of the Bishoppes of their owne Countrey of Africa, appealed further, and fledde to Rome, with many vntrue, and forged tales, to winne somme credite to their cause. Hereunto S. Cyprian saith, The Romaines be godly, and wise men: they wil sone be hable, to espie their falsehedde. For vnfaithful reportes, and lewde tales can haue no access vnto them. If ye had considered, either the occasion of the writinge, or the whole drift of the letter, or the very bare wordes, as they lie, ye mighte easily haue seene, that this onely was S. Cyprians meaninge.

Cyprian. Lib. 1. Epist. 3.

His wordes be these, *Post ista, adhuc insuper Pseudoeπισcopo sibi ab Hæreticis constituto, nauigare audent, & ad Petri Cathedram, vnde vnitas Sacerdotalis exorta est, à Schismaticis, & Profanis literas ferre: nec cogitare, eos esse Romanos, quorum Fides, Apostolo prædicante, laudata est: ad quos Perfidia habere non possit accessum*: After this, hauinge a False Bishop appointed vnto them by Heretiques, they dare to take shippinge, and vnto Peters Chaire, and vnto that Principal Church, from whence the Priestely unitie grewe firste, to carrie letters from Schismatices, and lewde men: Neither consider they, that the Romaines are that people, whose Faith is praised by S. Paule the Apostle: vnto whome Vnfaithfulnesse (of reportes, & tales) can haue no access.

If ye doubt of this Exposition, reade these wordes, touching the same, goinge before in the same Epistle: *Romam cum Mendaciorum suorum merce nauigarunt. Quasi Veritas post eos nauigare non posset: quæ Mendaces linguas rei certa probatione conuinceret: They saile to Rome with the Marchandise of their Lies: as though the Truthe could not saile after them, that by proufe of the certaintie, mighte controule their lieinge tongues. This is that Vnfaithfulnesse, that S. Cyprian speaketh of: and not the Vnfaithfulnesse of Faith, and Doctrine.*

In eadem Epist.

Howe,

Cyprian in eadē
Epist.

Nowe, touchinge this Appealinge, and fleeing to Rome, leske ye shoulde thinke, by occasion of these wordes, that S. Cyprian alloweth it, or thinketh wel of it: ye shal finde in the same Epistle, that he utterly misliketh it, and condemneth it. For thus he saith, *Aequum est pariter, & iustum, ut vniuscuiusque causa illic audiat, ubi crimen admissum est: It is meete and right, that euery mannes cause be pleaded in that Countrey, where the faulte was committed, &c.* Againe, *Oportet eos, quibus praesumus, non circumcurfare: It is not meete, that they, ouer whome we haue Jurisdiction, shoulde renne aboute the Worlde: he meaneth to Rome.*

And againe, *Nisi paucis desperatis, & perditis Minor videtur esse Auctoritas Episcoporum in Aphrica constitutorum, &c. Onlesse a fewe desperate, and wicked men thinke, the Authoritie of the Bishoppes of Aphrica is lesse, then the Authoritie of the Bishoppes of Rome.* By these wordes S. Cyprian maketh the Bishop of Rome equal in Authoritie with him selfe, and other Bishoppes. Wherefore I muste conclude with other wordes of S. Cyprian in the same Epistle: *Hæc est, Frater, vera dementia, non cogitare, quod Mendacia non diu fallant: Noctem tam diu esse, quoad illucescat Dies: O my Brother, this in deede is very madnesse, not to thinke, that Lies cannot longe deceiue: The Nighte lasteth no longer, but until the Daie beginne to springe.*

The Apologie, Cap. 12. Diuision. 1. & 2.

O, if there be no peril, that harme maie come to the Church, what neede is there, to retaine to no purpose the names of Bishoppes? For so it is now commonly vsed amonge them. The names onely they beare, and doo nothing. For if there be no Sheepe, that maie strae, why bee they called Shepheardes? If there bee no Cittie, that maie bee betrayed, why bee they called VVarchemenne? If there bee nothinge, that maie renne to ruine, why bee they called Pillers? Anon after the firste Creation of the worlde, the Church of God began to spreade abroade, and the same was instructed with the Heauenly woorde, whiche God him selfe pronounced with his owne Mouth. It was also furnished with Diuine Ceremonies. It was taught by the Sprite of God, by the Patriarkes, and Prophetes, and continued so euen til the time, that Christe shewed him selfe to vs in the fleashe. This notwithstandinge, how often, O good God, in the meane while, and howe horribly was the same Church darkened, and decayed?

Where was that Church then, vwhen al Fleashe vpon Earthe had defiled his ovvne vvaie? Where was it, when amongst the number of the VVhole VVorlde, there were onely eighte persones (and neither they al chaste, and good, neither) whome Goddes wil was woulde be saued alieue from that vniuersal Destruction, and Mortalitie? When Elie the Prophete so lamentably & vterly made his moane, that onely him selfe vvas leaue of al the whole worlde, whiche did truely and dewely wooship God: and when Esaie saide, The Siluer of Goddes people (that is of the Church) vvas become Drosse: and that the same Cittie vvhiche aforetime had benne faithful, vvas now become an Harlot: and that in the same there vvas no parte sounde throughout the vvhole body, from the heade

3. Reg. 13.

Esaie.

heade to the foote? Or els, when Christe him selfe saide, that the House of God vvas made, by the Phariseis, and Priestes, a Denne of Theeues? Of a truthe, the Church, euen as a cornestelde, except it bee eared, manured, tilled, and trimmed, wil in steede of wheate, bzing forth Thistles, Darnel, and Nettels. For this cause did God sende euer amonge, bothe Prophetes, & Apostles, and laste of al his ovvne Sonne, who mighte bzing home the people into the righte waie, and repaire anewe the tottering Church after We had erred.

M. Hardinge.

These and the like places haue benne already alleaged, of olde time, against the Catholiques, by the Donatistes, as S. Augustine sheweth: and of late yeeres by youre scholemaister Iohn Caluine of Geneva. VVee neede not to studie for newe answeres to the argument made out of these and suche other places, mutche fitter for this purpose, then these are, sithe that the same is so wel answered by S. Augustine. Oftentimes (saith he) Goddes woorde rebuketh the wicked sortes of the Church so, as though al were suche, and none at al remained good. For thereby wee are warned, them in their certaine number to be ealled al, as muche to saie, al the children of hel. But Sirs, what if the Church at the beginninge of the worlde, and at the general drowninge, was of final number? And what if the Synagog were sometime quite extinguished? Muste it therefore folowe, that the Church also after that God hath geuen to Christe his Sonne the endes of the worlde to be his possession, maie nowe be brought to a fewe, and to faile altogether? VVhere was the Church (saie ye) when of al the worlde there were but eight persons, and they onely saued a-live from the vniuersal destruction? Forsoothe they were in Noes Arke. And nowe haue wee * our Noes Arke also, in whiche who so euer abideth not, the same is drowned.

Neither were the Prophetes and Apostles sente, nor Christe came him selfe to repaire a newe the Church, whiche had in faith wholly erred: but bothe they were sente, and he came, that it shoulde not wholly erre.

The Bishop of Sarisburie.

It is true that *pe sale*, In the Noly scriptures this woorde, Al, is often vsed in steede of, Many. And thus (*pe sale*) it faied with the Synagoge of the Iewes: for that then the Faithful were sommetimes brought vnto a smal number: sommetimes were vterly decaied, and consumed to nought. And in this sense (*pe sale*) Elias complained, that the Prophetes of God were al slaine, and he onely left aliue.

But nowe (*pe sale*) the Church maie not be brought to a fewe. For God hathe geuen to Christe his Sonne the endes of the worlde to be his possession. Yet Christe him selfe, *M. Hardinge*, that best knewe the reach, and limits of his possession, saith thus, *When the Sonne of Manne shal come, thinke you, he shal finde Faith in the Worlde?* Whereupon S. Ambrose saith, *Tunc Fides rara: Vt ipse, quasi addubitans, Dominus ista dixerit: Tunc shal Faith be geason: So that our Lorde spake these woordes, as doubtinge thereof, whether there should be any Faithful leaife, or no.* And S. Iohn in his Reuelations saith, *Mulier fugit in solitudine, vbi habet locum paratum a Deo: The Wooman (whereby is meante, not the Synagoge of the Iewes, but the Church of Christe) fleeth into the wildernesse: where she hath a place prouided of God.* By which wordes is meante, that in time of Ignorance, and Persecution, the Church is without Countenance, and unknowen. S. Paule saith, *Before the Daie of the Lorde, there shalbe a departinge from the Faith of Christe.* By these it appeareth, that the decaie of the Church shalbe vniuersal: and that the remanentes shal not bee many. Therefore Vincentius Lirinensis putteth the case on this wise: *Quid si novella aliqua contagio iam non portiunculam tantum, sed totam pariter Ecclesiam commaculare conetur? Tunc item prouidebit, vt Antiquitati inhaereat: What if somme newe corruption goe aboute to inuade, not onely somme portion of the Church, but also the whole vniuersal Church altogether? Then muste a Christian man settle him selfe to cleaue to Antiquitie: That is to saie, to folowe the Primitive Church of the Apostles, and Ancient Fathers.* This case would he neuer haue moued, onlesse he had thought, the VVhole vniuersal Church mighte happen by somme erreure to be corrupted. Surely S. Chrysostome, speakinge of the state of the Church, that he

* But the same Arke is not the Church of Rome.

3. Regum. 19.

Luke. 21.

Ambrosi. in Luc. carn. Lib. 10.

Apocalyp. 12.

2. Thessal. 2.

Vincentius Lirinensis.

The
Churche
in fewe.

Chrysostom. in
1. ad Corinth.
Homil. 36.

Hieronym. in
vita Malchi.

Chrysostom. Ad
Populum An-
tioch. Homil. 4.

Bernard in
Conuersione
Pauli. Sermo. 1.

Citatur ab Hols-
eco in Sapient.
Lectio. 23.
Baptis. Mantuan-
nus. Pastor. 4.

Fortalutium Fi-
dei. Lib. 5.

August. Epist. 48.
August. in Psal.
118.

Extra de Ele-
ctione. signifi-
cat. f. Abb.

saue in his time, saithe thus: Videtur Ecclesia hodie mulieri, quæ mansuetudine veteri exciderit, similis: quæq; Symbôla tantum felicitatis illius quædam referat: Arcas, & Scrinia rerum pretiosissimarum adhuc retinens, Thesauro destituta. Huic mulieri Ecclesia hodie videtur similis: *The Churche this daie is like vnto a woman, that hath quite losse of her olde modestie: and that beareth onely certaine badges, and tokens of her former felicitie: and that, beinge utterly berefte of the treasures, keepeth onely the Cases, and Boxes of the pretious thinges, she had before.* To sutch a woman the Churche this daie maie be likened. Likewise S. Hierome, speakinge of that, he saue by exper-
ence in his time, saithe thus: Ecclesia, postquam ad Christianos Principes perue-
nit, potentia quidem, & diuitijs maior, sed virtutibus minor facta est: *The Churche, after that she is come to Christian Princes, in deede is greater in wealth, and riches: But in vertue, and Holinesse she is lesse, then she was before.* Therefore saithe Chrysostome, Hæc dico, ne quis miretur Ecclesiam propter multitudinem: sed vt ipsam probatam reddere studeamus: *Thus mutche, I tel you, not that wee shoulde aunonce the Churche be- cause of the Multitude, and encrease of people: But that wee shoulde endenour to adorne her with vertue.*

Nowe, where ye saie, the Churche nowe can neuer be brought to fewe. S. Bernard saithe thus vnto God, by waie of moane: Coniurasse videtur contra te vniuersitas populi Christiani, à minimo vsque ad maximum: A planta pedis vsque ad verti-
cem non est sanitas vlla. Egressa est iniquitas à Senioribus Iudicibus, Vicarijs tuis, qui videntur regere populum tuum: *O Lorde, the Vniuersal Companie of Christian people seemeth to haue conspired againste thee, from the lowest vnto the highest. From the sole of the foote, vnto the crowne of the heade, there is no whole place. Iniquitie and wic- kednesse is gonne forth from thy Elder Judges, that be thy Vicars, that are thought to rule thy people.* Againe he saithe, Intestinalis, & infanabilis est plaga Ecclesiæ: *The wounde of the Churche is inward, and past recovery.* Likewise Baptista Mantuanæ complaineth vnto Pope Leo:

*Sande Pater succurre Leo, Respublica Christi
Labitur: egrotatq; Fides iam proxima morti.*

Healpe, Holy Father Leo: Christes Common Weathe (that is, the Churche) is falling
downe: the Faith is sicke, and like to die.

So likewise saithe he, that wrote the Forte of Faith, Et si in hoc Dæmonum bello cadant Religiosi Principes, & Milites, & Prelati Ecclesiastici, & Subditi, tamen semper manent aliqui, in quibus saluatur Veritas Fidei, & Iustificatio bonæ Con-
scientiæ. Et si non nisi duo homines fideles remanerent in mundo, in eis saluaretur Ecclesia, quæ est Vnitas Fidelium: *In this battel of Diuelles, notwithstandinge the Godly Princes, the Souldiers, the Ecclesiastical Prelates, and Subiectes be ouerthrowen, yet euer- more somme remaine, in whome the Truthe of Faith, and the Righteousnesse of a good Conscience is preserued.* And, although there remained but two Faithful menne in the worlde, yet in the same two, the Churche of God shoulde be saued: whiche Churche is the Vnitie of the Faithful. The Churche of God is often compared
to the Moone, whiche sometimes is full, and rounde, and bright, & glorious: some-
times is wholly shadowed and drowned in darkenesse: and yet notwithstandinge
is not consumed, but in substance remaineth still. S. Augustine saithe. Aliquan-
do in Solo Abel Ecclesia erat: & expugnatus est à fratre malo, & perditio Caim. Ali-
quando in Solo Enoch Ecclesia erat: & translatus est ab iniquis: *Sometime the Church was in onely Abel: and he was destroyed by his brother wicked Caim. Sommetime the Churche was onely in Enoch: and he was translated from the wicked.* Your owne Pa-
normitane saithe: Possibile est, quod Vera Fides Christi remaneret in Vno Solo: Atque ita verum est dicere, quod Fides non deficit in Ecclesia. Hoc patuit post Pas-
sionem Christi. Nam Fides remansit tantum in Beata Virgine. Quia omnes alij scandalizati sunt. Tamen Christus ante Passionem orauerat pro Petro, vt non defi-
ceret

ceret Fides sua. Ergo, Ecclesia non dicitur deficere, nec etiam errare, si remanet Vera Fides in Vno Solo. It is possible, the trewe Faith of Christs maie remaine in one alone: And so it is true to saie, that Faith faileth not in the Church. This thinge appeared after Christs Passion. For then the Faith remained onely in the Blessed Virgin. For al the reste (bothe the Apostles, and others) were offended. Yet had Christe praised for Peter before his Passion, that his Faith should not faile. Therefore wee maie not saie, the Church faileth, or erreth, if the Faith remaine but in one alone.

Againe, S. Augustine saith, Non tamen propter hos remanebit Christus sine Hereditate. Nouit Dominus, qui sint sui, &c. Yet shal not Christe, because of the wicked, remaine without his Enheritance. The Lorde knoweth, whoe be his owne.

August. in 1. sal.
88.

The Apologie, Cap. 13. Division. 1.

But lest some man should saie, that the foresaid thinges happened onely in the time of the Lawe, of Shadows, and of Infancie, when the Truthe lay hid vnder Figures, and Ceremonies, when no thinge as yet was brought to perfection, when the Lawe was not grauen in mennes hartes, but in stone: (And yet were that but a foolish distinction) for euen at those daies there was the very same God, that is now, the same Spirit, the same Christe, the same Faith, the same Doctrine, the same Hope, the same Enheritance, the same Couenaunt, and the same Efficacie and Vertue of Gods word: Eusebius also saith, All the faithful, euen from Adam vntil Christe, were in dede very Christians, though they were not so termed: But, as I saide, lest some should thus saie still, Paule the Apostle founde the like faultes, & sailes euen then in the prime, and chiefe of the Gospel, in the greatest perfection, & in the light: so that he was compelled to write in this sorte to the Galathians, whome he had wel before instructed: I feare me (quod he) lest I haue laboured amongest you to smal purpose, and lest yee haue heard the Gospel in vaine. O my litle Children, of vvhom I trauaile aneuve, til Christe be fashioned againe in you: And as for the Church of the Corinthians, how so wilely it was defiled, it is nothinge needefull to rehearse. Now tel me, might the Churches of the Galathians, & Corinthians goe amisse, & the Church of Rome alone maie it not faile nor goe amisse?

M. Hardinge.

Vvee aunswere, that in partes of the Church, faultes maie be founde, and sundrie men that seeme to be of the Church, and be in the Church in dede, maie fal and perishe: al this we graunt. * But that the whole, Catholique, and vniuersal Church, whose faith we professe, may erre, fall, and faile: that we denie vterly, whiche had benne this Defenders parte to proue, els he talketh to no purpose. And where S. Paule rebuketh al the Galathians in general, as though al had forsaken their Faith, he doth it after the wonte of the Prophetes, bothe in that and other Epistles, for the greater partes sake, reprehendinge al, though some deserue praise. As for the Corinthians, though many among them were faulty, yet who considereth howe he beginneth his Epistle to them, shal finde that he * acknowledged a Church amonge them. For thus he writeth: Paule by vocation an Apostle, &c. to the Church of God whiche is at Corinth. &c.

The Bishop of Sarisburie.

That in any particulare Church faultes may be founde, that (ye saie) ye wil confesse. But that the whole Catholique Vniuersal Church may erre and faile, that (you saie) ye denie vterly.

Notwithstandinge it is certaine, that the Churches of Corinthe, and Galatia, and sundrie others, are now, not in any particulare portion, but thowowly departed from the Faith: and are nowe wholly subiecte to the Turke.

Et

This

* we speake not of the whole Vniuersal Church but onely of the Church of Rome.
* But the same Church this daie is subiecte to the Religion of Mahomete, and is no Church.

The
Church
of Rome
maie erre.

*Petr. de Palude.
De potestate Cu-
ratorem, AT. 6.*

M. Hard. fo. 16. b

Dis. 22. Omnes.

Matthe. 26.

Rever. 11.

*Aliquis & in
excelsis.*

*Hormisd. pp.
ad Episcopos
Hispania.*

*Chrysostom. De
paris locis in
Matth. Hom. 20.*

This therfore muste needs be your meaninge, that al be it al other Particu-
lare Churches throughout the worlde happen to erre, yet the Church of Rome,
that is to saie, the Pope, and his Cardinales can neuer erre. This Lesson, I trowe,
ye learned of Petrus de Palude: For neither Christe, nor any of his Apostles euer
taught it you. This worthy Doctour saith thus: Tota Ecclesia Petri non potest a
Fide deficere. Omnes autem Ecclesie Apostolorum omnium possunt deficere a Fi-
de totaliter, indigentes ab Ecclesia Petri confirmari: The whole Church of Peter, can-
not wholly faile from the Faith. But al the other Churches of al the Apostles may faile wholly
from the Faith, havinge neede to be confirmed by the Church of Peter. And to this ende,
you your selfe cal the Romaine Faith, the Catholique Faith: makinge no maner differ-
rence betwene either other, as if Romaine, & Catholique were al one. And there-
fore Pope Nicolas thus anaunceth, and thundreth out his owne Authoritie: Non
quolibet Terrena Sententia, sed illud Verbum, quo constructum est Caelum, &
Terra, per quod denique omnia condita sunt Elementa, Romanam fundavit Ecce-
siam: Not any worldly Sentence, but the selfe same Woordes, whereby Heauen, and Earthe
was made, and whereby al the Elementes were created, was it, that founded the Church
of Rome. By whiche wordes he meaneth, that the Romaine Faith shal stande
as faste, as the Foundations of Heauen, and Earthe. Euen so Peter assured his
promisse vnto Christe: Although (saide he) al others denie thee, yet I alone wil not denie
thee. No, though I shoulde presently die with thee, yet I onely wil neuer denie thee. Neuer-
thelesse when it came to trial, the same Peter denied him firste.

Nowe, that the Church of Rome, whiche you calle the Catholique Church,
maie erre, and be forsaken of God, it is euident by the plaine wordes of S. Paule.
For thus he writeth euen vnto the Church of Rome: Quod si aliqui ex ramis fra-
cti sunt &c. If any of the boughes be broken of, and thou, beinge a wilde Olive tree art
grafted into the natural Olive, and made Partaker of the roote, and of the fruites thereof,
boaste not thee selfe againste the boughes. If thou boaste, (remember) thou bearest not the
Roote: but the roote beareth thee. Thou wilt saie, The boughes are broken of, that I might
be grafted in. Wel, they are broken of for their Infidelitie: but thou standest faste by Faith.
Be not highe minded: but stande in awe. Seinge God hath not spared the Natural boughes,
lest happily he spare not thee. See therefore the goodnesse, and the sharpenesse of God: His
sharpenesse towardes them, that are fallen awaie: but his goodnesse towardes thee, if thou con-
sistest, and remaine in goodnesse. Otherwise thou (beinge the Church of Rome) shalt
likewise be smitten of. Hereby it is plaine, that the Church of Rome maie faile,
and fal from God, no lesse, then other like Churches. For otherwise this aduer-
tisement of S. Paule had benne in vaine.

Therefore Hormisd, beinge him selfe Bishop of Rome, writeth thus, Dile-
ctissimi Fratres, continuas preces ad Dominum fundamus, & iugi deprecatione
poscamus, vt & institutione, & opere illi, cuius esse membra cupimus, adhareamus,
nec vnquam ab illa via, quæ Christus est, deuiio tramite declinemus: ne ab eo iuste,
quem impie reliquerimus, deferamur: My dearely beloued Brethren, let vs Praise vnto
God, that bothe by profession, and by order of life, we maie cleaue to him, whose Members we
desire to be: and that by any crooked pathe we neuer turne from that waie, which is Christe:
lest wee (beinge the Church of Rome) be iustely foresaken of him, whome wic-
kedly wee haue foresaken. Thus woulde not the Pope him selfe haue written in
the behouise of the Church of Rome, if he had thought, the same Church coulde
neuer haue erred. To be shorte, Chrysostome saith, Ecclesia, quocunque modo
egerit contra voluntatem Christi, abijci digna est. Non autem abijcitur propter lon-
ganimitatem Christi, nisi sola causa Transgressionis: The Church, by what waile so
euer shee doo againste the wil of Christe, is woorthy to be geuen ouer. Yet through the pa-
ience of Christe shee is neuer geuen ouer, but onely for breakinge his commandments.

The Apologie, Cap. 13. Diuision. 2.

Surely Christe prophesied longe before of his Church, that the

time

time shoulde comme, when Desolation shoulde stande in the Holy Place. And S. Paule saith, that Antichriste shoulde once set vp his owne Tabernacle, and stately Seate in the Temple of God: and that the time shoulde be, vwhen menne should not avvaie vvith Hol- some Doctrine, but be turned backe vnto fables, and lies, and that within the very Church. Peter likewise telleth, howe there shoulde be teachers of lies in the Church of Christe: Daniel the Prophete speakinge of the later times of Antichriste, Truthe, saith he, in that season shalbe throwen vnderfooote, and trodden vpon in the vvorlde. And Christe saith, The calamitie and con- fusion of thinges shalbe so exceedinge greate, that euen the chosen, if it vvere possible, shalbe broughte into erreure: and that these thinges shal comme to passe, not amongst the Gentiles, & Turkes, but euen in the Holy Place, in the Temple of God, in the Church, and in the Companie and Felovvship of those, whiche professe the name of Christe.

M. Hardinge.

The Prophecie of Daniel concerninge the Abomination of Desolation, whereof Christe spake in the Gospel, wee thinke with the * best learned Diuines, that it is to be referred, not to the ende of the worlde, nor to the driuinge away of the Faithe by Antichriste, as ye imagine, but to the con- sumation, and final endinge of the Synagog.

Touchinge that yee saie of Antichriste, it maketh nothinge againste the Catholikes, againste whose Faith he preuaileth not. Mary, many good menne thinke, that he hath already begonne to set vp his Tabernacle, and stately seate in the hartes of many, whiche ought to be the Temple of God, by his foreronnors Martine Luther, Zuinglius, Caluine, and you theire scholers, with the reste of that wicked rable. Vwhere yee adde, **and that within the Church,** it is * more then ye soude in S. Paule. But we vnderstand your good wil, though we finde you with- out euer a good reason. And yet we graunte, ye came out from vs, as S. Iohn saith, but yee were not of vs. For if ye had benne of vs, ye would haue taried with vs. So maie the saieinge of S. Peter be re- ferred to you, and likewise that of Daniel, which ye alleage, though the woordes be not in Daniel. For your Schoolemaisters and you are a limme of Antichriste, and yee labour what ye can, to ouer- throwe and treade vnder foothe the true Faith of the Church, and the Catholike Religion.

The Bishop of Sarisburie.

What neded you, *M. Hardinge*, to talke so mutche in the fauoure of Anti- christe? *M.* Why shoulde you be greued, to here him called the Abomination of De- solation? S. Paule calleth Antichriste, the Man of Sinne: *Homme sate, He shalbe wholly possessed of the Diuel: Pour owne Hippolytus saith, He shal be the Diuel him selfe. Pet haue seue menne sounde them selues greued with sutch falsinges.*

I knowe, the wordes of Christe, and of Daniel, by diuers Expositions, haue bene diuerly applied. *Pet* maie ye not wel thus condemne al their Iudgements, that haue applied the same to Antichriste. Origen one of the moſte Antient Fa- thers of the Church, entreating of Antichriste, contrarie to your Exposition, saith thus: Ipse est Abominatio Desolationis: *Antichriste is the Abomination of Desolation.*

S. Chrysostome saith, Hic Antichristus dicitur Abominatio Desolationis: quia multorum Christianorum animas facturus est desolatas a Deo: *This Antichriste is called the Abomination of Desolation: for that he shal cause the Soules of many Christians to be desolate, and forsaken of God.* Gregorius Nazianzenus saith, Antichristus veniet in Desolatione Mundi. Est enim Abominatio Desolationis: *Antichriste shal comme in the Desolation of the worlde: For he is the Abomination of Desolation.* S. Hie- rrome saith, Abominatio Desolationis intelligi potest omne dogma peruersum: *By the Abomination of Desolation wee maie vnderstande any manner Perverse Doctrin:*

Ambr. in Lucā,
Lib. 10. Ca. 21.

Hilar. in Mat-
thæ. Canon 25.
Theodoret. in
Daniel. Ca. 12.

Eusebius Emis-
sen.

Matthæ. 24.

Antichriste
standinge in
the Churchē
of God.

2. Thessalon. 2.

Matthæ. 24.
August. De Ci-
uita. Dei. Li. 10.
Cap. 19.
In eodem Cap.

2. Thessalon 2.
ἐν τῷ ναῷ
τῷ θεῷ καθί-
σεται.

Hieronymus De Po-
testat. Papa. His
premissis.

Whereof, no doubt, in Antichriste shal wante no stoare. And againe, speakinge
namely of the Man of wickednesse, the Aduersarie of Christe, whiche is Anti-
christe, that listeth up him selfe aboue al, that is called God, He saith, Abominatio
Desolationum erit in Templo, vsque ad Consummationem temporis: The Abomi-
nation of Desolation shal stande in the Churchē, vntil the Consummation, or ende of time.

S. Ambrose saith, Abominatio Desolationis execrabilis Aduentus Anti-
christi est: The Abomination of Desolation is the cursed comminge of Antichriste.

S. Hilarie expoundinge these selfe same wordes of Christe, When yee shal see the
Abomination of Desolation standinge in the Holy place, saith thus, De Antichristi
temporibus hæc loquutus est: Christe spake these wordes of the time of Antichriste.
Likewise saith Theodoretus, writinge vpon the Prophete Daniel, Abominatio-
nem Desolationis ipsum vocat Antichristum. And besides others, the moste An-
cient, and moste Catholique Fathers, likewise saith, Eusebius Emisenus in a
special Homilie to this purpose. Nowe, M. Hardinge, whereas ye so certaine-
ly assure your selfe, that these wordes of Christe maie in no wise be taken of the
confusion, & hozroure, that shalbe at the ende of the worlde, besides al these Lear-
ned and Godly Fathers, I beseeche you, consider the whole diste, and circum-
stance of the place, and the wordes, that Christe spake immediately before. The
Apostles demaunded him this question: What is the token of thy Comminge (to Iudge-
ment) and of the ende of the worlde? To this question Christe answereth in this
wise: Take heede, that noman deceiue you: Many shal come in my name, and shal saie, I
am Christe: and shal deceiue many. Yee shal heare of warres, and talkes of warres: But be not
ye troubled: Al these thinges must happen: yet this is not the ende, &c. Many False Pro-
phets shal rise, and shal deceiue many. Iniquitie shal encrease: Charitie shal waxe colde. Who
so continueth vnto the ende, he shalbe saved. And this Gospel of the Kingdome shalbe Preach-
ed in al the worlde, for a witnesse vnto al Nations, and then shal come the ende. The next
wordes, that folowe, are these, Therefore when yee shal see the Abomination of De-
solation, that was spoken of by Daniel, &c. Thus maie ye see, M. Hardinge, by the very
course, & tenoure of Christes answer, that, if the Iudgemente, be the Iudgemente:
if the Ende, be the Ende: if the VVorlde, be the VVorlde, then must these wordes
needes haue relation to the Ende of the VVorlde: what so euer any of your beste
Learned Diuines, of whom ye haue hitherto named none, haue taught, or saide to
the contrarie. Whereas we saie, Antichriste shal stande even within the Churchē,
that, ye saie, we finde not in S. Paule. Notwithstanding, our good wil (ye saie) ye vnderstande:
although ye finde in vs neuer a good Reason. As for the goodnesse of our Reasons, we
will not strine. But whether S. Paule saie, that Antichriste shal stande in the
Churchē, or no, let vs be iudged by S. Paule. His wordes be plaine, Adeo, vt in
Templo Dei sedeat, tanquam Deus: So that he wil sitte in the Churchē of God, as if he
were God. If the Churchē of God, be the Churchē, then dothe S. Paule saie, Anti-
christe shal sitte within the Churchē. In like sense Christe saith, Antichriste shal
sitte in the Holy place: By whiche wordes many of the beste learned Fathers
haue expounded, the Churchē of God. S. Augustine saith, Non enim Templum
alicuius Idoli, aut Dæmonis, Templum Dei Apostolus diceret: For the Temple of an
Idole, or of a Diuel, the Apostle would neuer cal the Temple of God. And he addeth fur-
ther, Quidam putant rectius Latine dici, sicut in Græco est, non, in Templo Dei, sed,
in Templum Dei sedeat: Tanquam ipse sit Templum Dei, quod est Ecclesia. Sicut
dicimus, Sedet in amicum, id est, velut amicus: Somme menne thinke, we shoulde better
reade it in Latine, as it is in the Greeke, not, He sitteth in the Temple of God, but, he sit-
teth For, or, As the Temple of God: As if he him selfe were the Temple of God,
whiche is the Churchē. As we saie, He sitteth for a Frende, that is, He sitteth as a Frende.
Here S. Augustine saith, Antichriste shal not onely sitte in the Churchē, but also
shal shewe him selfe in ourwarde appearance, as if he him selfe were the Churchē
it selfe. Nowe, M. Hardinge, who this shoulde be, I reporte me to your owne Do-
ctoures, of whome one hath written thus, Papa quodammodo virtualiter est tota
Ecclesia:

Ecclesia: *The Pope in a manner, by waie of vertue, or Power, is the whole Vniuersal Church. S. Hierome saith, Antichristus stabit in loco Sancto, id est, in Ecclesia, & se ostendet, vt Deum: Antichriste shal stande in the Holy place, that is to saie, in the Church: and shal shewe him selfe, as if he were God. S. Chrysostome saith, Incident in Abominationem Desolationis, quæ stat in Sanctis Ecclesie locis: They shal fall into the Abomination of Desolation, that standeth in the Holy places of the Church.*

S. Hilarie saith, Vnum moneo: Cavete Antichristum Male enim vos parietum amor corripit: male Ecclesiam Dei in testis, ædificijsque veneramini. Anne ambiguum est, in ijs Antichristum esse scilurum? *One thinge I reade you: Beware of Antichriste. For it is not wel, that yee shoulde be thus in loue with walles: It is not wel, that yee shoulde honoure the Church in houses, and buildinges. Is there any doubt, but Antichriste shal sitte in the same? S. Paule saith, Mysterium iniquitatis operatur: (Sathan) woorketh the Mysterie of iniquitie: That is to saie, he openeth not him selfe, but what so euer he dothe, he dothe it in couerte. Upon whiche wordes Anselmus saith, Iniquitas eorum est Mystica, id est, Pietatis nomine palliata: The iniquitie of them is Mystical, that is to saie, It is cloyed, and couered with the name of Godlinesse.*

Therefore S. Chrysostome saith, Christiani, qui sunt in Christianitate, volentes accipere firmitatem Fidei veræ, ad nullam rem fugiant, nisi ad Scripturas, &c. *The Christians, that be in Christendome, willinge to haue the stedfastnesse of the true Faith, let them flee to none other thinge, but onely to the Scriptures. Otherwise, if they looke to any thinge els, they shal be offended, and perishe, not knowinge whiche is the true Church: And so shal they fall into the Abomination of Desolation, that standeth in the Holy places of the Church.*

The Apologie, Cap. 14. Diuision. 1. & 2.

Albeit these same warninges alone maie suffice a wiseman, to take heede, he doo not suffer him selfe rashely to be deceiued with the name of the Church, and not to staie, to make further inquisition thereof by Goddes woorde, yet beside al this, many fathers also, many Learned, and Godly menne, haue often and carefully complained, howe al these thinges haue chaunced in their life time. For euen in the midst of that thicke miste of darkenesse, God would yet there woulde be somme, whome, though they gaue not a cleare, and bughte light, yet woulde kende, were it but somme sparke, whiche menne, beinge in the darkenesse, might espie.

Hilarius, when thinges as yet were almoste vncorrupte, and in good case too, Ye are il deceiued (saith he) vwith the loue of vualles: ye doo il vvoorship the Church: in that ye vvoorship it in houses and buildinges, yee doo il bringe in the name of peace vnder roofes. Is there any doubt, but Antichriste vvil haue his Seate vnder the same? I rather reckon Hilles, vwoodes, Pooles, Marishes, Prisons, and Quauemires, to be places of more safetie: for in these the Prophetes either abidinge of their accorde, or forced thither by violence, did Prophesie by the Sprite of God.

Gregorie, as one, which perceiued, and foresawe in his minde the wyacke of al thinges, wrote thus of Ihon Bishop of Constantino-
ple, the firste of al others, that commaunded him selfe to bee called by this newe name, the Vniuersal Bishop of Christes vvhole Church: If the Church, saith he, shal depende vpon one manne,

it vvil soone fal dovvne to the grounde. **W**ho is he, that seeth not, how this is comine to passe longe sithence? For longe agoon hathe the Bishop of Rome willed to haue the vvhole Church depende vpon him selfe alone. **W**herefore it is no marueile, though it be cleane fallen Downe longe agoone,

M. Hardinge.

Yee make a foule lie, Sir defender, vpon S. Gregorie. The woordes you recite, be your owne, not his. Is it not inough to lie your selfe, as you doo very often, but that you father lies also vpon the Doctors? Thanks be to God, that so yee bewraie the weakenesse of your cause. * Neither in any Epistle to Iohn Bishop of Constantinople, as you saie in your Apologie, nor in any to Mauritius the Emperoure, as you haue noted in the margent, writeth Gregorie, * that if the Church shall depende vpon one man, the whole shall fall to grounde, I see well, you would faine Gregorie had so written. And if he had, yet your argument had benne naught. For you take not the right *Minor*, whiche shoulde haue benne this, The Church dothe depende vpon one man, if you would make your reason good, and after the rules of Logike. For where your *Minor* speaketh onely of the Popes wil, thereof your conclusion soloweth not. Dispose your propositions in the forme of a Syllogisme, and you shall espie your owne feble reason. And if you make that your *Minor*, then graunte you that, whiche you denie.

The woordes whereof you gather this pretended saicinge of Gregorie, as I suppose, be these: If any man hath caught vnto him selfe that name (of Vniuersal Bishop) in that Church (of Constantinople) then the whole Church, (whiche God forbid) fell from his state, when he that is called Vniuersal, fell. Gregorie vnderstandeth by the name, Vniuersal Bishop, as him selfe declareth in many places, (a) suche a one, as is a Bishop altogether and onely, so as there be no other Bishop besides him. Nowe if it were graunted, that the Bishop of Constantinople were this one and onely Vniuersal Bishop, this inconuenience would folowe, that with the fall of that Vniuersal Bishop, the Vniuersal Church also fell. For where the Church is, there be Bishoppes, and where be Bishoppes, there is the Church: and a (b) Bishop Vniuersal, by Gregorie, is as muche as al Bishoppes. That this beinge graunted, the whole Church is fallen from the Faith, thus he proueth. For (saith he) the Bishoppes of Constantinople haue fallen into the gulfes of greates and detestable Heresies: as Nestorius, who thinkinge Christe to be two persones, and beleuinge that God coulde not be made man, ranne to a Iewishe Infidelitie: and as Macedonius, who denied the holy Ghost to be God. VVherefore if the Bishop of Constantinople be the Vniuersal Bishop, accordinge to the sense aforesaide, then at the fall of him from the Faith, as when those two before named fell, the Church also falleth, as then by this reason, when they were Bishoppes, it fell. Thus reasoneth S. Gregorie in that Epistle to Mauritius. But because to Gregorie it semeth very farre from reason, and incredible, that the Church shoulde fall from the Faith, and faile: therefore he enuiceth againste Iohn the Bishop of Constantinople for chalenginge that name of Vniuersal Bishop, and concludeth that the (c) Bishop of that See in any wise can not so be.

But if the woorde, Vniuersal, signifie a Soueraintie of charge, and Supremacie of Gouernment ouer the whole Church, (d) whiche Christe committed to Peter, and in Peter to his Successours the Bishoppes of Rome, when he saide, Feede my Sheepe: in this sense it is not impious nor erroneous, nor contrary to the minde of S. Gregorie, to calle the Successour of Peter, Christes vicar in Earthe, the Vniuersal Bishop, (e) that is to saie, the highest of al, and hauinge power ouer al other Bishoppes, and Bishop of the Vniuersal Church. And, as Christe gaue to S. Peter and his Successours, for the benefite of his Church, a Supreme auctoritie and power: so for the same Churches sake, for whose loue he deliuered him selfe to deathe, by petition made to his Father, he obtained for him and his Successours the Priuilege of this supreme and moste excellent grace, that their Faith should neuer faile. In consideration of whiche singular Priuilege, obtained by Christe and (f) graunted to the See Apostolike, and to none other, Gregorie rebuketh Iohn the Bishop of Constantinople so muche, as one that presumptuously vsurped that newe name of Vniuersal Bishop against the statutes of the Gospel, and against the Decrees of the Canons.

To conclude, if eithet Gregorie, or any other man shoulde saie, that the Church dependeth vpon one man: he might seeme to saie truthe, meaninge rightly, and that not alone, nor without good Authoritie. For suche a saicinge we finde vttered by S. Ierome. The safetie of the Church (saith he) dependeth vpon the dignitie of the highest Priestle, who if he haue not auctoritie peerlesse and aboue al other, there wil be so many Schismes in the Church, as there be Priestles. VVhich peerlesse auctoritie aboue al other, as S. Hierome in that place dothe attribute to (g) the Bishop of Iohn. every Dioces directly, so consequently to Peters Successour, to whom it was saide, Feede my Sheepe. For by what reason in eche Dioces it behoueth one Priestle to be highest ouer other Priestles, by the same and in like proportion nolesse it behoueth, that in the whole Church one Bishop be highest ouer other Bishoppes. I meane, for auoidinge Schismes.

* Vntruthe. For he writeth it often Reade the Answer.

(a) A manifeste vntruthe without witte.

(b) Vntruthe, more pecuisshe, then the former.

(c) Vntruthe, sonde, and wilful. For S. Gregorie speaketh these woordes nomore of the B. of Constantinople, then of the B. of Rome. (d) Vntruthe. For Christe neuer gaue out any suche Commission.

(e) This same was it, that Gregorie reproued: For thus he writeth, *Cum illa Christi Membra tibi conaris Vniuersalis appellatione supponere: Greg. Lib. 4. Epist. 38.*

(f) Vntruthe, vtterly voide of shame.

(g) Here M. Hardinge recanteth his error. For before he saide, These woordes belonge onely to the Pope.

Epist. ad Maur. Epist. 12.

Ioh. 1.

Ioh. 14. Luk. 22.

The

The Bishop of Sarisburie.

If ye had better looked on your Bookes, M. Hardinge, ye woulde not haue
ben so hastic in dealinge Lies. VVee falsifie not that god Fathers wordes: but
repozte them truly, as wee finde them. For thus he wytteth in sondre places, of
Iohn the Bishop of Constantinople, that firste anounced him selfe about al his
Bethzen, and required to be called the Vniuersal Bishop of al the worlde: Vni-
uersa Ecclesia a statu suo corruit, quando is, qui appellatur Vniuersalis, cadit: The
whole Vniuersal Church falleth from her state, when he falleth, that is called the Vniuersal
Bishop. This is no Lie, M. Hardinge: Conferre the places: and ye shal finde the
wordes, as wee repozte them. It standeth not, neither with your profession, nor
with your modestie, so vncourteously to vse your tongue. Wee neither Lie our
selues, nor father Lies vpon the Doctors. God be thanked, his cause is sutch, as
maie wel be maintained without Lies.

Gregor. Lib. 4.
Epist. 32.

But, to put you further out of doubt, the sense of thesse wordes ye maie finde
often vittered by S. Gregorie, in other places. Unto Anastasius, the Bishop of An-
tioche, he wytteth thus: Vt de honoris vestri iniuria taceam, si vnus Episcopus vo-
catur Vniuersalis, Vniuersa Ecclesia corruit, si vnus Vniuersus cadit: To dissemble
the iniurie donne to your Honoure, if one Bishop be called Vniuersal, then if that One Uni-
uersal Bishop fall, the whole Vniuersal Church goeth to grounde.

Gregor. Lib. 6.
Epist. 24.

Againe he saith in the same Epistle, Vos eandem causam Nullam dicere non debetis. Quia, si hanc a-
quamitter portamus, Vniuersa Ecclesie Fidem corrumpimus: Ye maie not saie, This
is a mater of no importance. For, if wee patiently beare thesse thinges, wee destroye the Faith
of the Vniuersal Church.

Gregor. in eadē
Epistola.

Againe he saith, In isto Scelesto vocabulo consentire, nihil aliud est, quam Fidem perdere: To consente vnto this wicked Name, is nothinge els,
but to lose the Faith.

Gregor. Lib. 4.
Epist. 39.

Againe, Flens dico: Gemenus denuntio: Quia cum Sacerdo-
talis Ordo intus cecidit, foris diu stare non poterit: I speake it with teares: I telle it with
sighe of Harte: For seeinge the Order of Priesthoode is fallen within, it cannot nowe stande
longe without.

Gregor. Lib. 4.
Epist. 52. & 53.

Againe, Diabolus ita valide in quibusdam Ecclesie necessarijs
Membris dentes figit, vt nulli sit dubium, quin, nisi vnanimiter, fauente Domino,
cunctorum prouida Pastorum turba concurrat, omne, quod absit, citius ouile dela-
niet: The Diuel so strongly fasteneth his Teethe in the necessarie Members of the Church,
that, onlesse by Goddes Grace, the prouident companie of al Bishoppes ioine together, there is
no doubt, but he wil soone destroye the whole stocke: whiche God forbidde. And againe he
compareth the Pride of this name with the Pride of Antichriste: and saith, that
the one shal worke the Confusion of the Church, no lesse, then the other.

Gregor. Lib. 4.
Epist. 36.

Thus he saith, Nunquid non, cum se Antichristus veniens Deum dixerit, friuolum valde
erit? Sed tamen nimis perniciosum. Si quantitatem vocis attendimus, Dux sunt Syl-
labæ: si pondus iniquitatis, Vniuersa perniciēs: When Antichriste shal comme, and cal
him selfe God, shal it not be a very trifle? Yet shal it be marueilous hurtful (to the Church).
If ye weigh the quantitie of the worde, it standeth in twoo Syllables: If ye consider the weight
of the wickednesse, it is an Vniuersal destruction. These are no Lies, as it liketh
you to cal them, M. Hardinge: They are very plaine wordes: it is the vndoubted
meaninge of S. Gregorie. And therefore he calleth this claime of Vniuersal Power,
a Superstitious, a Profane, an Vngodly, and a VVicked title: a name of Hypo-
cricie: and a name of Blasphemie.

Gregor. Lib. 6.
Epist. 30.
Deus.

To auoide thesse Authorities, beinge so pregnant, and so cleare, ye are saine
to saie sundrie prettie thistles, sutch as, neither Iohn, nor Gregorie was euer
haile to vnderstande.

Firste ye saie, This Iohn the Bishop of Constantinople meante by this title,
offerly to disgrace al Bishoppes, and Patriarkes, what so euer: and to make him
lesse the Onely Bishop of al the worlde. It is a childish labour, to seeke a knotte in
a rushe, and to imagine doubtles, where the case is cleare. It is certayne, that the
Bishop of Constantinople meant none other Vniuersal Authoritie, then that now
is claimed by the Pope. Therefore it is thus noted in the Booke, called Chronicon

Et itij

Eusebij,

Eusebij, Institutum fuit, vt Romana Ecclesia Caput esse Ecclesiarum omnium: cum prius Constantinopolitana id usurpare tentasset: *Order was taken, that the Church of Rome should be the Heade of al Churches: whereas before, the Church of Constantinople had attempted to usurpe the same.* Welche thinge is also noted by Matthias Palmerius of Florence, and that without any manner difference, or change of wordes. Sabellicus saith, Bonifacius. 3. egit ab initio administrationis suae cum Phoca, vt Romana Ecclesia esset omnium aliarum Caput. Estque id ægre, nec sine multa contentione Apostolicæ Sedi datum. Græci id ad se decus trahentes, ibi Christianæ Pietatis Arcem esse oportere aiebant, vbi & Imperij: Pope Bonifacius the third, at the first entrie into his office, was an earnest suiter vnto the Emperour Phocas, that the Church of Rome might be the Heade of al other Churches. Which thinge hardly, and with greate labour was graunted to the Apostolique See of Rome. The Græcians drawinge the same honour vnto them selues saide, it was necessarie, the Heade of Christian Religion should be there, where as was the Heade of the Emperie: which was at Constantinople.

Thus it plainly appeareth, that the Bishop of Constantinople, and the Bishop of Rome craued bothe for one thinge. Welche thinge, bringe wicked in the one, cannot wel be goodly in the other.

*Vrspergensis in
Phoca.*

Likewise writeth Vrspergensis: *At the requeste, and suite of Pope Boniface, Phocas the Emperoure appointed the See of the Apostolique Church of Rome, to be the Heade of al Churches. For before that time, the Church of Constantinople wrote her selfe the Firste, or Chiefe of al others.*

*Gregor. Lib. 4
Epist. 38.*

By theise it maie appeare, M. Hardinge, it was greate folse for you, thus to caul at the name. For the Power, and Iurisdiction, then claimed by the Bishop of Constantinople, and afterwarde vsurped by the Bishoppes of Rome, was al one. Therefore S. Gregorie saith to Iohn the Bishop of Constantinople, Tu quid Christo Vniuersalis Ecclesie Capiti, in Extremi Iudicii dicturus es examine, qui cuncta eius membra tibi met conaris Vniuersalis appellatione supponere? *What answere wilt thou make, at the trial of the Laste Judgement, vnto Christe the Heade of the Vniuersal Church, which thus by the name of Vniuersal Bishop, seeketh to make al his Members subiecte vnto thee?* Euen the selfe same Vniuersal power claimeth now the Bishop of Rome: and seeketh to make al other Bishoppes through the world, and the whole Vniuersal Church of Christe, thral, and subiecte vnto him selfe.

The Bishoppes of Constantinople selle sometimes into Heresies, & were deceiued. But Christe hath praied for Peter, that his Faith should not faile. Ergo, saie you, The Bishop of Rome can neuer possibly be deceiued. O, M. Hardinge, let shame once force you to refraine these Vanities. I doubt not, but hereafter in place convenient I shalbe hable to shewe, that there haue benne moe Heretiques placed in S. Peters Chaire, euen in the See of Rome, then you are hable to finde in any one See within Europe.

*Concil. Basile. in
Epist. Synodal.*

Merily, S. Gregories reason, touching the daunger, and Confusion of the Church, weigheth nomore againste the Bishop of Constantinople, then againste the Bishop of Rome. For thus he saith, *If he, that is called the Vniuersal Bishop, happen to erre, then needes muste the whole Vniuersal Church fall together with him into Erroure.* And therefore if ye had perused the Council of Basile, ye should haue founde this selfe same reason alleged there, not againste the Bishop of Constantinople, but againste the Pride, & Arrogancie of the Bishop of Rome. The wordes be theise: Alioqui, errante Pontifice, sicut sæpè contigit, & contingere potest, tota erraret Ecclesia: *Otherwise, when so euer the Pope erreth, as he hath often erred, and maie erre againe, the whole Church should erre with him.* Thus wrote the Bishoppes, and, by your owne Judgemente, Catholique Bishoppes, in the Council of Basile: yet had they not forgotten the Prayer, that Christe made for S. Peter.

And therefore Franciscus Zabarella, a notable Canonist, and Cardinal the Church of Rome, sainge the greate enormities, that grewe hercof, saith thus:

thus: *Papæ faciunt quicquid libet etiam illicita: & sunt plusquam Deus. Ex hoc infiniti sequuti sunt errores. Quia Papa occupauit omnia iura inferiorum Ecclesiarum: ita ut inferiores Prælati sint pro nihilo. Et, nisi Deus succurrat statui Ecclesiæ, Vniuersalis Ecclesia periclitatur: The Popes doo now, what so euer they liste to doo, yea although it be unlawful: and are become more then God. Hereof haue folowed infinite Errours. For the Pope hath innaded, and entred vpon al the right of the Inferioure Churches: so that the inferioure Bishoppes maie goe for nought. And onlesse God healepe the state of the Church, the Vniuersal Church is in danger. Thus hit verto, p. Hareinge, ye haue founde no Lie.*

Nowe, where y^e woulde seeme to saie, Gregorie so reponed the Bishop of Constantinople, that neuerthelesse he claimed the same Title, and Vniuersal Authoritie to him selfe: maie it therefore please you herein to stande to the Iudgement of S. Gregorie him selfe, of whom, I rechen, ye doe not doubt, but he vnderstande his owne meaninge. Doubtellesse, if ye had so diligently considered S. Gregorie, as ye beare vs in hande, ye should haue founde, that, touching any his owne right herein, he disclaime this Title, and refuseth it vterly. For so he writeth to the Emperour Mauritius: *Nunquid ego in hac re, piissime Domine propriam causam defendo? O my moste Gracious Lorde, doo I herein quarrel for mine owne right? Againe he saith, Non mea Causa, sed Dei est: Non ego solus, sed tota turbatur Ecclesia: Quia p^{re} Leges, quia venerandæ Synodi, quia ipsa Domini nostri Iesu mandata, Superbi, atque pompatici cuiusdam Sermonis inuentione turbantur: It is Gods cause: it is not mine. Nor I onely am troubled therewith, but also the whole Church. For the Godly Lawes, the Reuerende Synodes, and the very Commaundementes of our Lorde Iesu are broken by the inuention of a certaine proude, and pompeuse Name. Againe, Nullus Romanorum Pontificum hoc singularitatis Nomen assumpsit: Nullus Decessorum meorum hoc tam profano vocabulo uti consensit: Nos hunc honorem nolumus oblatum recipere: None of al the Bishoppes of Rome euer tooke vpon him this name of Singularitie, to be called the Vniuersal Bishop: None of my Predecessours euer consented to use this Vngodly style: wee our selues wil not receiue this honoure, though it were offered.*

Gregor. Lib. 4.
Epist. 32.
In eadem Epist.

In eadem

Thus it appeareth by the Iudgement of S. Gregorie, that this Vniuersal Authoritie is vterly vnlawful, not onely in other Bishoppes, but also euen in the Bishop of Rome.

Gregor. Lib. 4.
Epist. 36.

Touchinge the place of S. Hierome, I see, ye are contente to geue ouer, and to recante your former erreure. For in your Firste Booke, ye saie, These woordes are Notable aboue others: and therefore might not be dissembled. And where S. Hierome saith, The safetie of the Church hangeth of the Dignitie of the Highe Priest (meaning thereby every seuerall Bishop within his owne Limites) y^e thought it good, thus to larde the same, by a proper parenthesis, with certaine other special stuffe, of your owne prouision: He meaneth the Pope, Peters Successour: as if this Highe Priest, of whom S. Hierome writeth, could be none other, but the Bishop of Rome. Nowe vpon somme better abuse, and by wase of Retraction, ye saie thus, This peerelesse Authoritie aboue al others, S. Hierome doothe attribute to the Bishop of every Diocese: Which in dede was the very meaninge of S. Hierome. Certainely, if S. Hierome, by these woordes, meante Onely the Bishop of Rome, as y^e tolde vs before, then he meante not the Particulare Bishop of every Diocese, as y^e tel vs now. Therefore ye maie needes confesse, that either now, or before, ye haue sought meanes to beguile your Reader. As for the Pope, Peters Successoure, S. Hierome meante nomore of him, then of any other Bishop. If it shal likewise hereafter please you, to calle in other your like ouersights, y^e shal publishe moze truthe, and encumber your Reader with lesse Errour.

M. Hary. fol. 82.

The Apologie, Cap. 14. Division. 3.

Bernarde the Abbate, aboue soure hundred yeeres past, writeth thus:

thus: Nothinge is novv sincere, and pure emongest the Clergie: vywherefore it resteth, that the Man of Sinne shoulde be reueled. The same Bernarde in his Treatie of the Conuersion of S. Paule, It seemeth novve, saith he, that Persecution hath ceased: no, no, persecution seemeth but novve to beginne, and that euen from them, vvhiche haue chiefe preeminence in the Church. Thy friendes and neighbours, O God, haue dravven neere, and stode vp againste thee: from the sole of the foote to the crowne of the heade, there is no parte vvhole. Iniquitie is proceeded from the Elders, the Iudges and Deputes, vvhiche pretende to rule thy people. VVee cannot saie novve, Looke howe the people is, so is the Priest. For the people is not so ill, as is the Priest. Alas, alas, O Lorde God, the selfsame persons be the chiefe in persecutinge thee, vvhiche seeme to loue the Highest place, and beare most rule in thy Church. The same Bernarde againe vpon the Canticles writeth thus: Al they are thy friendes: yet are they al thy foes: Al thy kinsfol: yet are they al thy aduersaries. Beinge Christes seruantes, they serue Antichriste. Beholde in my reste, my bitternesse is moste bitter.

The Apologie, Cap. 15. Division. 1.

*In Libello de
idionate lina
quarum.*

Roger Bacon also, a man of greate fame, after he had in a bebeniente Oration touched to the quicke the woeful state of his owne time, These so many errors, saith he, require, and looke for Antichriste. Gerson complaineth, that in his daies al the Substance, & efficacie of Sacred Diuinitie was broughte vnto a glorious contentson, and ostentation of wittes, and very Sophistrie. The poore menne, called *pauperes à Lugduno*, meime, as touching the manner of theire life, not to be mislied, were woonte boldly to asfirme, that the Romishe Church (from whence alone al Council, and Order was then sought) was the very same Harlot of Babylon, and rovyte of Diuels, whereof is Prophesied so plainly in the Apocalyps.

M. Hardinge.

Nowe commeth me he in with a newe bande, whiche consisteth of tagge and ragge, and a weake companie, God knoweth, they be to shewe theire faces againste the Catholike Church, whiche (as the Holy Ghost speaketh by Salomon) is terrible like an armie of men set in bataile raie. First frier Bacon the Coniurer, and negromanfer, as commonly they saie of him, he is set in the forewarde, a man of greate fame forsoothe.

Then commeth in the good plaine father Gerson, a writer in our Graundefathers time, he complaineth, that Friers and studentes gaue them selues too mutche to the vnprofitable subtiltie of Scholastical questions. VVhat maketh this againste the faith of the Church?

After these, this Defender placeth in an outwinge the false bretherne of Lions, commonly called VValdenses, or *Pauperes de Lugduno*, notorious Heretikes condemned of the Church. These beinge detestable Heretikes condemned of the Church, wee recken not what they saie, no more then what Luther saith, what Zuinglius, what Caluine, what these Defenders them selues saie, what Antichriste, what Sathan saith. For the enymies of Goddes trithe maie not be admitted to geue witness againste the Trithe.

The

The Bishop of Sarisburie.

Of these laste Authorities, whiche ye calle tagge, and tagge, we neuer made any greate accompte. Notwithstandinge bothe Iohannes Gerson, and Rogerus Bacon, were notable, and famous in their times, and in al respects comparable then with the beste. Plaine Father Gerson (for by sutch wordes ye thought it best to quail his credite, beinge otherwise coumpted a suttile disputer, and a profounde Schoole Doctoure) was Chauncellar of the Vniuersitie of Parise: and for his wisdom, and Learninge, was thought worthy to be the Directour of al the Bishoppes in the Councel of Constance, that is to saie, al the Bishops of the worlde. Sutch a Poore, Simple, plaine Father was Father Gerson.

Rogerus Bacon, as it appeareth by his Booke, *De Idiomatic Linguarum*, was hable to iudge of the Latine, Greeke, and Hebrewe tongues: and besides diuerse other Bookes, writeth also sundrie Epistles vnto Pope Clement: wherein he much complaineth of the ruine, and Confusion of the Church. Certainly the weakest of these bothe, hath moze weight, and Substance, then either your Amphilochius, or your Abdias, or your Hippolytus, or your Leontius, or your Anacletus, or your Pope Clements, whom ye so often cal the Apostles felowe.

Howe be it, there is no man so simple, but maye beare witnesse to the Truth. Clements Alexandrinus, Lactantius, Arnobius, Eusebius, S. Augustine, and other Holy Fathers, thought it no pretidice to their cause, to allege the witnesse of the Frantique Sibylles: S. Paule allegeth the Authorities of the Heathen Poëtes, Aratus, Menander, Epimenides, that neuer knewe God: Christe thought it no scozne, to receiue witnesse at Infantes mouthes: So, he refused not the Duels, when they beare witnesse with him, and saide, *Wee knowe, that thou arte Christe the Sonne of the Liuinge God.* Pauperes a Lugduno founde fault with the Pride of the Pope: with the lewde life of the Clergie: with Purgatorie: with Holy VVater: with Pardons: and with other your like deceiuinges of the people:

*Aeneas Syluius
in Historia Bot-
mica.*

They translated the Bible: and praised in their natural known mother tongue. These were their Erroures: Therefore were they called detestable Heretiques: therefore were they condemned by your Church of Rome. But Goddes Name be blessed for ever. Sithence that time the Popes painted Power hath still abated: and these poore detestable condemned Heretiques haue still encreased.

The Apologie, Cap. 15. Diuision. 2.

I knowe wel penough the Authority of these foresaide persons wilbe but lightly regarded amongst these menne. Howe then if I calle forth those for witnesse, whom they them selues haue used to honour: what if I saie, that Adrian the Bishop of Rome did frankly confesse, that al these mischieues brake out firste from the high Throne of the Pope of Rome?

M. Hardinge.

Here haue wee a man of strawe set vp, whome this defender nameth Adrian Bishop of Rome. He geueth him a waze of strawe in his hande, that a farre off seemeth to be a soare weapon, taken out of the armorie of Platyna (a) as is pretended. But when ye come neare and beholde what fellow this is, and conferre with Platyna, touchinge his weapon, yee see it to be a fained thinge. For there is no such saieing by Platyna attributed to any of the (b) six Adrians Bishoppes of Rome (by whose liues he writeth. And moe there were not. Therefore where you saie, **what if I saie, that Adrian, &c.** I answere thereto, that if you so saie, you saie a false lie.

The Bishop of Sarisburie.

Toucinge this pretty fantasie of a man of Cloutes, and a waze of strawe, I see wel, M. Hardinge, ye thought it good policie, to clowte by the mater, and to saittise your Reader with a strawen answere. The strawe was in your eyes, M. Hardinge, and not in the man. Wee stode too far alusse: your eyes were daseled: and therefore ye knewe not, what ye saue. If ye had drawen neare, ye should some haue founde your owne errour. It was no man of strawe, but Pope Adrian the sixth, and last, that

(a) A great folie. For Platyna was dead three-score yeres before Adrian. 6. was Pope. (b) Vntrithe vaine, & vnaduiued. For Platyna writeth not one worde of Adriane the sixthe.

Rome the
roote of il

494

The Defense of the Apologie of the

Iohan. Sleidanus
Lib. 4. Anno. 1523

Fasciculus rerū
Sciendarum.

Cornel. Bitonti-
nus in Concil.
Tridenti.

that we speake of: Whesse ye thinke the Popes Holinesse to be a man of strawe. For thus he pronounced at Norinberg in Germanie in the greate assemble of the Emperie, by the mouth of Cheregatus his Legate a Latere. A Sacerdotibus iniquitatem populi dimanare: multis nunc annis, grauitur, multisque modis peccatum esse Romæ: & inde à Pontificio Culmine malum hoc atq; luem ad inferiores omnes Ecclesiarum Præfectos defluxisse: Thus Pope Adrian bade his Legate saie, That the iniquitie of the people grewe from the Priestes: And that nowe, for the space of many yeeres, there haue benne greate, and greuous offenses committed in Rome: And that al this plague, and mischiesse hath flowed vnto al the Inferioure Rulers of the Church, euen from the High Throne of the Popes Holinesse. This same storie is also extante, printed at Colaine in a Booke called Fasciculus rerum Sciendarum.

Thus therfore once againe we saie, M. Hardinge, that Pope Adrian. 6. frankly confessed, that al thesse mischieses proceeded first euen from the Throne, or Seate of the Popes Holinesse: and, saieinge the same, notwithstandinge your vnctulle speache, we saie no Lie.

And, lesse ye shoulde thinke, this Legate Cheregatus, either of foregentefulnesse, or of malice, did his errante otherwise, then he had in Commission, the like wordes haue sitence benne vttered in your owne late Chapter at Tridente, by Cornelius the Bishop of Bitonto. These they be: Effecerunt tandem, vt Pietas in Fucum, & Hypocrisim, &c. The haue brought to passe, that Godlinesse is turned into Hypocrisie: and that the Sauoure of Life is turned into the Sauoure of Deathe. Woulde God they were not gonne wholly with general consente, from Religion to Superstition: from Faith, to Infidelitie: from Chrille to Antichrist: from God, to Epicure: saieinge with wicked harte, and filthy mouth, There is no God. Neither hathe there benne this greate while any Pastoure, or Pope, that regarded thesse thinges. For they al (bothe Pope, and others) sought their owne: and not so mutche as one of them (nether Pope, nor Cardinal) sought for the thinges, that pertain to Iesus Christe.

Therfore, M. Hardinge, ye maie henceforth spare your Unlawery, and bitter speeches: For in thesse reportes there is no Lie.

The Apologie, Cap. 15. Diuision. 3.

Pighius acknowledgeth herein to be a faulte, that many Abuses are brought in, euen into the very Masse, whiche Masse otherwise he woulde haue seme to be a moste reuerende matter. Gerson saithe, that thzough the number of moste sonde Ceremonies, al the Vertue of the Holy Ghoste, whiche ought to haue ful operation in vs, and al true godlinesse is vtterly quenched, and deade. Whole Gracia, and Asia complaine, howe the Bishoppes of Rome with the martes of their Purgatories & Pardones, haue bothe tormented mennes Consciences, and piked their purses.

M. Hardinge.

In deede Pighius in his sixthe controuersie, speakinge of priuate Masses, deniech not but certaine abuses be creapte into that most Holy and most healthful thing, for so he speaketh. And adinge further, we know (saith he) to what man, and to what men it pertaineth the same to correct. And let eche man acknowledge his one measure, and vnderstande his dutie. As who shoulde saie, it is not meete for euery man to take vpon him to amende any thing that is amisse about the Masse. For he meaneth not that the Masse it selfe is erroneous, as ful wel there he declareth: but that menne be faulty in abusinge that moste Holy Sacrifice. For many come to the Aulter, vnworthely. Many be present at it, that ought not to come within the Church dores. Some Priestes be of so lewde liues, and of so vnreuerente behauioure at it, as it were better they abstained. Albeit, I thinke, he meante rather sutch abuses, as the Learned Fathers of the prouincial Councel of Coulen woulde to be amended: to witte, certaine peculiar offices of Masses deuised by menne of late yeeres besides the ordinance of the Ancient forefathers.

As for the other greate troupe ye bringe with you out of Greece and Asia, firste, wee require you

you to make them agree with your selues, and with the Catholique Church about the proceſſion of the Holy Ghoſte, and then wee ſhal anſweare bothe you, and them concerninge your greuous mater of Purgatorie and Pardons. It is not our manner to take the ſaicinges of Heretikes for good and ſufficient Auctoritie.

The Biſhop of Sarisburie.

In darre, M. Hardinge, here ye hewe ouer highe. Ye take vpon you to make vs vnderſtande Pigghius meaninge: & yet by your owne confeſſion it appeareth, ye neuer knewe your ſelfe, what he meante. Ye ſaie, He founde faulte with the vnworthineſſe, either of the Prieſtes, or of the people, ye knowe not, whether: or with ſome-what els, noted in the late Chapter of Colaine, ye knowe not, what. Yet what ſo euer it ſhal pleaſe you to imagine, ye thinke, you haue wronge, if we beleue you not immediately vpon your worde. But Pigghius him ſelfe, whoes tale ye woulde ſo ſaine tel, ſaith not, as you would make him ſaie, Abuses haue creapte into the Prieſte, or people. But plainely, and ſimply he ſaith, Errours haue creapte into the Maſſe.

Howe be it, Theſe Errours (ye ſaie) what ſo euer they be, no man maie redreſſe, but only the Pope. And god cauſe, why. For your Doctours ſaie, Papa ex nihilo poteſt facere aliquid: The Pope of nothinge can make ſomethinge. And, what ſo euer he do, noman maie ſaie vnto him, Domine, cur ita facis? Syr, why doo you ſo? And the very harte, and roſe of al your Diuinitie of Louaine, is this, Chriſte hathe praied for Peter: Ergo, the Pope can neuer erre. But, if ye meane plainely, and, if there be no diſſimulation, nor Hypocriſie in your wordes, tel me, I beſeeche you, euen as you deſire to be beleued, Of al the Errours that Pigghius meante, for the ſpace of theſe ſourtie yeres, what one Erroure hathe the Pope redreſſed?

There is no plaineneſſe in this dealinge, M. Hardinge. Your minde is not to ſeke redreſſe, be the faulte neuer ſo euidente: but ſtil to continue your ſelues in credite, and the worlde in erreure.

Al the Chriſtians of Græcia, and Asia (ye ſaie) be Heretiques: and therefore ye recke not, what they ſaie. No doubt: for they ſaie, The Pope is not the Heade of the Church, whiche thinge who ſo euer denieth, ſaith the Pope Nicolas, muſte needes be holden as an Heretique. Thomas Aquinas for that god affection, and reuerence, he bare towards the Pope, ſaith thus, Dicere, Papam non habere Vniuerſalis Eccleſie Primatum, eſt error ſimilis errori dicentium, Spiritum Sanctum à Filio non procedere: To ſaie, that the Pope hathe not the Primacie of the Vniuerſal Church, it is an Erroure like vnto the Erroure of them, that (mainteine Heretiſſe touchinge the Holy Trinitie, and) ſaie, The Holy Ghoſte proceedeth not from the Sonne of God. Of your readineſſe heretofore Ludouicus Vines wiſteth thus, Auguſtinum Vetuſtas ſua tuetur. Qui ſi renuiſceret cum Paulo, certè ille contemptui eſſet Rhetorculus, aut Grammaticulus: Paulus verò vel inſanire, vel Hæreticus videretur: S. Auguſtine is ſafe nowe becauſe of his age. But if he, and Paule were aliue againe, he ſhoulde be ſhaken of as a bad Rhetorician, or a poore Grammarian. But S. Paule ſhoulde be taken, either for a madde man, or for an Heretique. We maie ſaie of this generation, as S. Auguſtine ſaide of certaine in his time, Quicquid amant, volunt eſſe Veritatem: What ſo euer thinge thei fanſie, be it what it maie be, the ſame thei wil haue to be the Trueth. Nowe iudge you, M. Hardinge, what Church of yours is this, where as S. Paule, the Apoſtle of Chriſte, if he were nowe aliue, ſhoulde goe for an Heretique. Veſputius, as I remember, after he had trauailed far, and had ſene theanners, and Religiouſes of many Countries, ſaith thus, Græci implicati ſunt multis Erroribus: The Greekes are entangled with many Errours: But he adderth withal, Faxit Deus, ne & Latinis multæ irrepſerint Stultitiæ: God graunte, there be not many folies entred alſo into the Church of Rome.

Surely, the Chriſtian menne, that be this daie in Græcia, and Asia, utterly abhorre the Pope, with al the deformities of his Church. The Greeke Emperoure Michael Palæologus, for that he had ſubmitted him ſelfe to the Pope, in the late Councel of Florence, was therefore afterwarde abhorred, and hated of his people, while he liued: and beinge deade, was forbidden Chriſtian Burial. Iſidorus the Archebiſhop of Kiouia in Ruſſia, for that, being returned from the ſaide Councel,

Extra. de Tran-
ſlatione Episcop
Quarto in Gloſſ.
Extra. De con-
ceſſ. præbende.
Propoſuit in
Gloſſa.

Diff. 22. Omnes.

Ludouicus Vines
in Li. 13. De Ci-
uitate Dei, ca. 24

Auguſti. Coſeſſ.
Li. 10. Ca. 23.

Paulus Emilius
Pan'alcon

Matthias à Mis-
chonia, in Nouo
Orbe.

he beganne for vnities sake, to moue the people to the like submission, was there-
fore deposed from his Bishopricke, & put to death. In such reuerence the Churches of Asia, and Graecia haue this date the Church of Rome.

The Apologie, Cap. 16. Diuision. 1.

As touching the Tyrannie of the Bishops of Rome, and their Barbarous Persianlike Pride, to leaue out others, whome perchance they reckon for enemies, because they freely, & liberally finde fault with their vices, the same men, which haue leadde their life at Rome in the Holy Citie, in the face of the moste Holy Father, who also were hable to see al theire secretes, and at no time departed from the Catholique Faith, as for example, Laurentius Valla, Marsilius Patavinus, Frauncise Petrarke, Hierome Sauonarola, Abbate Ioachim, Baptiste of Mantua, and befoze al these, Bernarde the Abbate, haue many a time and mutche complained of it. geeuinge the worlde also sometime to vnderstande, that the Bishop of Rome him selfe (by your leaue) is very Antichriste. Whether they spake it truely, or falsely, let that goe: sure I am, they spake it plainely. Neither canne any man allege, that those Authours were Luthers, or Zvinglius Scholars: for they liued not onely certaine yeeres, but also certaine ages ere euer Luther, or Zvinglius names were hearde of.

M. Harding.

If this Defender were compared to a mad dogge, some perhaps would thinke it rude, and an vnmanerly comparison. Let the man be as he is, who so euer he be: verily the manner and fashion of bothe is like, howe so euer I be content, his person be honoured with the due regarde of a man. For as the mad dogge runneth vp and downe, here and there, and nowe byteth one thinge, and then an other, snappeth at man and beast, and resteth not in one place: So this Defender, to deface the Church, sheweth him selfe to haue a very vnquiet heade. Nowe he runneth at the Bishop of Rome, then at the whole clergie. Nowe he barketh at errors in Doctrine, and sheweth none, then he snappeth at manners, and backbyteth mennes liues. Nowe he bringeth forth Scriptures, and them he stretcheth and racketh, but they reache not home. Then commeth he to the Doctours, and maketh them of his side whether they wil, or no. From Doctours he runneth to Counsellors, to timing Poetes, and to Heretikes them selues. I thinke they had rather run to the Turkes, then the Catholike Faith should be receiued. And here leauing that he tooke in hande to proue, that the Church erreth in necessary Doctrine, he slingeth at the tyrannie and pride of the Bishops of Rome, and bringeth in for witness against them, white and blacke, good and bad. So he hunteth them, he careth not howe, by what meanes, ne by what persons.

First to geat credite, he vttereth a manifest lie, saying of them al, they leadde their life at Rome in the Holy Citie vnder the nose of the moste holy Father, and might see al his secretes, and neuer forsooke the Catholike Faith. His witnesses be these. Laurence Valla, Marsilius of Padua, Francis Petrarch, Hierome Sauonarola, Ioachim Abbot, Baptiste of Mantua, and S. Bernarde, whom of spite he calleth Bernarde the Abbot. Nowe let vs see how many lies here be made at once. VWhereas of al these (a) neuer a one leadde his life at Rome, but Laurence Valla, who was a Canon of Laterane, and this Defender saith that al did: there is one lie. That al these might see the Popes secretes, there be two lies. That none of these forsooke the Catholike Faith, (b) there be three lies. As for Laurence Valla, he was not in euery pointe very sounde, as it appeareth in his Booke of Free wil, and in his annotations vpon the newe Testament. In al thinges he handled, he shewed him selfe newe fangled, rather then groundedly learned, as wel in grammer and Logike, as in diuinitie.

But Marsilius of Padua, to please the Emperoure Ludouicus Bauarus, who liued aboute twoo hundred yeeres past, through malice conceiued against Pope Iohn the xxij of whom the saide Ludouicus was for iust causes excommunicate, went so far in schisme, (c) as at length he fel into Heresie. And Abbot Ioachim, whiles he reprobued Peter Lombarde, (d) vttered Heresie contrarie to the Catholike faith, touching the Trinitie: and therefore his Booke was condemned by the Church, though his person was not condemned, because he submitted him selfe, and his writings to the iudgemente of the Holy Romaine Church, as we finde in the Decretals. That al these haue greatly and often complained of the Bishoppes of Rome their tyrannie and pride, (e) there be fourre lies. That they declared the Pope him selfe to be very Antichriste, (f) there be fivie lies. And whereas, to make this shamelesse lie, you aske leaue, so we aske leaue of you to tel it you, and to challenge you of a lie, and saie plainely vnto you, that speakinge of them al, you belieue them, and that you shal neuer be hable to proue that you saie of them.

Francis

- (a) Vntruth. For Mantuane dwelt in Rome. Petrarcha was made Poete in Rome: Sauonarola was oft in Rome, &c.
(b) Vntruth. Otherwise shewe wherein they forsooke the Faith.
(c) Vntruth. Otherwise shewe in what Article he was an Heretique.
(d) This is vncertaine. Reade Luther touching the same.
(e) Vntruth. For this wil soone appeare.
(f) Vntruth. For by moste expresse wordes they calle him Antichriste.

Extra
sum
nit.
Cath
Cap

Francis Petrarch the Italian poete, and Baptiste of Mantua the Latine Poete, speake like Poetes, eche of them once in theire woorkes againste the euil manners of the Courte of Rome. But what proufe maketh al this, that the Romaine Church, that is to saie, the VVeast Church, which only remaineth, and euer hath remained whole and sounde of faith, erreth in Doctrine? Or what Argument can you gather out of al these, I wil not saie againste the life, but againste the office, Authority, and dignitie of the Bishop of Rome? The argument you can make hereupon is this, Poetes reprehende the vices of the Courte of Rome: Ergo, the Pope is Antichriste. Or, Ergo the Catholike Church erreth, and is to be forsaken. VVhat force is in this reason, euery reasonable man, be he neuer so meane of witte, maie soone iudge.

The Bishop of Sarisburie.

Your Comparison of Madde Dogges, & Hardinge, becommeth wel the rest of your Courteous eloquence. Who so shal marke, howe vainely you snappe at, what so euer ye can imagine, is in your wate: nowe at our Logique: nowe at our Rhetorique: nowe at our Greeke: nowe at our Latine: nowe at our Lamenesse: nowe at our leane Cheekes: nowe at our thinne Beardes: nowe at our Superintendshipes: nowe at our Ministershipes: nowe at our Maistershipes: nowe at our Mathippes, (so; this is the sobrietie, and grauitie of your speache:) and further howe greedily, and egrely ye fasten your teethe, and fede your selfe with Wind, and are stil snappinge, and cathe nothinge: although in regarde of manhode be spare to calle you a Madde Dogge, as it liketh you to calle others, yet he maie wel thinke you scarcely to be a sober man.

Christe sounde faulte, sommetime with the Bishoppes: Sommetime with the Priestes: Sommetime with the Scribes: Sommetime with the Phariseis: Sommetime with the People: Sommetime with theire Religion: Sommetime with theire Traditions: Sommetime with theire Ignorance: Sommetime with theire Praiers: Sommetime with theire Fastinges: Sommetime with theire Life: Sommetime with theire Hypocrisie: Sommetime with theire Crueltie: And thus in your fantasie, he ranne hither, and thither, vp, and downe. Yet, I trowe, ye wil not touche him with your Comparisons, no; saie therfore, as ye saie to vs, he had a very vnquiet Heade.

Who so hathe eyes to see, and considereth the miserable Abuses of the Church of Rome, touchinge either Life, or Religion, cannot lightly wante iuste mater to reynoue. We remember, what Church it is, whereof S. Bernarde saithe, A planta pedis, vsque ad verticem Capitis non est Sanitas vlla: Non est iam dicere, vt Populus, sic Sacerdos. Quia nec sic Populus, vt Sacerdos: There is not one whole place from the sole of the foote, to the toppe of the Heade. Wee maie not nowe saie, As is the People, so is the Priest: For the People is nothinge so ill, as is the Priest.

We saie, These witnessses dwelt not in Rome: and here in a smal matre, ye haue noted a greate Lie. Howe be it, Bernarde the Abbate, that dwelt furthest of, twise in Rome, and was Chiefe of Council with Pope Innocentius in his greatest affaires. Franciscus Petrarcha was made Poete in the Capitol, and kept Laura his Concubine in the cite of the Pope, and had his moste abode in Rome. Laurentius Valla was Canon of the Cathedra Church in Laterane, and leade his Life, and died in Rome. Wherfore S. Bernarde onely excepted, al the rest were Italians, and dwelt neuer farre from Rome: and, as it maie appere by the plainnesse of theire speache, vnderstande somme parte of the deepest Secretes of the Church of Rome.

Marsilius Patavinus, ye saie, was an Heretique: But what one Heresie he defended, or before what Iudge he was convicted, or where he was either abiured, or punished for the same, neither you, nor any of al your felowes haue hitherto tolde vs. Therefore we muste thinke, He was an Heretique without Heresie: as somme menne be Doctours without Diuinitie.

Ioachim Abbas sounde faulte with the Bishop of Rome: And therefore he muste nedes be an Heretique. As for that he is charged in the Popes Decretalles with erreure, touchinge the Trinitie, it is a greate Contrarie: as ye

Qu y

Bernardus in
Conuersione
Pauli, sermo. 1.

Gulielm. Abb. in
vita Bernard.
Raphel Volan-
terran.

Marsilius Para-
uinus.

Ioachim Abbas.
Extra De Sum-
ma Trinitate.
Vile Carho-
licadammatus.

maie clerely perceiue by a Booke, that Martin Luther hath pourposely wrytten in his Defense.

Certainely Laonicus Chalcocondyla, a Greeke Writer, geneth vnto this Ioachimus a very worthy Commendation. For thus he saith of him: De Pontificibus, Ioachimus Abbas &c. Ioachimus the Abbate, regarded amonge the Learned in Italic, as a man of a singulare giste in Prophecie foretolde many thinges of the Popes, howe they shoulde come to the Popedom, and howe they shoulde line. And as he spake, euen so it came to passe. As touchinge his knowledge, he seemed to be a Heauenly man.

But, to comme neare the mater, and to speake of the thinge, that most misliketh you, S. Iohn saith, Antichriste shal sitte in a Cittie builde vpon seven Hillen: (and so is the Cittie of Rome). Irenæus saith, The number of Antichristes Name shalbe expressed by this woorde Latins, whereby, it is likely, is meant the Bishop of Rome. Sibylla saith, The greatest terroure, and furie of his Emperie, and the greatest woe, that he shal woork, shal be by the bankes of Tyber. And there is Rome. These circumstances seeme plainly to painte out the Cittie of Rome. S. Hierome saith, Antichristus sedebit in Templo Dei: vel Hierosolymis, vt quidam putant: vel in Ecclesia, vt verius arbitramur: Antichriste shal sitte in the Temple of God, either at Hierusalem, as some thinke: or els in the Church (of God) it selfe: whiche wee take to be the truer meaninge. S. Gregorie saith, Ego fidentur dico, quod quisquis se Vniuersalem Sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit: ? speake it boldly: Who so cuer calleth him selfe the Vniuersal Priestle, or desireth so to be called, (as dothe the Pope) in the Pride of his hart he is the forerunner of Antichriste.

And when Iohn, then Bishop of Constantinople, had firste entred his claime vnto this title, S. Gregorie made answer to the same, Ex hac eius Superbia, quid aliud, nisi propinqua iam esse Antichristi tempora designantur? By this Pride of his, what thinge els is signified, but that the time of Antichriste is euen at hande?

Again he saith vpon occasion of the same, Rex Superbiæ propè est: & quod dici nefas est, Sacerdotem est præparatus exercitus: The Kinge of Pride (that is Antichriste) is comminge to vs; and an Arme of Priestes is prepared: whiche thinge is wicked to be spoken. S. Hierome saith, Antichristus omnem Religionem suæ subijciat Potestati: Antichriste shal cause al Religion to be subiecte to his Power.

I wil not here take vpon me to deserue, either the Person, or the dwellinge Place of Antichriste. Altho so hath elses to se, let him se. These Circumstances agree not vnto many. S. Paule saith, Antichriste woorketh the Myserie, or secreete practise of Iniquitie. Whereupon the Glose saith, Mystica est Impietas Antichristi, id est, Pietatis nomine palliata: The Wickednesse of Antichriste is Mystical: that is to saie, (It is not plaine, and open, or easie to be espyed of euery body, but) cloked vnder the name of Godlinesse. And your Glose vpon S. Paule vnto Timothe, saith thus, Habentes Speciem Pietatis, id est, Christianæ Religionis: Hauing a shewe of Godlinesse, that is to saie, a shewe of the Religion of Christe. So Mystical shal Antichriste be in al his dealinge. And, for as muche as M. Hardinge thinketh, wee misallege these Writers, & violently force them to our side, whether they wil, or no. S. Bernarde saith thus, Bestia illa de Apocalypsi, cui datum est os loquens Blasphemias, & bellum gerere cum Sanctis, Petri Cathedram occupat, tanquam Leo paratus ad prædam: The Beaste, that is spoken of in the Booke of Reuelations, vnto which beaste is geuen a mouthe to speake Blasphemies, and to keepe warre againste the Saintes of God, is now gotten into Peters Chaire, as a Lion prepared to his praie. Beholde, M. Hardinge, S. Bernarde telleth you, that Antichrist is possessed in Peters Chaire. Howe be it, yet maie some finde a salue for this soare. For ye wil saie, Bernarde wrote these wordes againste Petrus Luna, an Intruder, and Vsurper of the See of Rome, and not againste Innocentius. 7. that was Pope in darde. This is true, M. Hardinge, and not denied, nor any waie prejudicial to our pourpose: For hereby, yet maie se, by Bernardes iudgement, it is not impossible, but either by Election, or by Intrusion, by one waie, or by other, Antichriste maie sitte in Peters Chaire. Marke wel

Laonicus Chalcocondyla. L. 6. Planè diuinus.

Apocalyp. 17.

Vergil Septem.

vna sibi muro

circundabit

Arces.

Irenæus. li. 5. cap. 1.

Sibylla Oratio

ne 8 λυγρόν

παρά θύρας

αὐτοῦ ὄχλους.

Hieronymus ad

Algasiam.

Gregor. Lib. 6.

Epist. 30.

Gregor. Lib. 4.

Epist. 34.

Gregor. Li. 4. E-

pist. 34.

Hieronymus ad

Algasiam.

1. Thess. 2.

2. Timoth. 3.

Bernardus Epist.

125. pag. 1316.

wel his wordes: Thus he saith: Bestia habens os loquens Blasphemias, occupat Cathedram Petri. But, if you, M. Hardinge, or any other your frendes, shal hope to starte out at this poze hole, what wil you then saie vnto Arnulphus, that saith, The very Pope him selfe, notwithstandinge any his Canonical Election, if he wante Charitie, is Antichriste sittinge in the Temple of God. What wil you saie to Bernarde him selfe, that calleth the Popes of his time, Traitors, VVoulues, Pilates, Diuels, and the Darkenesse of the worlde? Telle your frendes, M. Hardinge, that Bernarde speaketh not these wordes of Intruders: This thiste wil not serue. He speaketh them of very Popes in daide, of Christes Vicars, of Peters Successours, and of the Heades of the Church. Ioachim Abbas saide aboute thre hundred yeres sithence, Antichristus iam pridem natus est Romæ: & altius se extollet in Sede Apostolica: Antichriste is already borne in Rome: and shal auance him selfe higher in the Apostolique See.

Ioachim Abbas.

Arnulphus, in the Council of Remes, saith thus, Quid hunc, Reuerendi Patres, in sublimi Solio residentem, veste Purpurea, & aurea radiantem, quid hunc, inquam, esse censetis? Nimirum, si Charitate destituitur, solas Scientia inflatur, & extollitur, Antichristus est in Templo Dei sedens, & sese ostendens, tanquam sit Deus: What thinke you, Reuerende Fathers, of this man (he meaneth the Pope) sittinge on highe in his Throne, glitteringe in Purple, and clothe of Golde? What thinke you him to be? Verily, if he be voide of Charitie, and be blowen up, and auanced onely with knowledge, then is he Antichriste sittinge in the Temple of God, and shewing out him selfe, as if he were God.

In Concilio Remensi. Inter Opera Berdardi.

The Bishoppes in the Council at Reinspurge saie thus, Hildebrandus Papa, sub specie Religionis, iecit Fundamenta Antichristi: Pope Hildebrande, vnder a coloure of holinesse (by forbiddinge Priestes marriage) hath laide the Foundation for Antichriste. Dantes an Italian Poete, by expresse wordes calleth Rome the VVhoore of Babylon: Franciscus Petrarcha likewise saith, Rome is the VVhoore of Babylon: The Mother of Idolatrie, and Fornication: The Sanctuarie of Heresie: and the Schoole of Erroure. I knowe, these wordes wil seme odious vnto many. Therefore I wil stae, and spare the reste. The Pope him selfe, for that he saue to whoes Person, and credite these thinges belonged, therefore in his Late Council of Laterane gaue strait Commaundement to al Teachers, that uoman shoulde dare once to speake of the comminge of Antichriste.

Auentinus.

Dantes in Canone, 32.

Francis. Petrarca. Epist. 20.

Concil Lateran. sub Iulio Leone. Session. 11

In daide many places of the Holy Scriptures, spoken of Antichriste seemed in Olde times to be darke, and doubtfull, for that, as then it appeared not, vnto what state, and gouernemente they might be applied. But now, by the Doctrine, and practise of the Church of Rome, to them, that haue eyes to see, they are as cleare, and as open, as the Sonne.

The Apologie, Cap. 17. Diuision. 1.

And what marueile if the Church were then carried awaie with erroures in that time, specially when neither the Bishop of Rome, who then onely ruled the roste, nor almoste any other, either did his duetie, or once vnderstoode, what was his duetie? For it is harde to be beleued, whiles they were idle, and faste asleepe, that the Diuel also al that while either fel asleepe, or els continually laie idle. For howe they were occupied in the meane time, and with what faithfulness they tooke care of Goddes House, though wee holde our peace, yet, I prae you, let them heare Bernarde theire owne frende. The Bishoppes (saith he) vwho now haue the charge of Goddes church, are not Teachers, but Deceiuers: They are not Feeders, but Beguilers: They are not Prelates, but Pilates. These wordes spake Bernarde of that Bishop, who named him selfe the higheste

V u iii

Bishop

Bishop of al, and of the other Bishoppes likewise, whiche then hadde the place of gouernement. Bernarde was no Lutherane: Bernarde was no Heretique: he had not forsaken the Catholique Churche: yet neuerthelesse he did not lette to calle the Bishoppes, that then were, Deceiuers, Beguilers, & Pilates. Nowe, when the people was openly deceiued: and Christian mennes eies were craftily bleared: and Pilate sate in Iudgemente place, and condemned Christe, & Christes Members to Swerde, and fiers, O good Lorde, in what case was Christes Churche then? But yet tel me, of so many, and so grosse errours, what one erreure haue these menne at any time reformed? Or what faulte haue they once acknowledged, and confessed?

M. Hardinge.

VVhy Sirs, are ye so wel learned, and so holy of life your selues, that ye take vpon you to iudge the Bishop of Rome, Christes chiefe officer in earth, and al other menne, before the time of your Apostates, and Renegade Friers, to haue ben both impious for not dooinge their dutie, and ignorant for not knowing what was their dutie? VVas al Vertue so far banished, al necessarie knowledge and Christian learninge so cleane put out, that wee muste nowe beginne to learne howe to beleue, and howe to liue a Christian life of suche light Preachers, wicked vowbreakers, lewde Lecherous Lurdens, and detestable Blasphemers, as your deuillish rable is?

The Sprite
of Modestie.

S. Bernardes woordes to Eugenius be these: *Age indagemus adhuc diligentius, quis sis, &c.* Lib. 2. con. 1. VVel goe too. Let vs somewhat more diligently examine, what manner a man thou art, what person thou bearest for the present time in the Church of God. VVho art thou? The great Priest, the highest Bishop. Thou art the chiefe of al Bishoppes, thou art the heire of the Apostles: for Primacie thou art Abel, for Gouernement Noe, for Patriarkship Abraham, for holy order Melchisedech, for dignitie Aaron, for Auctoritie Moyses, for iudgement Samuel, for power Peter, for thy anointing Christe. Thou arte he, to whom the Keyes were deliuered, to whom the Sheepe were committed. There be also other portres of Heauen, ann Pastours of flockes. But thou so muche farre passinge al other, as thou hast inherited bothe names muche more indifferent. They haue their flockes assigned vnto them, eche man one. Al are committed to thee, the one whole flocke to one. Neither arte thou onely the Pastoure of al the Sheepe, but also the onely Pastoure of al the Pastours.

*The Pope
is Christe.
This is wel to
be marked.

VVherefore according to thine owne Canons, other are called into parte of care, thou into fulnes of power. The Auctoritie of others is restrained to certaine prescript boundes: thine is extended euen vpo those, who haue receiued power ouer others. Canst not thou, if there be cause why, close vp heauen gates againste a Bishop, depriue him of his Bishoprike, and geue him vp to the Diuel?

Nowe heare an other reason whiche confirmeth that prerogatiue to thee, as wel as the other. The Disciples rowed, and our Lorde appeared vnto them on the shore, and that in his Body nowe againe restored vnto life, whiche was more comfortable vnto them. Peter knowing that it was our Lorde, leapt into the sea, and so came vnto him, and the reste came by bote. VVhat meaneth this? Forsooth it was a signe of the singulare Popedome of Peter, by which he tooke into his Gouernement, not one onely one Ship, as the other did, eche man his owne, but the whole worlde.

S. Peter lea-
peth for the
Popedome.

The Bishop of Sarisburie.

Apostates, Renegates, Lecherous Lurdaines, Detestable, Diuelish rable? *M. Hardinge*, the vessel, that helde this liqoure, was not cleane. Wee condemne not your Clergie, either for life, or for Learning: but onely repute therein the indgemente of others, your special frendes. And therefore, if any thing mislike you herein, the faulte is in them, and not in vs. S. Bernarde saith, Your Bishoppes in his time, were not Doctours, but Deceiuers: Not Feeders, but Defrauders: Not Prelates, but Pilates. Judge you nowe, in what case the Churche of God was then, when the Bishops, that were the Guides, and Leaders of the people, might be compared to Pilate, that gaue Sentence in Iudgemente againste Christe.

Iohannes Vitalis a Cardinal of Rome, and therefore in no wise of your parte to be refused, saith thus, *De Sacerdotibus modernis dicit Hieremias, Stupor, & mirabilia facta sunt in terra. Prophetæ predicabant mendacium: & Sacerdotes applaudebant manibus: & Populus meus dilexit talia: Concerning the Priests, that nowe be, Hieremie saith, Horrow, and woonders are wrought vpon the Earthe. The Prophetes haue preached Lies: the Priests haue clapt their handes at it for ioie, and liked it well.*

Iohan. Vitalis de
prælati & sa-
cerdot.
Hier. 5.

Wel: and my people hathe loued such things.

Albertus Magnus saith, Illi, qui modo præsunt in Ecclesijs, plurimum sunt Fures, & Latrones: plus Exactores, quam Pastores: plus Spoliatores, quam Tutores: plus Maſtatores, quam Custodes: plus Pueriores, quam Doctores: plus Seductores, quam Ductores. Iſti ſunt Nuntij Antichriſti, Subuerſores Ouium Chriſti: They that nowe gouerne the Church, for the moſte parte, be Theeues, and Murtherers: more Catchers, then Feeders: more Spoilers, then Defenders: more Killers, then Keepers: more Deceiuers, then Doctours: more Beguilers, then Guiders. Theſe be the Vauntcurreers of Antichriſte, the Subuerſers of the Sheepe of Chriſte.

Albertus in Io-
han. Ca. 10. EE.

VWilliam Holcote ſaith, Sacerdotes moderni ſunt ſimiles Sacerdotibus Baal: ſunt Angeli Apoſtatici: ſunt ſimiles Sacerdotibus Dagon: ſunt Sacerdotes Priapi: ſunt Angeli Abyſſi: The Prieſtes of this time are like the Prieſtes of Baal: Thei are the Renegade Angels: Thei are like the Prieſtes of Dagon: Thei are the Prieſtes of Priapus: Thei are the Angels of Helle. S. Bernarde ſaith, Dicimini Paſtores, cum ſitis Raptores. Fratres, Ieſus hodie elegit ſibi multos Diabolos Episcopos. Non ſunt Paſtores, ſed Traditores: Ye are called Biſhoppes, but ye are Rauenners. O my Brethren, Ieſus at this time hathe choſen vnto him many Diuels to be Biſhoppes: thei are not Feeders: thei are Traitors. Iohannes Sarisburienſis ſaith boldly vnto Pope Adrian the fourth, Ideo mea opinione Pape frequentius moriuntur, ne totam corrupant Eccleſiam: Therefore in my iudgement the Popes die the oftener, leſte (if they ſhoulde continue longe) they ſhoulde infecte the whole Church.

Guliel. Holcote
in Li. ſapientie
Leclio. 182.

Bernar. in Con-
cilio Remenſi.

Iohan. Sarisbur-
ien. in Polycra-
tico. Li. 6. Ca. 24.

Bernar. in Cano-
nica. Sermo. 66.

Againe S. Bernarde ſaith, Pudeat Succelliores Apoſtolorum, Lucem non eſſe Mundi, ſed Modij: Mundi autem tenebras. Dicamus eis, Vos eſtis tenebræ Mundi: Let it ſhame the Succellours of the Apoſtles, not to be the Light of the Worlde, but the Light of the Buſhel: and rather the Darkeneſſe of the Worlde. Let vs therefore ſaie vnto them, yee are the Darkeneſſe of the V Worlde.

Through theſe ſpectacles we maie beholde the ſtate of the Church of Rome. For Chriſte ſaith, If the Light is ſelfe, that is in thee, be made Darkeneſſe, howe greate then wil the Darkeneſſe it ſelfe be? Howe can the Cittie be kepte in ſafetie, if the Watchman be blinde, and ſee nothing? If the Blinde leade the Blinde, bothe ſhall fall into the pitte. Chriſte ſaith, Dormientibus illis, creuerunt Zizania: While the Husbandmen were aſleepe, then the Cockle, and Darnel grew. S. Hilarie ſaith, Eccleſia, intra quas Verbum non vigilat, naufragæ ſunt: The Churches, wherein Goddes Woordes watche the not, ſuffer ſhipwracke, and are drowned.

Matthe. 6.

Matthe. 15.

Matthe. 13.

Hilari. in Ma-
the. Canon. 3.

But Bernarde, pe ſaie, ſtoutely mainteined the Supremacie. I graunte you. Neither did we euer allege him, to proue the contrarie. He defendethe alſo o- ther greate, and groſſe errours, as liuinge in a time of deepeſt Darkeneſſe. But the Reaſons he vſethe, ſeeme verie weake, ſpecially to winne ſo greate a mater. For thus he ſaith, Peter leapt into the water, and came to Chriſte: The reſte of the Diſciples came by bote: Ergo, The Pope hathe the Iuriſdiction of al the worlde.

Bernar. de Con-
ſideratione ad
Eugen. Lib. 2.
Iohan. 21.

But the other pretie Reaſons, made in the Popes behalfe, ye maie finde many. Peter Crab, that lately compiled the Bookes of Councelles, reaſoneth thus: Peter paide the tribute monie for Chriſte, and him ſelfe:

Chriſte ſaide vnto Peter, folowe thou mee:

Againe he ſaide, Lanche ſoorthe into the deepe:

Againe, Peter, arte thou aſleepe? Coudeſt thou not watche with me one houre?

And againe, from henceforth thy name ſhalbe Peter:

And, Peter drewe his Suerde, and cutte of Malchus Eare:

Ergo, ſaith he, The Pope hathe Vniuerſal Authoritie ouer the whole Church of God. Here be Reaſons euen ſo a Pope. He muſt needs be harde harted, that wil not paide to them.

Not withſtandinge, he we ſo euer theſe Reaſons holde, Bernarde ſaith, The Popes are the Heades of the Church. True it is. But againe the ſame Bernarde ſaith,

Concil. to. 1. Pa-
gin. 10.
Matthe. 17.
Iohan. 21.
Luc. 5.
Matthe. 14.
Luc. 22.
Iohan. 1.
Matthe. 26.

Gregor. Homil.
17. in illa verba.
Messis quidem
multa.

The Pope is
Christe.

The same Heades are the Ministers of Antichriste, Deceiuers, Defrauders, Rauen-
ners, Traitors, the Darkenesse of the Worlde, VVoulues, Pilates, and Diuels.
And this was sufficient for our purpose. S. Gregorie saith, Considerate, quid
de Gregibus agatur, quando Lupi sunt Pastores: When the VVoulfe is become the
Sheepehearde, consider then, what maie become of the Flocke.

As for that S. Bernarde saith, The Pope is Abel: The Pope is Noë: The
Pope is Abraham: The Pope is Melchisedeck: The Pope is Aaron: The Pope
is Moses: The Pope is Samuel: The Pope is Peter: The Pope is Christe: I
doubte not, but your owne Conscience will answere, it is too mutche. Yet of the
two, that is a greate deale more likely, that others haue saide, as I haue alleged
before, The Pope is Antichriste. For bothe Heauen, and Earthe knoweth, he is
not Christe.

The Apologie, Cap. 18. Division. 1.

Aug. in de V
nitate Eccle.
Catholica.

Albertus Pighi-
ni in Contumel.
De Ecclesia.

But, forsomutche as these menne auouche the Vniuersal posses-
sion of the Catholique Church to be their owne, and cal vs Here-
tiques, bicause we agree not in iudgement with them, let vs knowe,
I beseeche you, what proper marke, and badge hath that Church
of theirs, whereby it maie be known, to bee the Church of God.
Yet it is not so harde a mater to finde out Goddes Church, if a
manne wil seeke it earnestly, and diligently, and as he should. For the
Church of God is sette vpon a highe, and glisteringe place, in the
toppe of an Hille, & builde vpon the Foundation of the Apostles, and
Prophetes: There (saith Augustine) lette vs seeke the Church:
there lette vs trie our maters. And, as he saith againe in an other
place, The Church must be shevved out of the Holy, and Canon-
ical Scriptures: and that, vvvhich can not be shevved out of them, is
not the Church. Yet for al this, I wote not howe, whether it be
for feare, or for conscience, or Despaire of victorie, these menne alwaie
abhorre, and flee the VVoorde of God, even as the Theefe fleeth the
Gallowes. And no woonder truely. For, like as menne saie, the Can-
tharus by and by perissheth, & dieth, as soone as it is laide in baulme,
notwithstandinge Baulme be otherwise a moste sweete smelling
Dintment: even so these menne wel see, their own mater is damped,
and destroyed in the VVoorde of God, as if it were in poison.
Therefore the Holy Scriptures, whiche our Saueour Iesus Christe
did not onely vse for Authozitie in al his speache, but did also at laste
seale by the same with his owne Bloude, these menne to the entente
they might with lesse businesse driue the people from the same, as
from a thinge dangerous, and deadly, haue vsed to calle them a
bare Letter, vncertaine, vnprofitable, Doumbe, Killing, & Deade:
whiche seemeth to vs al one, as if they shoulde saie, The Scriptures
are to no purpose, or as good as none at al. Hereunto they adde
also a Similitude not very agreeable, howe the Scriptures be like
to a Nose of VVaxe, or a Shipmans Hose: howe they maie be fash-
ioned, and plied al manner of waies, and serue al mennes turnes.

M.

M. Hardinge.

VWhere ye saie, the Churchie is builded vpon the Foundation of the Apostles and Prophetes, and shewed by the Holy Canonical Scriptures: we confesse the same with S. Augustine. VWhen ye adde, the Churchie, whiche can not be shewed out of the Scriptures, to be no Churchie, we saie, that though (a) S. Augustine haue no suche woordes in the Chapters, whiche ye allege in the Margent, yet were it neuer so muche graunted, that he had those woordes in that place, they shoulde make nothinge for your purpose. S. Augustine in that Booke disputeth againste the Donatistes, who woulde restraine the Catholike Churchie to the onely Countre of Aphrike, denieinge other Christen menne to be members thereof. S. Augustine refuting their Heresie, declareth the Sonne of God to be Heade, and al the true Faithful to be the Body of the Churchie: and that it is not sufficient to holde with the Head alone, or with the Body alone: but we muste holde with bothe together, if we wil be saued.

(a) Vntruth. For S. Augustine in the same places, and elsewhere, oftentimes saith the same.

The Donatistes did graunte the Heade Iesus Christe, and denied his Body the Churchie. For this cause saith S. Augustine, *Ipsum Caput de quo consentimus, ostendat nobis Corpus suum, de quo dissentimus*: Let the Heade, vpon whom wee agree, shewe vnto vs his Body, whereupon wee disagree. The Heade is Christe, who spake first by his Prophetes, afterwarde by him selfe, and laste of al by his Apostles. *In his igitur omnibus querenda est Ecclesia*. In al these (saith he) the Churchie muste be sought.

(b) Vntruth. For S. Augustines woordes are general.

If thou marke, good Reader, that, whiche I haue here rehearsed out of S. Augustine, it is to be seene, that he bindeth not the proufe of the Church simply to the Holy Scriptures, (b) but only in a case, when he hath to doo with an Heretike, who wil not admitte the authoritie of the Churchie. Therefore (c) a true Churchie maie be founde, whiche is not shewed in the Scriptures, so the contrarie thereof be not shewed in the Scriptures. Nowe if these Defenders wil haue that to be no Church, which can not be shewed out of Scriptures, thei shal vnderstande, that as therein they plaie the Donatistes, so we muste needes folowe S. Augustine in bringinge Scriptures against them, not as the (d) onely proufe in deede (whiche they falsely saie) but as a very good and chiefe kinde of proufe, moste profitable in al cases, and necessarie at suche time, as the aduersarie wil admitte none other proufe, &c.

(c) Here M. Har. secretly confesseth, that his Churchie of Rome cannot be shewed by the Scriptures. (d) Vntruth. For S. Chrysostome saith,

VWherefore it remaineth, that it is the Synagoge of Antichriste, and Lucifer. VWho as he fell out of Heauen like a lighteninge, so he maketh a blase and shewe of a Churchie in the Earthe for a time. But as we can tel when it was not borne, so shal it not be longe, but that through Goddes power it wil vanishe awaie disperfed, and be scattered by the lighesome Maiestie of Christes true Churchie, whiche from S. Peters time to this daie flourisheth in her Heade the Bishop of Rome, and in her members throughout the worlde, (e) whiche abide in the Vnitie of the same Bishop.

Nunc nullo modo cognoscitur, quia sit vera Ecclesia, nisi tantummodo per Scripturas.

VWe esteeme and vnderstande the Scriptures to be the sense and the woorde. If they can pretende the bare woorde, they thinke them selues good enough to make a sense of their owne. VWhiche bare woorde, as they misuse it, Pighius perhaps compareth to a nose of waxe. But the Scriptures he neuer meante to dishonour with that similitude. If it were lawful for vs to vse Scripture after our owne interpretation, as they doo, we should not lacke sufficient mater in the Holy Bookes to ouerthrowe by our owne applicinge all their false opinions and Heresies. (f) But wee are bounde to that religious awe, and reuerence of them, that except we haue an Authoure to auouch the sense, whereof we take holde, we dare bringe forth nothinge. And yet reade our Bookes who wil, he shal lacke neither Scriptures in them, nor witness of our interpretation in any controuersie of this age. Let it be agreed, that for decision of controuersies, suche sense of the Scriptures be taken for Scripture, whiche the Holy Ghoste hath taught the Churchie, and then let the worlde iudge, who lieth the woordes of God, as the Theefe dooth the Gallows.

(e) In the Vnitie of the B. of Rome. (f) Vntruth manifest. For M. Har. knoweth that in the greatest cases, that lie in question, he can allege neither Scripture, nor Doctoure.

The Bishop of Sarisburie.

Contrarie to that, we haue here alleged of S. Augustine, ye saie, A true Churchie maie be founde, which is not shewed in the Scriptures. VWhereby it appereth, ye are lothe, your Churchie shoulde come to the trial of this stranderde. But, for as muche as this quarrel groweth of S. Augustine, let S. Augustine him selfe be the Judge. And, to allege a fewe wordes in steade of many, thus he saith, *Vtrum ipsi Ecclesiam teneant, Diuinarum Scripturarum Canonicis Libris ostendant. Ecclesiam Christi, sicut ipsum Caput Christum, in Scripturis Sanctis Canonicis debemus agnoscere: Whither thei haue the Churchie, or no, let them shewe by the Canonical Bookes of the Holy Scriptures. Wee muste knowe the Churchie of Christe, euen as wee likewise knowe Christe, whiche is the Heade of the Churchie, in the Holy Canonical Scriptures.* Againe he saith, *Ecclesiam sine vlla ambiguitate Sancta Scriptura demonstrat: The Holy Scripture sheweth the Churchie without any doubtfulness.* Againe, *Quaestio est, ubi sit Ecclesia. Quid ergo facturi sumus? Vtrum in verbis nostris eam quaesituri, an in Verbis Capitis sui, Domini nostri Iesu Christi? Puto, quod in illius potius Ver-*

Augu. De Vnitate Ecclie. ca. 16.

August. Contra Cresconum. Graen. Li. lca. 33. August. de Vnit. ca. Eccle. ca. 1.

his eam quærere debemus, qui Veritas est, & optime nouit Corpus suum: *The question, or doubt is, where the Church should be. What then shall wee doo? Whether shall wee seeke the Church in our own wordes, or in the wordes of her Heade? Whiche is our Lorde Iesus Christe? In my iudgement wee ought rather to seeke the Church in his Wordes: for that he is the Truthe, and best knoweth his owne Body.*

August de Vni-
tate Ecclē. ca. 3.

In eodē capite.

Chrysost. in ope-
re Imperfe. Ho-
mil. 49.
In eadem Hom.

Ambrosi Hexa-
meron. li. 4. ca. 8.

Chrysost. in Io-
han. Homil. 38.

Chrysost. in Ma-
the. Homil. 46.

Bernard. in
Canticā.

Galat. 3.

Platina in Ste-
phano.

Erasmus in An-
notationib. in. 1.
Corin. 7.

Againe, Non audiamus, Hæc dico, Hæc dicis: Sed audiamus, Hæc dicit Domi-
nus. Ibi quæramus Ecclesiam: Ibi discutiamus causam nostram: *Let vs not heare these wordes, This saie I, This saist thou: But these wordes let vs heare: Thus saith the Lorde: there let vs seeke the Church: there let vs discusse our cause.* And ag-
gain, Nolo Humanis Documentis, sed Diuinis Oraculis Sanctam Ecclesiam de-
monstrari: *I wil not haue the Holy Church to be shewed by Mannes Iudgement, but by Goddes Wordes.*

Likewise saith S. Chrysostome, Nunc nullo modo cognoscitur, quæ sit vera
Ecclesia Christi, nisi Tantummodo per Scripturas: *Nowe can noman knowe, whiche is the true Church of Christe, but Onely by the Scriptures.* Againe he saith, in like
fourme of wordes, Volens ergo quis cognoscere, quæ sit vera Ecclesia Christi, vn-
de cognoscat in tanta confusione similitudinis, nisi Tantummodo per Scripturas: *If a man be desirous to knowe, whiche is the true Church of Christe, howe can he knowe it in such a confusion of likenesse, but Onely by the Scriptures?* These wordes be so eu-
dent, and so plaine, that noman with moderate mate wel denie them.

And whereas you saie, Al this notwithstandinge, A true Church maie be founde,
whiche is not shewed in the Scriptures: S. Ambrose saith, Ecclesia fulget, non suo, sed
Christi Lumine: *The Church shineth (as is known) not by her owne Light, but by the Light of Christe, whiche is, by the VVoorde of God.*

And Chrysostome saith, Qui Sacra non vtitur Scriptura, sed ascendit aliunde,
id est, non concessa via, hic Fur est, & Latro: *Who so useth not the Scripture, but geateth up an other waie, that is, by a waie, that is not lawfull, he is a Thiefe, and a Murtherer.*
Againe he saith, Hierusalem hic semper Ecclesiam intellige, quæ dicitur Ciuitas
Pacis: cuius Fundamenta posita sunt super Montes Scripturarum: *Here by Hieru-
salem, euermore vnderstande thou the Church, whiche is called the Cittie of Peace: The
Fundations whereof are laide vpon the Mountaines of the Scriptures.*

We magnifie your Church of Rome, and saie, It shineth on high vpon the Mounte.
Yet S. Bernarde saith to the Pope, and his Clerergie, as it is alleged befoze, Vos
estis Tenebræ Mundi: *Ye are the Darkenesse of the Worlde.* Therefore ye maie not
wel baunte your selues so muche of the brightnesse of your Beames. As for that,
ye calle our Church the Synagoge of Lucifer, and Antichriste, we maie wel suffer
it to blowe ouer, as the vaine vsaucry smoke of somme impatiente Cholerique
humour. Our cause is not the worse, w. Hardinge, in the Iudgemente of the
wise, for that you haue learned so readily to speake it.

But what Louanian Vanitie is this, to saie, Vhe Members of the Church of Christe
abide in the Vnitie of the Pope? What Scripture, or Doctour, or Father euer told
you of such Vnitie? S. Paule saith, Wee are al one (not in the Pope, but) in Christe
Iesu. And what so greete Vnitie, can you saie, there is, or hath benne in your
Popes? Platyna saith, Post Stephanum semper hæc consuetudo seruata est, vt
acta Priorum Pontificum sequentes aut infringerent, aut omnino tollerent: *It hath
benne an ordinarie custome amonge the Popes euer sithence the time of Pope Steuin, that
the Popes, that folowed afterwarde, would euermore either breake, or abolishe the actes of the
Popes, that had benne before them.* Erasmus saith, Iohannes. 22. & Nicolaus totis
Decretis inter se pugnant, id est, in his, quæ videntur ad Fidei negotium pertinere:
Pope Ihon. 22. and Pope Nicolas in their whole Decrees are contrarie the one againste
the other: yea, and that in maters, that seeme to belonge to cases of the Faith.

To be shorte, the Popes haue feuly corrupted the Scriptures: they haue cor-
rupted the Decrees, and Canons of Councelles: they haue benne Sorcerers: Idola-
ters: Scribes, and Phariseis: They haue benne Arian Heretiques: Nestorian Hete-
riques:

tiqes: Monothelite **Heretiques:** Montaniste **Heretiques:** they haue mainteined damnable Heresies against the Godhed of Christe: against the Person of Christ: against the VVil of Christe: and against the Immortalitie of the Soule: they haue beine contrarie to them selues, one directly, and expressely againste another: Yet muste the Pope beare vp the whole Church of God, enen as Atlas beareth vp the Heauens: and onlesse al the woelke abide in him, is there no Vnitie in the Church?

So saith the Hosius, Vnum præesse toti Ecclesiæ, vsq; adeo est necessarium, vt absq; hoc Ecclesia vna esse non possit: *It is so necessarie a thinge, that one haue the gouernment of the whole, that otherwise the Church of God cannot be One.*

Hosius in Res
tricouen. Con-
fess. ca. 27.
Clemen. 5. ad ro-
strum in Glossa.
Ioh. de Verti-
fiss. De Potestate
Regia. et Pa-
pali, ca. 3.

Likewise it is noted in the Popes owne Gloses vpon his Decretalles, Constat Ecclesiam ideo esse Vnam, quia in Vniuersali Ecclesia Vnum est Caput Supremum, scilicet, Papa: *It is plaine, that the Church is One, for that in the Vniuersal Church there is One Supreme Heade, that is, the Pope.* An other of your Doctours doubteth not to steppe yet a litle farther, and thus to expounde the wordes of Christe, Fiet Vnum Ovil, & Vnus Pastor: Quod quidem de Christo intelligi non potest: sed de aliquo alio Ministro, qui præsit loco eius: *There shalbe One Fold, and One Sheepeheard.* These wordes wee maie not vnderstande of Christe, but of somme other Minister, that maie rule in his roome. By whiche Doctours Catholique Judgement, we finde, that the Vnitie of the Church hangeth not of Christe, but of the Pope.

But these be ouer vaine, and grosse Vanities. For though the Pope were no Pope, yea, though Antichriste were the Pope, yet is Christe hable to holde his Church in perfit Vnitie. S. Paule saith, Christus est Caput, ex quo totum Corpus coagmentatur, & connectitur: *Christe is the Heade, of whom the whole Body (of the Church) is framed faste, and ioined together.* Therefore S. Chrysostome saith, Ex hoc Capite Corpus habet, & vt sit, & vt bene sit. Quid relicto Capite Membris adhæres? *Of this Heade (that is Christe) the Body hath bothe to bee, and also wel to bee. What cleaueth thou to the Members, and leauest the Heade?*

ephesi. 4.

Chrysost. ad Cor-
in. 7.
August in 108
han. tracta. 6.

This is the Vnitie of the Church, that the whole flocke maie heare the voice of that One Sheepeheard, and folowe him. And that One Sheepeheard is Christe the Sonne of God, and not the Pope. Therefore S. Augustine saith, Per hanc Potestatem, quam solum sibi Christus retinuit, stat Vnitas Ecclesiæ, de qua dictum est, Vna est Columba mea: *By this Power, whiche Christe (he saith not, hath geuen ouer to the Pope, but) hath reserved onely to him selfe, standeth the Vnitie of the Church: of whiche Vnitie, it is saide, My Dooue is One.*

We saie, there appeareth in your Bookes sufficient abundance of Scriptures, touching any controuersie of this age, and that according to the very sense, and meaning of the same, together with the consent, and Iudgement of the Holy Fathers. But, for vs (ye saie) we builde onely vpon the bare wordes, and make a meaning of oure owne.

In dede it is no greate Maisterie for you, to arme your selfe with some shewe of Scriptures. The Diuel was not altogether void of sutch furniture, when he came to tempte Christe. S. Cyril saith, Omnes Hæretici de Scriptura diuinitus inspirata sui colligunt erroris occasiones: *Al Heretiques out of the Heauenly inspired Scriptures geather occasion of their error.* Athanasius saith, Hæretici Scripturarum verbis pro esca vtuntur: *Heretiques vse the wordes of the Scriptures for a baite.*

Tertullian saith, Fidem ex his impugnat, ex quibus constat: *An Heretique as- saileth the Faith by the same wordes of God, that breede the Faith.*

Matthe 4.
In Con. Chalce-
don. Actione 1.
Athanas. contra
Arianos. Orati-
one. 1.
Tertullian De
Baptismo.

But for as muche as ye saie, ye beare sutch awe, and reuerence vnto the VVoorde of God, and in the interpretation thereof, solowe onely the sense of the Holy Ghost, and the Judgement of the Doctours, and Fathers of the Church, for some trial of your truthe herein, let vs see, howe discretely, and reuerently ye haue vsed the same.

In your Late Council holden at Laterane in Rome, one Simon Begnius, the Bishop

Council Lateran
session. 6. pa. 601
Council Trident.
Cornelius Bi.
continuu.

Council. to. 2. Des
creta collecta
per Adrianum.
Pag. 613.
Paulus Emilius
Lib. 7.

Council. tomo. 1.
In purgatione
Sixti.

M. Har fo. 92. a

Hosius Contra
Brentium. Li. 4.
Fol. 178. a.

Bishop of Modrusia, saithe thus vnto Pope Leo, Ecce venit Leo de Tribu Iuda, Radix Dauid &c. Te Leo Beatissime Saluatorem expectauimus &c. Beholde, the Lion is comme of the Tribe of Iuda, the Roote of Dauid &c. O moste Blessed Leo, we haue looked for thee, to be oure Saueour. In your Late Chapter at Tridente, Cornelius the Bishop of Bitonto saide thus, Papa Lux venit in Mundum: & dilexerunt homines tenebras magis, quam Lucem. Omnis, qui male agit, odit Lucem, & non venit ad Lucem: The Pope beeing the Light is comme into the Worlde: and menne haue loved the Darkenesse more then the Lighte. Every man, that doothe euil, hatethe (the Pope that is) the Lighte, and commeth not to the Lighte.

Pope Adrian saithe, Papa non iudicabitur a quoquam: Quia scriptum est, Non est Discipulus supra Magistrum: No man shal iudge the Pope: for it is written, the Scholare is not aboue his Maister.

The Pope sufferethe the Embassadors of Sicillia to lie prostrate on the grounde, and thus to crie vnto him, as if it had benne vnto Christe, Qui tollis Peccata Mundi, miserere nostri: Qui tollis Peccata Mundi, dona nobis Pacem: O thou (Holy Father) that takest awaie the Sinnes of the Worlde, haue mercie vpon vs: thou, that takest awaie the Sinnes of the Worlde, geue vs Peace.

Pope Sixtus saithe, Who so accuseth the Pope, can neuer be forgeuen. And his reason is this, Quia qui peccat in Spiritum Sanctum, non remittetur ei, neque in hac vita, neque in futura: He, that sinneth againste the Holy Ghoste, shal neuer be forgeuen, neither in this Worlde, nor in the Worlde to come. And by these wordes of the Scriptures, so wel applied, he concludethe, that noman maie accuse the Pope. And is the Pope in deede, The Lion of the Tribe of Iuda? Is the Pope the Roote of Dauid? Is the Pope the Lighte? Is the Pope the Saueour of Mankinde? Is the Pope that Lambe of God, that taketh awaie the Sinnes of the worlde? Was this the very sense of the Holy Ghoste? Was this the meaninge of the Scriptures? And to leaue a braye of other examples (for they are infinite), you your selfe, M. Hardinge, haue often vsed the Scriptures in like sorte.

Thus ye saie, The Sonne of Man came not to destroie (the Soules of menne) but to saue: Ergo, The Substance of Breade in the Sacramente is not annihilate, or consumed to nothinge.

And this, ye saie, was the sense and meaninge of the Holy Ghoste: this is the Iudgemente of al the Doctours, and Holy Fathers. Sutch religious awe, and reuerence ye beare towarde the VVoorde of God. Yet saithe your Doctoure Hosius, The Scripture, as it is alleged by vs, is the Woorde of the Diuel: but as it is alleged, and handled by you, so onely it is the Woorde of God. If ye had not vtterly wpyte al shame from your faces, ye would neither make sutch mockeries of Goddes Holy Woorde, nor so lewdely abuse the people of God.

The Apologie, Cap. 19. & 20. Diuision. 1.

doteth not the Bishop of Rome, that theise thinges are spoken by his owne Mynions: or vnderstandeth he not, he hath suche Champions to fighte for him? Let him herken then how Holily, and howe Godly one Hosius writeth of this matter, a Bishop in Polonia, as he testifieth of him selfe: a man doubtlesse wel spoken, and not vnlearned, and a very warpe, and a stoute maintainer of that side. Thou wilt marueile, I suppose, how any good man could either conceiue so wickedly, or write so despitesfully of those wordes, whiche, he knewe, proceeded from Goddes mouth, and specially in sutch sorte, as hee woulde not haue it seeme his owne priuate opinion alone, but the common opinion of al that bande. Hee dissembleth, I graunte you in deede, and hideth, what hee is, and setteth forth the mater so,
as

as though it were not he, and his side, but the Zvvenkfedian Heretiques, that so did speake. V Vee, saithe he, vvil bidde avvaie vvith the same Scriptures, vvhereof vve see brought, not onely diuerse, but also contrarie interpretations: and vve vvil heare God speake, rather then vvee vvil resorte to the naked Elementes, or bare vvordes of the Scriptures, and appointe our Saluation to reaste in them. It behoueth not a man to be experte in the Lavve, and Scripture, but to be taught of God. It is but loste labour, that a man bestovveth in the Scriptures. For the Scripture is a Creature, and a certaine bare Letter. This is Hosius saieinge, vttered altogether vvith the same Sprite, and the same minde, vvherewith in times paste the Heretiques Montanus and Marcion were motted, vvho, as it is vvritten of them, vsed to saie, vvhen vvith contempte they reiected the Holy Scriptures, that them selues knew many moe, and better thinges, then either Christe, or the Apostles euer knewe.

Hosius de Ex-
presso Verbo
Dei.

What then shal I saie heere, O ye pzinzipal Postes of Religion, O ye Archegouernours of Christes Church: is this that your reuerence, vvich ye geue to Goddes VVoorde? The Holy Scriptures, vvich S. Paule saithe, came by the inspiration of God, vvich God did commend by so many Miracles, vvherein are the moste perfite pzinptes of Christes owne steppes, vvich al the Holy Fathers, Apostles, & Angels, vvich Christe him selfe the Sonne of God, as often as was needeful, did allege for testimonie and proufe, vvil ye, as though they were vnwoozthy for you to heare, bidde them Quaiunte? That is, vvil ye enioine God to keepe silence, vvho speaketh to you moste clearely by his owne mouthe in the Scriptures? Or, that VVoorde, vvhereby alone as Paule saithe, we are reconciled to God, and vvich the Prophete Dauid saithe, is Holy, and Pure, and shal laste for euer, vvil ye calle that but a bare, and deade Letter? Or vvil ye saie, that al our labour is loste, vvich is bestowed in that thinge, vvich Christe hath commaunded vs diligently to searche, and to haue euer moze befoze our eyes? And vvil ye saie, that Christe, and the Apostles meante vvith subtiltie to deceiue the people, vvhen they exhorted them to reade the Holy Scriptures, that thereby they might flouwe in al vvisedome, and knowledge? No marueile at al, though these menne despise vs, and al our dooinges, seeinge they set so litle by God him selfe, and his infallible saieinges. Yet was it but wante of vvitte in them, to the intent they might hurte vs to doo so extreme iniurie to the VVoorde of God.

But Hosius vvil here make exclamation, and saie, that wee doo him vvronge, & that these be not his owne woordes, but the woordes of the Heretique Zvvenkfeldius. But howe then, if Zvvenkfeldius make exclamation on the other side, and saie that the same very

Ex

woordes

woordes be not his, but Hosius owne woordes: For telle me, where hath Zvvenkfeldius euer written them? Or, if he haue written them, and Hosius haue iudged the same to be wicked, why hath he not Hosius spoken so muche as one woorde, to confute them? Howe so euer the mater goe, although Hosius peradventure wil not allowe of those woordes, yet he doothe not disallowe the meaninge of the woordes. For welneare in al Controuersies, and namely touchinge the vse of the Holy Communion vnder Both Kindes, although the woordes of Christe be plaine, and euident, yet doothe Hosius disdeinefully reiecte them, as no better, then Colde, and Deade Elementes: and commaundeth vs to geue faith to certaine Newe Lessons, appointed by his Church, and to, I wote not what, Revelations of the Holy Ghoste. And Pigghius saith, Men ought not to belecue, nor the moste cleare, and manifest vwoordes of the Scriptures, onlesse the same be allowed for good by the Interpretation, and Authoritie of the Church: wherby he meaneth the Church of Rome,

M. Hardinge.

Howe ignorantly, wickedly, and stubbornly the Authoure of this Apologie burdeneth the reuerent Father in God, and Honourable prelate Cardinal Hosius with that he neuer saide, it is not vnknown to al menne, who haue readen that Booke, which he wrote, *De Expresso Verbo Dei*, of the expresse Vwoorde of God. Here I aske so muche pardon, as to deteste an heretical touchie of twoo, before I make directe answere to the foule slaunderinge of Hosius.

Firste I note, with what fidelitie these new Holy brethren do their things. It maie be thought that the Secretarie of this newe Clergie at his penninge of the Apologie, sawe not Hosius Booke of the expresse woorde of God. But as they haue benne conuersant in S. Augustine, Hierome, Chrysostome, and the Auncient Fathers, so vse they Hosius at this time: that is to saie, thei reade neither the Olde Fathers with any diligence, neither the writers, of our time: But by snappes and peeces either them selues write out here and there a line or twoo, or vse that, whiche some of their owne secte hath taken out of them. So that for moste parte they neuer knowe the true meaninge of the place, which they alleage. But vsinge patched note booke, and bringinge in scattered Authorities, they be deceiued them selues, and deceiue others. And he that tooke the note, knewe wel they were not the woordes of Hosius, and did but onely put the name of Hosius vnto them, because they were taken out of his Booke. The writer of this Apologie, not knowinge, nor not remembreing so muche, when he founde in the note booke the name of Hosius with suche woordes, he did rashly put them in printe, to his one greate shame, and discredite. If this excuse be not true, wee muste needes laie maruelous malice to the saide writer, who wittingly and of set purpose did impute the woordes to Hosius, whiche he reported by waie of mislikinge of them, and shewinge whose Heresie they contained.

Nowe let the Defenders chosse, whether they wil haue their Secretarie condemned of ignorance, or of malice. Howe so euer it be, marke yet the thirde pointe, whiche hereof wee wil gather. The Apologie was skante Printed and Published, but that grosse etroure was out of hande espied, and woordes thereof brought to the Authoure, I meane him, that penned it. But what did he? Did he confesse, that he was deceiued? Did he crie Hosius mercie? No, no. That is not the woonte of Heretikes. They wil goe forward with the mater once begonne, what so euer come of it. VVhat did he then? VVhen it shoulde be set soorth in English, and woorde came to him thereof, he made an excuse, I warraunte you meete for an Heretike, whose proprietie it is *Proficere in peius*, as S. Paule saith, to proceede to worse and worde, to take his degre backewarde, and of a greate fault to make a farre greater. For whereas before (as Charitie moueth me to thinke) he had made an effort, supposinge Hosius to haue saide that whiche he had not, afterwarde by stubborne maintenance of it, he sheweth what Spirite he is of. And when he might reasonably haue excused his ignorance, chose rather spitefully to discover his malice: As it shal manifestly appeare by the circumstance of the thing. He saith to Hosius charge, and in his person to al our charges, that wee do not esteeme the Holy Scriptures. He proueth it by certaine woordes alleged out of a treatise made by Hosius *De Expresso Verbo Dei*. The woordes are here put in the Apologie, as the Reader maie see. The true argumente of Hosius booke is no other then to shewe, that al Heretikes haue alleged the woordes of God, as they be written. But none of them al haue taken the right vnderstandinge of

of Goddes wordes, as they doo in deede signifie. For that onely the Catholike Church attreinethe ynto, because onely it hath the Holy Ghost. Al Heretikes haue brought for their opinions the written VVoorde of God so longe, vntil at the laste, saith the Hosius, there were founde, who by the wordes of the Scriptures tooke vpon them to take awaie al Authoritie from Scriptures. *Natum est (saith he) nouum quoddam Prophetarum genus, qui non sunt veris Scripturarum auctoritate Scripturis auctoritatem omnem defrahere. En quo perduxit rem tandem Satanas?* A certaine newe kinde of Prophetes is risen, who sticke not by the Authoritie of Scriptures to take awaie al auctoritie from Scriptures. See whether at the length the Deuill hath brought the mater.

Nowe afterwarde expoundinge this mater more at large, he declared the Capitaine of that Heresie to haue benne Zwenkfeldius. He sheweth that by a Texte of Scripture, where Dauid saith, I wil heare what our Lorde speaketh in me: Zwenkfeldius wente aboute to wil menne to heare what God telleth euery man by inspiration rather then to geue attendance to the written woorde of God. And whiles Hosius reporteth, what Zwenkfeldius saide for the maintenance of his sonde Heresie, as among other his wordes these are, which be brought in this Apologie against Hosius, and against the Catholikes: whereas it is neither Hosius, nor any Catholike that speaketh them, but onely Zwenkfeldius him selfe.

Hitherto we haue shewed that the wordes alleaged in the Apologie vnder the name of Hosius, make neither against him, nor against vs, as not beinge his wordes, nor ours, but onely the wordes of Zwenkfeldius. VVell, what credite maie wee geue to this man in expoundinge the VVoorde of God, (whose true meaninge he maie falsifie at his pleasure, because we can not bring foorth God him selfe to declare his wordes) seeing he dareth to burthen Hosius with these words, whiche Hosius him selfe beinge yeraliue can declare to haue an other meaninge, as the Booke it selfe dooth witnesse to al that liste to reade the same. This was a great fault, to impute so horrible an Heresie to Hosius vniustly. This was a greatesse ignorance, to charge him with that Heresie, which he refuteth and impugneth. They are greatesse crimes, and yet suche, as might rise of misreporte and ignorance. But when he was tolde of them, he shoulde of reason haue corrected them. He shoulde haue repented with Peter, and not despaired with Cain and Iudas.

But what did he, when he ynderstoode he had erred? He addeth a Gloie farre more malicious then the former error was. For grauntinge that Hosius setteth out the mater so, as though neither he, nor any of his side, but the Heretikes Zwenkfeldians spake so, this notwithstandinge he burtheneth bothe him and the Catholikes with it, saicinge that he dissembleth, and hideth what he is. Sir, was this the waje to amende your faulte, to graunte that Hosius spake againste the Zwenkfeldians, and yet to beate menne in hande, he fauoured them? If he had fauoured their Heresie, what needed he to refel it? But howe saie you, that Hosius dissembleth and hideth what he is, sith he ther euen here in twoo places in most plaine wordes, you laie the Zwenkfeldian Heresie to his charge? Reade your owne Booke. Before the allegation of Zwenkfeldius Heresie, saie you not thus? VVe, saith he, wil hid away, &c. And after the allegation, haue you not these wordes, This is Hosius sayinge? Howe standeth al this together? You haue forgotten the Prouerbe, that biddeth a lier to be mindeful. I cannot tel howe to name this kinde of your dealinge, licinge, or detraction, slaundering, or malicious speaking. But Sir, if Hosius haue spoken euil, why geue you not witnesse against him of euil? If he haue spoken wel, euen by your owne confession in reputinge the Zwenkfeldians for Heretikes, why finde you faulte with him for his good wordes, sutch I saie, as your selfe confesse to be good? You reprocue him, who speaketh not againste Zwenkfeldius: and againe you graunte he speaketh againste him: and yet because you had once reproued him, you wil continewe in it without reason, learninge, or witte. But it muste needes so be: for without pertinacie no man is either a persfite Heretike, or a persfite slaunderer.

If yet you stande in Defence of it, al the worlde wil accompte you for a desperate person. For no man that euer sawe Hosius workes, can thinke that he was guilty of that you burthen him with. But some man might thinke you were deceiued, and mistooke Hosius. But sith you graunte, you doo not nowe mistake him, and yet charge him with abouching that, which he holdeth for Heresie: he that vnderstandeth thus muche of you, maie assure him selfe, that you are disposed to belie and slaunder Hosius, though it cost you the damnation of your Soule. For shame man, repent, and reuoke that, for whiche your owne conscience stineth not to barke at you.

But Hosius (say they) peraduenture wil not allowe the wordes of Zwenkfeldius: yet he dooth not disallowe the meaninge of the wordes. VVell and clerly reasoned. As though wordes were allowed or disallowed for any other so principal a cause, as for their meaninge. And therefore he that disalloweth wordes, hath muche more disallowed the meaninge of them. Yet, (saie they) of the Holy communion vnder Bothe Kindes he reiecteth the plaine wordes of Christe, as Denie and colde Elementes. Verily a man might thinke this Booke was set foorth by some enemie of our newe Englishe Clergie, it is so mutche to their defacinge, had them selues at diuerse times acknowledged it for a whelp of their owne litoure. A man for his life can not finde one leafe in it without many Lies.

The Bishop of Sarisburie.

I cannot greatly blame you, M. Wardinge, though you shewe your selfe hote,

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and

and belement in defense of Hosius. For of him you, and somme of your felowes maie saie, as Carneades saide sometime of Chrysippus, Nisi Chrysippus fuisset, ego non essem: If Chrysippus had not benne, then had I neuer benne. For had not Hosius benne good vnto you, and spared you parte of his furniture, sutch as it was, your Diuinitie had benne ful bare.

1. Cor. 2.

We saie, VVe reade neither the Olde VVriters, nor the Newe, but are utterly ignozant, and voide of al learninge: & in respect of the Beames of your knowledge, knowe nothinge. It were a very ambitious, and a childish vanitie, to make vauntes of Learninge. For as mutche as ye seme desirous of the same of greate Readinge, ye shal haue the whole praise, and glorie of it, M. Hardinge, without contention. Wee wil rather saie with S. Paule, Wee knowe nothinge, but onely Iesus Christe Crucified vpon his Crosse. Yet not withstandinge we are neither so ignozant, nor so idle, but that we are hable, and haue leasure to reade, as wel the Olde Doctours, and the Fathers of the Church, as also your light vnclelle Pamphettes, & blotted Papers: whiche, God wote, in al respects are very Newe. And for either of them, we are mutche ashamed in your behalfe: For the Olde Doctours, and Fathers, to see them of your part, either of wilfulnesse, or of forgetfulnesse, or of ignozance, so sowly misused: of your owne Papers, and Nouelties, to see them with vntruthe, and other vn courteous speache so fully scighted.

But, touchinge Hosius, ye condemne vs utterly, either of ignorance, or of malice. For the wordes, wherein we finde sutch faulte, were vttered by him, as you saie, not as any parte of his owne Judgemente, but onely as in the person of the Heretique Zuenkfeldius. Therefore, ye saie, VVe charge him wrongefully with the allowinge of that thinge, whiche he expressely, and plainly reprobeth.

Nicolaus
Gallus.

Firste of al, the Authoure, of the Apologie protesteth, that, if there were any ouersight herein it proceeded onely of erroure, and not of malice: as it maie wel appeare, in that he was not deceiued alone. For if he were deceiued in mistakinge thesse wordes, diuerse others, the beste Learned of this age, haue benne deceiued therein as wel, as he. Nicolaus Gallus herof writeth thus, Hosius Cardinalis Legatus Sanctissimi, & praesidens Concilij Tridentini, in suo Libro de Expresso Verbo Dei, ait, Nos vero Dei de Caelo sententiam potius expectabimus &c. Non oportet Legis, aut Scripturae esse peritum, sed a Deo doctum. Vanus est labor, qui Scripturis impenditur. Scriptura enim Creatura est, & egenum quoddam Elementum: Cardinal Hosius, Legate vnto the moste Holy Father, and President of the Council of Trident, in his Booke, De Expresso Verbo Dei, saith thus: Wee wil rather waite for Goddes wil from Heauen, &c. It behooueth not a man to be skilful in the Lawe of God, or in the Scriptures, but to be taught of God. It is but loste labour, that is spent in the Scriptures. For the Scripture is a Creature, and a poore kinde of our ward Element. Thus Nicolaus Gallus burtheneth your owne Catholique friende Hosius with thesse wordes, & not the Heretique Zuenkfeldius.

Flacius Illyricus
in Norma Con-
cilio.

Likewise saith Flacius Illyricus, speakinge of the same wordes of Hosius, Vnum locum ex plurimis proferam, in quo Hosius alterius cuiusdam sententiam de hac re citans, comprobat: Nos Dei de Caelo Sententiam potius expectabimus &c. vanus est labor, qui Scripturis impenditur: One place I wil allegge out of many, where Hosius bringinge in the sayinge of one certaine man (meaninge Zuenkfeldius) alloweth wel of the same. These wordes, saith the Illyricus, Hosius vttereth in the name, and person of Zuenkfeldius: yet neuerthelesse he alloweth them, as his owne.

Iacob Andreae
Auctorit. Sacrae
Scripturae.

To like purpose writeth Iacobus Andreae: who, after he had reported al the foresaide wordes, in the ende concludeth thus: Haftenus Hosius: Quae verba siue Hosius suo, siue aliorum nomine recitet, certè hanc esse Aleti, & Hosij de Sacra Scriptura sententiam, non est obscurum: Thus saith Hosius: whiche wordes, howe so ener Hosius reports them, either in his owne name, or in the name of somme other, without al doubt, This is the Judgemente, that bothe Aletus, and Hosius haue of the Holy Scripture.

So like wise saith that moste Graue, and Learned Father Iohannes Brentius: Interea

Interea vociferantur, Sacram Scripturam esse Dubiam, Ambiguam, Præceptorem Mutum, Literam Occidentem, Literam Mortuam: adeoque, si Reuerendis illis Pa- tribus libuerit, Aesopi Fabulas: *In the meane while they crie out, that the Holy Scriptures are Blinde, and doubtfull: a Doumbe Scholemaister: a killinge VVrite: a deade Let- ter: yea, and, if it shal like theise Reuerende Fathers, no better, then Esopes Fables.* Per- happes yē wil saie of theise Learned Penne, as yē saie of somme others, They v- sed onely theire patched Notebookes, and scattered Authorities, by snappes, and peeces, here, and there a line, or twoo: and vaderstoode not, what they wrote. *Notwithstandinge, what so euer it shal please you to saie, as therein your grace is very greate, yet you see by theise fewe, and muste needs confesse, if the Authoure of the Apologie, touching this place of Hosius were happily ouersene by erreure, yet he had so many of the beste Learned of this age, to keepe him companie in his erreure. Merily, they saie not, as you saie, Thus saithe Zuenkfeldius: They saie, as we saie, Thus saithe Hosius: If Hosius were hable to blinde so many, we muste thinke, he was a skil- ful Writer.*

The fairest coloure, ye can saie hereon, is this: *Howe so euer these woordes be vt- tered by Hosius, yet was this no parte of his meaninge. Yet Iacobus Andrea saith, Hanc esse Aleti, & Hosij sententiam, non est obscurum: Without doubt this is the very mean- inge of Aletius, and Hosius. And Illyricus saith, Hosius alleginge the saieinge of one certaine man (whereby he meaneth the Heretique Zuenkfeldius) alloweth wel of the same.*

But, for as mutche as yē saie, This Glose is more maliceous, then the Former Erroure: and that therein weē spitefully discouer our Malice, without Reason, without Learninge, without VVitte: and require vs to repent for shame, as if it were a Sinne, not against Hosius, but against the Holy Ghoste, I beseeche you therefore indifferently to consider, with what reuerence, and modestie, not onely Hosius, but also sundrie others your friends of that side, haue vsed to speake, and write of the VVoorde of God.

Ludouicus a Canon of the Church of Laterane in Rome, in an Oratton open- ly pronounced in your late Chapter at Tridēte, saith thus: *Ecclesia est Vinum pectus Christi: Scriptura autem est quasi Mortuum Atramentum: The Church is the Lively Breaste of Christe: But the Scripture is, as it were, Deade Inke Likewise saith the Bishop of Poitiers in the same your Chapter: Scriptura est res inanimis, & muta, sicut etiam sunt reliquæ Leges Politicæ: The Scripture is a Deade, and Doumbe thinge, as are al other Politique Lawes.* Albertus Pigghius saith, Si dixeris, hæc referri oportere ad Iudicium Scripturarum, Communis te sensus ignarum esse comprobabit. *Sunt enim Scripturæ Muti Iudices: If thou saie, These maters muste be put ouer to the Iudgement of the Scriptures, thou shewest thee selfe to be void of common reason.* For the Scriptures are doumbe Iudges, and cannot speake.

Eckius calleth the Scriptures, Euangelium Nigrum, & Theologiam Atramentariam: The Blacke Gospel, and Inken Diuinitie. *Againe Pigghius saith, Ecclesia habet illam potestatem, vt possit Scriptis quibusdam impertiri Canonicam Authoritatem, quam nec ex se, nec ex suis Authoribus habent: The Church hath power to geue Canonical Authoritie vnto certaine Writings, whiche otherwise they haue not, neither of them selues, nor of theire Authours. There maie be certaine Bookes allowed for Scripture, saith he, that haue no credite, nor Authoritie of them selues. Therefore the meaninge hereof muste needs be this: The Church (of Rome) hath Authoritie to make Scriptures. Againe he saith, Sunt Scripturæ, vt, non minus verè quàm festiuè dixit quidam, velut Nasus Cereus, qui se horsum, illorsum, & in quancunque volueris partem, trahit, retrahit, fingique facile permittit: As one man bothe truly, and merily saide, the Scripture is like a Nose of VVaxe, that easily suffe- reth it selfe to be drawen backwarde, and forward, and to be moulded, and fashioned, this waie, and that waie, and howe so euer ye list.*

Thus, P. Hardinge, yē teach the people to reuerence, & weighe the VVoorde of God. Yē calle it Deade Inke: a Liuelesse mater: a doumbe Iudge, that cannot

Hosius Lib. 2.
Contra Brentiu.

Luke. 7.

Irene. Li. 3. ca. 2

Nicol. Cusanus
ad Bohemos
Epistola. 2.

Albert. Pignoli-
us Hetrar. Lib.
1. Cap. 2.

Johan. Maria
Verractus. Edi-
t. 15. Anno. 1561.

Hosius. De Eccl.
presso Verbo

Dei. Pa. 97.

epiphani. Lib. 1.
Here. 27.

Tertullian. De
Prescription.

Augustin ad
Quodamlibet.

speake : a Blacke Gospel : Inken Diuinitie : a Nose of vvaXe : and a thinge vtterly
voide of Authoritie of it selfe. Examine these places : weigh these wordes. They
are no Lies : They are no Sclaunders. Judge vpprightly : remoue affection : pee shal
finde, that Hosius, and Zuenckfeldius, and al the reste of your bzetbzen, touchinge
the Authozitie, and Credite of Goddes V Voorde, accorde in one. For proufe
whercof, when obication was made, that Kinge David, beinge, not a Bishop, but
onely a Tempozal Prince, had written the Psalmes, that is to saie, the very herte
of the Scriptures, Hosius made answer, Quid ni scriberet? Scribimus indocti, do-
cti poëmata pafsim: Wrote David Psalmes: And why should he not write them? Ho-
race saith, Wer write Ballades euery body, learned, and vnlarned: tugges, and ränge. So
vnreuerently, and like an Heathen, he scoorneth, and scoffeth at the Scriptures
of God, and likeneth the Heauenly Ditties of the Holy Ghoste, to a Tille, Heatter-
mishe, Whanton ballade. This in Zuenckfeldius had benne great Blasphemie: He
allowe it in Hosius, as a vertur.

S. Luke saith, Pharisei, & Iurisperiti spreuerunt Consilium Dei in semetipsis:
The Phariseis, and Learned in the Lawe despised the Councel of God in them selues. Ire-
næus saith, Hæretici accusant Scripturas, quasi non recte habeant, nec sint ex Au-
thoritate, &c. Heretiques finde fault with the Scriptures, as if they wert not wel written, and
as if they were not of sufficient Authoritie, &c. And thus they do, to the end, to cause the
people to lothe, and doubt the Word of life, & so to become captiue to theire
owne Traditions. Therefore Cardinal Cusanus saith thus, Hæc est omnium
sanæ intelligentium sententia: qui Scripturarum Authoritatem, & intellectum in
Ecclesiæ approbatione fundant: & non e conuerso, Ecclesiæ Fundamentum in Scri-
pturarum Authoritate locant, &c. Dico, nulla esse Christi præcepta, nisi quæ per
Ecclesiæ pro talibus accepta sunt: This is the Iudgemente of al them, that meane wel:
whiche fowde the Authoritie, and vnderstandinge of the Scriptures in the allowance of the
Churche: But contrariwise laie not the Foundation of the Churche in the Authoritie of the
Scriptures. Thus I saie, There are no Commaundementes of Christe, but onely suche, as by
the Churche are allowed for Christes Commaundementes.

So saith your highest De-
ctoure Albertus Piggus, Apostoli quedam conscripserunt, non vt Scripta illa præ-
essent Fidei, & Religioni nostræ, sed potius vt subessent: The Apostles wrote certain
things, not that theire Writings should be aboue our Faith, and Religion, but rather, that
they should be vnder.

Johannes Maria Verractus saith, Determinatio Ecclesiæ
appellatur Euangelium: The Determination of the Churche is called the Gospel.

Therefore Hosius by his Episcopall Authozitie pronounceth Sentence De-
nystine in this wise: Quod Ecclesiæ docet, Expressum Dei Verbum est: quod contra
Sensum, & Consensum Ecclesiæ docetur, Expressum Diaboli Verbum est: What so
euer the Churche teacheth (by the Churche he meaneth the Pope, and his Cardinales,
and the Churche of Rome, &c.) that is the Expreffe Woordes of God: What so euer is taught
against the Meaninge, and Consente of the Churche, that is the Expreffe Woordes of the
Diuel.

This was sometime an ordinarie practise of sundrie Olde Heretiques, to
seorne, and to disdeigne the Scriptures of God: and to grounde them selues vpon
other Conclusions, and imaginattons of theire owne. So the Heretique Carpo-
crates saide, We knewe more, then either Christe him selfe, or his Apostles.

Tertullian saith, Discipuli Montani dicunt Paracletum plura in Montano di-
xisse, quam Christum in Euangelio protulisse: nec tantum plura, sed etiam meliora
atq; maiora: The Disciples of Montanus the Heretique saide, that the Holy Ghoste re-
uered more things in Montanus theire Maister, then euer Christe reuered in the Gospel: and
not onely more things, but also greater, and better things. And againe they saide, Paulus
ex parte sciebat, & ex parte prophetabat. Nondum enim venerat, quod perfectum
est: Paulus knewe in parte, and prophesied in part. For the perfection (that was afterwarde
in Montanus) was not yet come. Therefore it is not vniuersally true, &c. Here
dinge, that you saie, Al Heretiques haue alleged the Scriptures. For sometime Heretiques,

in whose steppes ye seme to treade, haue made lighte of, and disdained the Scrip-
tures, as wel, as you. But, as somme Heretiques haue alleged the Scriptures, as
you do, without sense: euen so al Heretiques are euermore reproved by the Scri-
ptures, as you be. And that is the cause, that you, and your felowes, for the moste
parte, so fearefully shunne the Scriptures. For he that doothe euill, fleeth the Light.

Therefore, whereas, ye calle vs so; the, and bidde vs humbly to crite you mer-
cie, firste bidde Hosius your Scholemaster to recante his Errours: wil him to
speake more reuerently of Goddes VVoorde: for it is Holp: Let him confesse, and
repente his Blaspheemie in comparinge the Scriptures of God with Heathenlike
Ballades. Recante you the Errours that Pighius, Cusanus, Eckius, and others
your Doctours, and felowes haue set abroade: And the Authoure of the Apo-
logie shal do, what so euer shal behoue him.

Remember also, howe vniuste, and vntreue reportes you your selfe, and your
felowes haue wittingly, and willingly published, & blased in writinge, not spa-
ringe any man, whom it pleased you to touche with sleaunders. You your selfe in
this selfe same Booke haue witten thus: The Learned Gospellers of the Sea
Townes in Saxonie teache, that there is no Helle at al. I beseeche you, W. Har-
dinge, where sawe you these Heretiques? What were their names? In what
sermone, in what Booke, in what Talk, opened they this Heresie? In what
language spake they? what were their wordes: who euer either knewe them, or
sawe them, or hearde them, or dreamed of them, but your selfe alone, or somme
other as idly occupied as your selfe: And dare you, so vainely to sleaunders a whole
Countrie, without prouise, without witnesse, without ground: Leaueth this fond-
nesse. A man beloueth you: no, not your owne felowes: no, not your selfe. It
is to childlike. Vanitie it selfe would not be so vaine.

M Har. Fol. 14. b

Idem. 12.
Idem. 13.
Idem. 14.
Idem. 15.
Idem. 16.
Idem. 17.
Idem. 18.
Idem. 19.
Idem. 20.
Idem. 21.
Idem. 22.
Idem. 23.
Idem. 24.
Idem. 25.
Idem. 26.
Idem. 27.
Idem. 28.
Idem. 29.
Idem. 30.

Caput Dialo. 3.

pag. 336.

Caput Dialo. 6.

pag. 376.

Idem. 12.

Idem. 13.

Idem. 14.

Idem. 15.

Idem. 16.

Idem. 17.

Idem. 18.

Idem. 19.

Idem. 20.

Idem. 21.

Idem. 22.

Idem. 23.

Idem. 24.

Idem. 25.

Idem. 26.

Idem. 27.

Idem. 28.

Idem. 29.

Idem. 30.

Idem. 31.

Idem. 32.

Idem. 33.

Idem. 34.

Idem. 35.

Idem. 36.

Idem. 37.

Idem. 38.

Idem. 39.

Idem. 40.

An other of your Companie there, thus most vniuste sleaunderseth that god-
ly father Doctoure Peter Martyr: Petrus Martyr negat, Christum esse nostrum
Deprecatorem: Peter Martyr denieth, that Christe is our Intercessour. Likewise as
gaine, with one general sleaunders, he misreporteth al the Professours of the Gos-
pel what so euer: Omnes Euangelici Pseudomartyres negant Christum venisse in
Carne: Al the Gospellers (whom he thought it better, to calle the False witnesses
of the Gospel) denie that Christe euer came in the Fleashe. I wil presse you no further,
with Examples of your immoderate sleaunders. As your uncourteous tongue
hathe no bridle, so your waste wordes haue no ende.

Al these, and other like reportes, your conscience knoweth, are moste vntreue.
Yet haue ye not doubted, thus to hasard your whole credite, and vainely with the
same to fede the world. Suffer me therefore, W. Hardinge, to answere you with
your owne wordes: For shame man, repent, and reuoke that, for whiche your owne Con-
science stineth not to barke againste your selfe.

The Apologie, Cap. 21. Diuision. 1.

And yet, as though this were too litle, they also burne the
Holy Scriptures, as in times past wicked Kinge Aza, or as An-
tiochus, or Maximinus did, and are woonte to name them Hereti-
ques Bookes. And out of doubt, as it seemeth, they would doo, as
Herode in olde time did in Ievrie, that hee might with more surety
keepe stil his vsurped Dominion. Who being an Idumean borne, and
a straunger to the stocke, and kindred of the Ievves, and yet couetinge
mutche to be taken for a Ievve, to thende he might establishe to him,
and his Posteritie the Kingdome of that Countrie, whiche he had
gotten of Augustus Caesar, he commaunded al the Genealogies, and
Pedigrees to be burnt, and made out of the waie, so that there should

Eusebius, Lib. 1.
Cap. 7.

remaine no recozde, whereby it might be knowen to them that came after, that he was an Alien in bloude: whereas euen from Abrahams time these monumentes had benne safely kepte amongst the leuues, and laide by in theirre treasure: because in them it might easily, and moste assuredly be founde, of what linage every one did descende. So (in good faith) doo these menne, when they woulde haue al their owne dooings in estimation, as though they had benne deliuered to vs euen from the Apostles, or from Christe him selfe: to thende there might be founde no where any thinge hable to conuince sutch their dreames, and lies, either they burne the Holy Scriptures, or els they craftly conueigh them from the people.

M. Hardinge.

Pardon me, I praie thee, Reader, if I vse woordes somewhat vehemente, the cause so requiring. This Defender crieth out. O ye pillours of Religion. But howe muche more iustly crieth wee againe to him. O thou capitaine lier, O moste woorthy, not the rewarde of a whetstone, but the iudgemente of a backebiter, of a slaunderer, of a cursed speaker, of a mocker, of the accuser of the brethren, of a Blasphemer: Is this the regarde thou haste, I saie not to God, or to Christen men, but to thine owne estimation, and common honestie of a man? Canst thou persuaide thy selfe to geate credite by lyinge? To seeme sober by railing? Honest by villanie? Charitable by slaunderinge? Vpright by deceite? Iuste by impietie? VVhy saiest thou of vs in general, that is to saie, of the Catholike Church, that wee despise, hate, caste awaie, and burne the Holy Scriptures? Had wee not loued and kepte the Scriptures, howe couldest thou and thy fellowes haue comme by them? Had ye not them of vs? From the Apostles time to this daie we haue kepte them (a) vnspotted and vndefiled: and ye within these fifty yeeres haue by your vulgar translations (b) corrupted them, that lamentable it is to consider. And when wee burned the same corrupte translations or any parts thereof, or any of your Heretical treatises, we burned not the Scriptures, (c) nomore then one dothe the Apple tree, that burneth the Caterpillers.

The Scriptures we honour, and keepe most reuerently and diligently. Therefore your comparinge of vs with the wicked Kinges Aza, Antiochus, Maximinus, and Herode, is false and slaundersous. For how saie you, Sir Capitaine of liers, (d) had we not the Scripture in euery Monasterie, Cathedral Church, College, in euery priuate library of any that was learned?

The like thinge was objected to S. Augustine and the Catholikes in his time by the Donatistes, beinge then Heretikes, as yee are now. To whom he answereth, as we wil answer you: *Certe ille ignibus tradidisse credatur, qui in lectis non consentire conuincitur*. Let him be thought to haue caste the Holy Scriptures into the fire, who, when they are reade, is conuict not to consente vnto them. VVee reade in the Holy Scriptures, that Christe saide, This is my Body. VVho beleueth it, yee, (e) that denie it, or wee, who are contente to die for the defence of that his real body in the blessed Sacramente? S. Iames saith, a man is iustified by woorkes, and not by Faith onely. VVho beleueth this, they, which saie that onely faith iustificieth, or they which saie, that woorkes be required also to iustification? Christe saith, ** Qui manducat hunc Panem, Iohn. 6. vinct in Aeternum*: he that eateth this Breaed, shal liue for euer. * VVho beleueth this, they that saie bothe kinde be necessarie to laie men by commandement of Christe, or they, who saie, that one kinde is sufficient to saluation concerninge the eatinge of the Sacramente.

The Bishop of Sarisburie.

Ye mafe soue be Pardoned, M. Hardinge, so: speakinge il: so: as mutche as, so: ought, that mafe appeare by your speache, yee haue not yet learned to speake wel. Whether yee haue burnte the Scriptures of God, or no, bothe Heauen, and Earthe, and Sea, and Lande mafe beare witness. For a poore excuse, ye saie, yee haue bynted our Erroures, and Heretical Translations, and not the Scriptures: as the Housbandman weth to burne the Caterpillers. Howe be it, he mafe be thought an vnwise Housbandman, that burneth by his Caterpillers, and Ears tw, bothe togeather: and, to wreake him selfe of the one, is contente to destroe the other. If al Bookes containinge Erroure shoulde be burnte, then shoulde your Louanian Nouelties goe to wreake. For yeeis, M. Hardinge, contention, and vaine glose set a parte, ye know right wel, they are ful of Errours. For euer ye knowe, there be Errours in S. Augustine: There be Errours in Origene, in Tertullian, in S. Ambrose, in S. Hierome: There be Errours in euery of the Aunciente Fathers: in the Greekes:

in the

Al this is M. Hardinges sobrietie: It is no railing.

(a) Vntruth. For the Old Latine texte hathe infinite corruptions.

(b) Vntruth. Otherwise let M. Harding shewe one pointe of Corruption.

(c) But he is a foolish man, chat burneth downe bothe the Trees and Caterpillers al togeather.

(d) You had it in your Libraries. But the poore people had it not.

(e) Vntruth. For we denie it not.

* A worthy Argumente, and ful wisely applied. Reade the Answer.

in the Latines: in one, and other. There be Errours in your Schole Doctours: There be Errours in your Canonistes: Wisely, your Holy Fathers Decrees and Decretalles are not voide of Errours. Yet is there no Booke worthy to be burnt, in respect of Erroure, but onely the Booke of the Scriptures.

If there were such Errours in the Vulgare Translations, ye shoulde haue discried them, although not al, yet for your credites sake, one at the leaste. Ye shoulde haue remoued the Errour, and haue restored the Scriptures, to the vse, and comfote of the people. But this is it, that troubleth you so sore: that the Scriptures are published in the Common known tongues, & that the simple people of al sortes (whom otherwise ye cal Dogges, and Swine, and filthy brute Beastes voide of reason) maie vnderstande them. This, M. Hardinge, is that greate, and horrible Errour: This is the Erroure of al Errours. Therefore Irenæus saith, as it is alleged before, *Hæretici, cum ex Scripturis arguantur, in accusationem vertuntur Scripturarum: Hæretiques, when they be reprovèd by the Scriptures, then beginne they to finde faulte with the Scriptures.* And therefore S. Ambrose saith, *Herodes conscius ignobilitatis suæ, Scripturas incendit: ne qua Posteris suis, vel de præscripto Veteri quæstio moueretur: existimans, quod si Iudicia de publico sustulisset, nullis alijs Testimonijs clarere posset, quin de Patriarcharum, & Profelytorum Veteram genere emanaret: Kinge Herode, for that he wel vnderstoode the basenesse of his House, therefore he burnt the Scriptures: leaste that, by meane of such Ancient Records, somme doubt mighte afterwarde be moued againste his posteritie. For he thought, if he had once remoued such Monumentes, it coulde neuer be proued by any manner other witnesse, but that he came by descende from the stocke of the Patriarkes, and Olde Profelytes: Where as in dede he was a mere aliene, and a stranger to the House of Israel, and a very tyranous Usurper of the Crowne, as bringe lineally descended, not from Iacob, but from Esau.*

M. Hard. Ans
Irene. *Art. 15.
Eol. 155. b*

Irene. *Li. 1. Ca. 1.*

Ambros. *in U-
cam. Li. 3. Ca. 3.*

But ye saie, You haue keapte, and preserued the Scriptures, in your Libraries, in velleme, and, I trowe, in letters of golde. Euen in like sorte, and with like truthe ye might saie, that you haue keapte the Sonne, and the Moone: and, had it not benne for your keepinge, they had benne loste. It was God, M. Hardinge, that of his Mercie preserued his Holy VVoorde: euen as he preserued Daniel in the Caue of Lions: Jonas in the Whales belly: The three Children in the middes of the flaming fire. Ye kepe the Scriptures as the Dogge kepeth the baie: whiche neither eateth it him selfe: nor suffereth the more hungrie cattle, that faine woulde eate it: Ye kepe them in warde, in duste, and moulde: as the Iewes, before the time of Kinge Iosias, keapte the Booke of Deuteronomie closely in the corners, or amongst the treasures of the Temple: so, that noman knewe, where to finde it. Had it not benne for Goddes special prouidence, notwithstandinge your keepinge, they might haue perished.

2. Regum. 12.

S. Chrysostome saith, *Nunc neque an sint Scripturæ quidam sciunt: Spiritus tamen ita dispensauit, vt custodiantur: Nowe adauces there are somme, that cannot tel, whether there be any Scriptures, or no. Yet hath the Sprite of God so prouided, that they are still preserued.*

Chrysost. *in 1^a
Pis. ad Hebræos
Homil. 8.*

Thus the Iewes made their vauntes, that they were the keepers of the Lawe, and that the Christians had al of them. S. Augustine saith, *Iudæi dicunt, non Nostra nos Lege vti, sed Sua: The Iewes saie, That wee haue no Lawe of our owne, but onely theirs.* Likewise euen at this daie the Iewes kepe, and vse the Lawe of God with al reuerence: They neuer lase any other Booke vpon the Bible: They washe their handes, before they touche it: They wil not sit vpon the benche, where the Bible lieth: As often, as they either open it, or shutte it, they vse to kisse it: when the Pope goeth through Rome to his Palace of Laterane, the Iewes meete him vpon the wate, and offer him the Bible, and desire him reuerently to embrace it, as though the Pope coulde haue no Bible, but onely of them. Al these thinges notwithstandinge, the Pope answereth them of course, euen as wee maie answer you:

August. *in ques-
tionibus ex Ve-
teri Testament.
quest. 44.
Paulus Thagrus
in Deut. Ca. 17*

Cere. mo. ar. Li.
1. Cap. 2.
Chryso. in Matt.
Homil. 33.

Chryso. in Ges.
nesim. Homil. 8.
Chryso. in
Psalm. 117.

August. de Fide
verum invisibil.
Cap. 6.
August. Contra
Faustum Mani.
che. Lib. 16.
Cap. 21.

Roman. I.
Chryso. in Matt.
Homil. 35.

Chryso. in 1.
Corin. Hom. 37.

August. Contra
Liberas Petilian.
Lib. 2. Cap. 7.

Chryso. in Io.
han. Homil. 14.

Chryso. in Io.
han. Homil. 39.

you: Sanctam Legem, viri Hebraei, & laudamus, & veneramus: observantiam vero vestram, & vanam interpretationem damnamus, & improbamus: *See meane of the Jewes Profession, wee praise, and honour the Holy Lawe: But your Tradition, and vaine Interpretation wee utterly condemne, and reprove.*

For Chrysostome saith, Nihil nunc apud Iudeos remansit, nisi Sola Scriptura Librorum, omni Legis observantia perente: *There remaineth nowe nothinge amonge the Jewes, but onely the writinge contained in Bookes, for al the observation of the Lawe is paste from them.* Againe he saith, Literæ quidem Legis apud illos sunt: Sensus autem est apud nos: *The Letters of the Lawe are with the Jewes: But the Sense, and Meaninge is with vs.* Likewise he saith unto the Jewes, Vos complicatis membranas animalium mortuorum: Nos possidemus Spiritum vivificantem: *You turne the leaues of the Scriptures, made of the skennes of deade Cattle: but we have the Sprite, that geeneeth Life.* So saith S. Augustine: Iudei in Libris suffragatores nostri sunt: in Cordibus hostes nostri: *The Jewes heape vs, and aide vs with their Bookes: But they are our enemies in their hartes.* Againe he saith, Magnum aliquid actum est in vsum nostrum de Infidelitate Iudeorum: ut iidem ipsi, qui hæc propter se non haberent in Cordibus, ea propter nos haberent in Codicibus: *Some greate good thinge is wrought to our use by the Infidelitie of the Jewes: that they, that, to doo them selves good, had not these thinges in their hartes, yet for our sakes, to doo vs good, shoulde have the same thinges in their Bookes.*

Speake not therefore so mutche, M. Hardinge, of your safe keepinge of the Scriptures. For the Jewes have keapte, and until this date doe keepe them as safely, as you. We keapte the Scriptures, as the Augures of Rome sommetime keapte the Sibylles Bookes: that is to say, we keapte them to pour selues, in close prison, and in secrecie: that the people should knowe nothinge, but in al cases shoulde be forced to seeke to you. Thus we keapte the Light in Darkenesse: and, as S. Paule saith, we keapte the Truthe of God in VVickednesse.

S. Chrysostome saith, Quando vides Scripturas Prophetarum, & Evangelij, & Apostolorum traditas esse in manus Falsorum Sacerdotum, num intelligis, quod Verbum veritatis traditum est Principibus iniquis, & Scribes? *When thou seeest the Scriptures of the Prophetes, of the Gospel, and of the Apostles to be deliuered into the handes of False Priestes, dooste thou not understande, that the Woordes of Truthe is deliuered unto the wicked Princes, and unto the Scribes?* To be shorthe, I mafe answere you with the wordes of Chrysostome, Arcas, & Serinia rerum pretiosissimarum adhuc seruari, Thesauri destituti: *See keepe stil the Chestes, and boxes of moste pretious thinges: but the Jewelles, and Treasures be cleane gonne.* Therefore your safe keepinge of the Scriptures notwithstandinge, we mafe saie to you, as S. Augustine sommetime saide to the Heretique Petilian: Iudas Christum Carnalem tradidit: Tu Spiritualem: furens Euangelium Sanctum flammis sacrilegis tradidisti: Iudas betrayed Christe Carnal: thou haste betrayed Christe Spiritual: for thou in thy rage haste deliuered the Holy Gospels unto wicked fires.

We replie, You rather have burnte the Gospel: for that you denie the woordes of the Gospel. For example we allege these wordes of Christe, This is my Body: whiche woordes (we saie) of our parte are denied. God be thanked, as we have not burnte, so have we not denied any worde, or parcel of the Gospel. Touchinge these wordes by you alleged, we embrace them, & reuerence them, and beleue them, even as the VVoordes of Christe. But we embrace them, not as you have fondely rackte, & wreasted them, and sowly abused them, by pour basine Constructions: but as Christe meante them, and as the Aunciente Catholique Fathers in the Olde times have expounded them. S. Chrysostome saith, Sacra Scriptura Verba non vult Deus, ut Simpliciter, sed multa cum prudentia intelligantur: *God wil not, that we shoulde understande the woordes of the Holy Scripture simply and plainly, as they lie, but with greate wisdom, and discretion.* Againe he saith, Diligenter inuigilandum est: vel potius Diuina Gratia opus est, ne nudis verbis insistamus. Ita Hæretici in Errorcm incidunt: *Wee must take greate heede: or rather we haue neede of the Grace of God, that*

that we reaste not upon the bare VVoordes of the Scriptures. For by that meanes Heretiques fal into Erroure. S. Augustine saith, Omne Figuratum, aut factum, aut dictum, hoc enuntiat, quod Significat: Every thinge that is either donne, or spoken in a Figure, sheweth forth the same thinge, that it Signifieth. S. Hierome saith: Ne putemus in Verbis Scripturarum esse Euangelium, sed in Sensu: Let us not thinke that the Gospel standeth in the VVoordes of the Scripture, but in the Meaninge.

August. ad consentu. li. i. ca. 10
Hierony. ad Gal. Cap. 1.

Againe he saith, Cum Seniores putentur in Ecclesijs, & Principes Sacerdotum, Simplicem sequentes Literam, Occidunt Filium Dei: Whereas they be taken for the Elders of the Churche, and the Chiefe of the Priestes, followinge the Plaine Letter, (as it is witten, and not regardinge the meaninge) they kille the Sonne of God.

Hieron. in Matt. Cap. 16.

Let vs see therfore, in what sense the Holy Catholique Fathers haue in Olde times expounded these Wordes of Christe, This is my Body.

Firste, Tertullian saith thus, Christus acceptum Panem, & distributum Discipulis, Corpus suum illum fecit, dicendo: Hoc est Corpus meum, hoc est, Figura Corporis mei: Christe, takinge the Breade, and diuidinge it to his Disciples, made it his Body, sayinge: This is my Body, that is to saie, This is a Figure of my Body. S. Augustine saith, Non dubitauit Dominus dicere, Hoc est Corpus meum, cum daret Signum Corporis sui: Our Lorde doubted not to saie, This is my Body, when he gaue a Token of his Body. I leaue infinite other Authorities to like purpose. By these fewe we may easily perceiue, in what sense the Holy Fathers in Olde time vnderstande these Wordes of Christe, This is my Body. Yet were they neuer therfore condemned of Heresie, nor thought to denie any parcel of the Scriptures.

Tertullian. Contra Marcionem. Lib. 4.
August. Contra Adiman. Cap. 12.

S. Augustine saith, Solet res, quae Significat, eius rei nomine, quam Significat, nuncupari: Hinc est, quod dictum est, Petra erat Christus. Non enim dicit, Petra Significat Christum: Sed, tanquam hoc esset, quod vtique per Substantiam non erat, sed per Significationem: The thinge that Signifieth, is Commonly called by the name of that thinge, that it Signifieth. Therefore it is, that S. Paule saith, The Rocke was Christe For he saith not, The Rocke Signified Christe (but, The Rocke was Christe) As if the Rocke had benne Christe in deede: whereas, touching the Substance, it was not so: but so it was by Signification.

August. in questionibus in Leuit. quest. 57.

In this sort is the Bread, Christes Body: not verily, and in deede: but, as S. Augustine saith, after a certaine phrase, or manner of speache. And so is it noted euen in your own Gloses, Vocatur Corpus Christi, id est, Significat Corpus Christi: The Breade is called the Body of Christe: that is to saie, The Breade Signifieth the Body of Christe. Thus wee denie not Christes VVoordes, & Hardinge: But wee denie the sonde, & fantastical senses, that you haue imagined of Christes VVoordes. Therefore where you allege these wordes, as spoken by S. Augustine, He is a burner of the Scriptures, that consenteth not unto the Scriptures, We might haue remembred, that the same S. Augustine likewise saith, Ille credatur Testamentum tradidisse flammis, qui contra Voluntatem litigat Testatoris: He is to be thought, to haue deliuered the Testamente to the fire, that quarrelleth (as you doe) againste the wil, and meaninge of him, that made the Testamente. S. Gregorie saith, Facile in verbis agnoscimus aliud esse, quod intimaunt, aliud, quod sonant: Tanto autem quisque notitia illius Extraneus redditur, quanto in Sola eius Superficie ligatur: In wordes we doo wel perceiue, that there is one thinge, that they Signifie, and an other thinge, that they sounde. And the more a man bindeth him selfe to the outward sight, and shewe of the Letter, the further of is he from the vnderstandinge of the same.

De Cons. Dist. 2.
Hoc est in Glos.

August. Epist. 161.

Gregorius in Job. Lib. 4. Cap. 1.

The obiection of difference, that ye make betwene S. Iames, and S. Paule, (S. Augustine saith) is made by them that vnderstande, neither S. Iames, nor S. Paule. The whole force thereof is answered before. It is easy to see, that S. Paule speaketh of one kinde of VVoordes, and S. Iames of an other: and againe, S. Paule of one kinde of Iustification, and S. Iames of an other. Therefore this difference is some auoided. Certainly we denie neither S. Paule, nor S. Iames: nor thinke, the one of them to be contrarie to the other.

August. in Lib. 83
questionum 9. 76.
Parte. 1. Cap. 10.
Dist. 1.

Torchinge

This is
my Body.
Iohan. 6.

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*Kennetius in
Examine Concl.
Triden. Pag. 598*

*Cyprian. De
Cæna Domini.
In eodem serm.*

*Nicolaus Lyra,
in Psalm. 112.*

Paschasius.

*Glossa. Citatur
à Cassandro, de
vitiis specie.*

Touchinge the Wordes of Christe, that ye haue alleged out of S. Iohn, it appeareth, ye were in somme haste, and therefore were faine to take, that came first to hande. For I will not saie, *M. Hardinge*, what Doctoure, or Father, but, what listeth, or discretion of Common sense euer taught you to reason thus? Christe saith, He that Eateth of this Breade shall liue for euer: Ergo, The people muste receiue the Communion vnder One kinde? Who euer taught you thus to reason? Eckius your Fellow reasoneth with like discretion to like purpose:

Geue vs, saith he, our daily Breade:

Ergo, VVee maie restraine the people from the Cuppe.

Perhaps ye will saie, The name of Breade belongeth to Eatinge onely, and not to Drinkinge. This maie be graunted wel without preiudice. Notwithstandinge, S. Cyprian doubted not to saie, Manducauerunt, & Biberunt de eodem Pane: They did bothe Eate, and Drinke of one Breade. And againe he saith, Manducamus & Bibimus eius Sanguinem: VVee Eate and Drinke his Bloude. Here haue you bothe Drinkinge of Breade, and Eatinge of Bloude.

Howe be it, in orde these wordes of Christe in the sixthe of S. Iohn, belonge onely to the Spiritual Eatinge, and Drinkinge of Christes Body, and Bloude (that, is wrought, not by the Spouthe, but onely by Faith) and nothinge to the outward Ministration of the Sacramente. One of your owne Doctours saith, Hæc verba nihil directè pertinent ad Sacramentalem, vel Corporalem Manducationem. Nam hoc verbum dictum fuit, antequam Sacramentum Eucharistiæ esset institutum. Ex illa igitur Litera de Sacramentali Communione non potest fieri Argumentum efficax: These Wordes of Christe in the sixthe Chapter of S. Iohn, directly pertaine nothinge to the Sacramental, or Corporal Eatinge. For these Wordes were spoken longe before the Sacramente was ordeined. Therefore of this place there can be made no good sufficient Argumente, touchinge the Sacramental Communion. You saie, your proule, taken of these wordes is sufficient, and therewith ye deceiue the Ignorant. Your owne Doctoure saith, It is not sufficient. Howe let your indifferent Reader Judge, whether of you two is deceiued.

And, whereas ye would seeme to saie, Christe gaue no Commaundemente of Bothe kindes, to be receiued of the people. Euen so, and with like truthe ye might also saie, Christe gaue no Commaundemente, no not of one kinde at al to be receiued of the people. For there was no man present, but onely the Apostles, at the Institution, as wel of the one kinde, as of the other. Therefore, that the people maie claime any one parte of the Sacramente, they haue it not of any right, but onely of your mere, and free liberalitie. For otherwise of belittle, by your iudgemente, they shoulde haue nothinge.

Notwithstandinge Christe saith, Bibite ex hoc omnes: Drinke yee (not onely the Apostles, but) Drinke yee al of this. Whiche wordes Paschasius expoundeth thus: Bibite ex hoc omnes, Hoc est, tam Ministri, quam reliqui Credentes: Drinke yee al of this: that is to saie, as wel the Ministers, as the reste of the Faithfull. An other saith thus, Bibite ex hoc Omnes: Omnes, scilicet, sine personarum acceptione: Drinke yee al of this: Al, that is to saie, without difference, or choise of personnes.

But hereof we haue spoken moze at large in other places.

The Apologie, Cap. 21. Diuision. 2. & 3.

Very rightlly, and aptely doothe Chrysostome write againste these menne. Heretikes, saith he, shutte vp the gates againste the Trueth: for they knowe ful wel, if the gate were open, the Church shoulde be none of theirs.

Theophylacte also, Goddes VVoorde, saith he, is the Candel, vwhereby the Theefe is espied,

The

The Apologie, Cap. 21. Division. 4.

And Terrullian saith, The Holy Scripture manifestly finderth out the fraude, and theaste of Heretiques. For why doo they hide, why doo they keepe vnder the Gospel, whiche Christe would haue preached abroad from the house toppe? Why whealine they that light vnder a Busshel, whiche ought to stande on the Candelsticke?

M. Hardinge.

The Scripture saith, There shalbe menne standinge in their owne conceite, vnchaste, louing pleasure more then God. VWho are vnchaste? they that exhorte al menne to * Chastite, and them selues abstaine from wedlocke for the better meane to serue God: or ye, that bidde menne, whiche haue vowed chastitie, to breake their vowes?

The Bishop of Sarisburie.

I leaue youre Chastitie to the iudgemente of the Worlde. Yet you maie remember, there were somme in olde times, whome Christe likened to Painted graues: outwardly in appearance faire, & glorious: but inwardly ful of stinkinge boones. It appeareth by the whole course, and order of youre liues, that Single Life, and Chastitie, are sundrye thinges. S. Hierome saith thus, Super Contupiscentiam fornicarum non intelliget: De Antichristo facilius interpretatio est: quod adeo simulet Castitatem, vt plurimos decipiat: He shal haue no skil, touchinge the desire of weemen: The better exposition hereof, is to applie these woordes to Antichriste: For that he shal Countrefaite Chastitie, so the ende to deceiue many.

S. Augustine saith of the Heretiques called the Manichees: Vita Casta, & memorabilis continentie imaginem praeferunt: They beare a countenance of continent life, and notable Chastitie. S. Ambrose saith, Multi sunt Haeticorum, qui praeferre volunt Corporis continentiam: There be many Heretiques, that wil countrefaite, and pretende Chastitie of body (that by the witness thereof they maie winne Credite to their Doctrine). Therefore, M. Hardinge, when you thus vaunte your selues of this Coloure of Chastitie, ye make boaste of that thinge, that other Heretiques, and Antichriste him selfe shal haue, as wel as you.

S. Paule, where he sozetelleth vs of the Disciples of Antichriste, amongest other markes, whereby they maie be knowen, saith thus: Prohibentes nubere: whereby he meante, that Antichriste should geue out a greate shine of Chaste life, and forbidde Marriage. Of sutch S. Hierome saith, Iactant pudicitiam suam impudenti facie: They make bragges of their Chastitie with whoorish Countenance.

The Apologie, Cap. 21. Division. 5. & 6.

Why truste they moze to the blindenesse of the vnskilful multitude, and to ignorance, then to the goodnesse of their cause?

Thinke they their sleighthes are not already perceiued, and that they can walke now vnespied, as though they hadde Gyges ringe to goe inuisible by, vpon their finger? No, no.

The Apologie, Cap. 21. Division. 7.

Al menne see now wel, and wel againe, what good stufte is in that chesse of the Bishop of Romes bosome. This thinge alone of it selfe maie be an argument sufficient, that they woozke not vp rightly, and truly.

M. Hardinge.

You are muche troubled with the chesse of the Popes bosome, wherein he is thought to haue al Lawes. At this you scoffe foure or fife times in your Apologie, medlinge with a matter, that you vnderstande not. For it is a Lawiers phraze. VWho presupposeth the Prince of euery common weale to knowe the lawe of the same, no lesse then if it were written in his Brealle. And therefore when he maketh a newe lawe, he repealeth the former Lawe, whereunto the latter is contrary.

*This Chastite in the more parte is open filthinesse. They forbide Marriage, & suffer Concubines, for the better meane to serue God. *Matth. 23. Hieron. in Daniel. Cap. 11.*

August. De Moribus Ecclesie Cathol. li. 1. ca. 1. Ambros. De Noe & Arca, ca. 14.

1 Tim. 4. Hieronym. in Hieremi. cap. 7. lib. 2.

The
cheaste of
the Popes
bosome.

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The Defense of the Apologie of the

The Bishop of Sarisburie.

Baldus. 1. Cap.
Colla. vltima
De Confess.

9. quæ. 3. Neque
ab Auguſto.

Dist. 19. si Ro-
manorum. In

Gloſſ.
Dist. 40. si Papa
In Gloſſa.

Extr. De transla.
Episcop. Quato
In Gloſſa.
Felin. De Re-
scriptis. Ad Au-
dienciam. 2. ver.

For as mutche, as this matter of the Popes breaste is so deepe, & full of dark-
nesse, specially beinge as you saie, a Lawiers phrase, that no man maie safely enter
into it, but onely you, that neuer were student in any Lawe, lette vs therefore see,
what your owne Canonistes, and Lawiers them selues haue meante hereby.

Firste of al, Baldus of Perusium saith, Papa est Doctor vtriusq; Juris, Autho-
ritate, non Scientia: The Pope is Doctour of bothe Lawes. (as wel Ciuile, as Canon) by
Authoritie, but not by knowledge. Here we finde, how so euer the Pope be storred of
Learninge, yet at the leaste he is a Doctoure by Authoritie, and that a Doctour of
Bothe Lawes. So easy a mater it is to fille his breaste.

Further your Gloſe saith, Esi totus mundus sententiaret in aliquo negotio
contra Papam, tamen videtur, quod standum sit sententiæ Papæ. Iura enim omnia
in Scrinio pectoris sui habere videtur. Quod ergo Papa approbat, vel reprobat, &
nos approbare, vel reprobare debemus. Quisquis ergo non obedit Statutis Romanæ
Ecclesiæ, Hæreticus est censendus. Et Sacrilegi inſtar eſſes, diſputare de facto Papæ.
Although al the worlde woulde iudge in any mater againſte the Pope, yet it ſeemeth, wee
ought to ſtande to the iudgemente of the Pope. For he ſeemeth to haue al Lawes in the
Cheaste of his bosome: Therefore, what ſo euer the Pope either alloweth, or diſalloweth,
wee are bounde likewise to allowe, or diſallowe the ſame. And who ſo euer is not obediẽte
to the Lawes of the Church of Rome, muſte be deemed an Heretique. And it were a greate
sinne as Churcherobbinge, to reaſon of any of the Popes dooinges.

Further, your Lawiers saie thus, Papa dicitur habere Coeleſte arbitrium:
Vnde in his, quæ vult, eſt ei pro Ratione Voluntas. Nec eſt, qui dicat illi, Domine,
cur ita facis? Quia ſicut ex Sola Voluntate poteſt per Papam Lex creati, ita per So-
lam Voluntatem poteſt cum ea diſpenſari: The Pope is ſaide to haue a heavenly iudge-
mente: Therefore in ſuche thinges, as he willet, his Wil ſtandeth in freedde of Reaſon. Nei-
ther maie any man ſaie vnto him, O ſir, VVhy doo you thus? Like as a Lawe maie be
made by the Onely VVil of the Pope: ſo maie the ſame Lawe bee diſpenſed withal onely
by the wil of the Pope.

This, D. Hardinge, is the expoſition of your Lawiers phrase. Theſe are
the treasures, that we are taughte to ſeek in the Cloſet of the Popes breaste.
Thus maie we ſet a parte Scriptures, Doctoures, Councelles, and what ſo euer
is biſide: The Popes breaste maie ſerue for al.

The Apologie, Cap. 21. Diuiſion. 8.

Worthily ought that mater ſeeme ſuſpicious, whiche ſleeth trial,
& is aſtraide of the light. For he that doothe euil, as Chriſte ſaith, ſe-
keth darkeneſſe, and hateth the light. A conſcience, that knowveth
it ſelfe cleare, commethe vvillingly into open ſheve, that the
vvorkes, vvhiche proceede of God, maie be ſeene. Neither bee
they ſo very blinde, but they ſee this wel yenough, that theire King-
dome ſtreightwaie is at a pointe, if the Scriptures once haue the vp-
per hande: and that, like as menne ſaie, the Idolles of Diuels in times
paſte, of whome menne in doubtful maters were then woonte to re-
ceiue anſweares, were ſuddaſnely ſtriken dumble at the ſighte of
Chriſte, when he was bozne, and came into the worlde: euen ſo they
ſee, that nowe al their ſubtle practiſes wil ſoone fall downe headlonge,
euen vpon the ſight of the Goſpel. For Antichriſte is not ouerthzo-
wen, but by the brightneſſe of the comminge of Chriſte.

The Apologie, Cap. 22. Diuiſion. 1.

As for vs, wee cenne not for ſuccour to the fire, as theſe mennes
guiſe

guise is, but wee renne to the Scriptures: neither doo we reason with the Swerde, but with the VVoorde of God: & therewith, as saith the Tertullian, doo vvee feede our Faith: by it doo vvee stirre vp our hope, and strengthen our Confidence.

M. Hardinge.

Ye flie not to the Fire, as wee doo, saie ye, but vnto the Scriptures. Neither doo yee reason with vs with the sworde, but with the VVoorde of God. Ah good woorde of God, thou seruest to many purposes. And is it in deede the woorde of God Sirs, that keepeth so many reuerende Fathers in prison these many yeeres? Is it the woorde of God, that hath depriued so many menne, some of their linings, some of their countries, whose life ye can not blame? Is it the woorde of God, that by crueltie of imprisonment of late yeeres gaue mosse certaine occasion of deathe to those holy, learned, and woorthypful menne, who for their singular vertue being wel knowne, neede not here to be named? Is it the woorde of God, that made so muche adoo in your late Parliament for establishing of your bloody lawe, whereby ye would haue power to put menne to deathe (a) for the Faith of Christendome? The Turkes and Saracenes haue alwaies suffered them to liue in their dominions, but our Gospellers by their woorde of God are taught to kil them. Blessed be God, who hath geuen to our noble and mosse clement Queene Elizabeth a better spirite, to vnderstande his woorde in this point, (b) then these Gospellers haue yet attained vnto.

If any of you doo saie, that the newe Superintendentes doo not keepe the olde Bishoppes and learned Clergie in prison, but the Lawe of the Realme: I answere, firste, that the Lawe is a crabbe of your owne stocke: nexte that neither the Bishoppes before time burnte Heretiques, but the Lawe of the Realme, the Lawe of the Prince, the Lawe of al Christendome. Neither was the same made by Papistes of late yeeres, as yee would youre deceiued disciples to beleue, but of olde time thought (c) necessarie by Princes to be enacted, for the better maintenance of quiet in their dominions.

The Bishop of Sarisburie.

It is no newe practise (ye saie) to kille Heretiques. I graunte you. Neither is it a newe practise, to condemne godly menne by the name of Heretiques. Your Fathers sometime cried out againste Christe the Sonne of God, VVee haue a Lawe: and by the Lawe he ought to die. And Christe him selfe saide sometime to Hierusalem the Cittie of Bloude, O Hierusalem, Hierusalem, that killest the Prophets, and stonest them to death, that be sente vnto thee. But S. Augustine saith, Nul- lis bonis in Catholica hoc placet, si vsq; ad Mortem in quoniam, licet Hæreticum, scilicet: It seemeth good vnto no good man in the Catholique Church, that crueltie vnto deathe be shewed vnto any man, no though he be an Heretique.

Notwithstandinge, it agreeth wel with your Religion, M. Hardinge, though your mouthes now be mouled, yet to raue, and gape stil after bloude. Full is the measure of youre Fathers. Let it not grieue you, to heare, what Salomon saith, Viscera impiorum crudelia: The very bowelles of the wicked are full of crueltie. When youre fables, and folies be espyed, then ye flie to Swerde, and Fire. Whiche beinge once wreasted from you, your whole Religion muste needs comine to ground. S. Hierome saith of other youre preeres, Pugnans Epichæ- matis ex carnificum officinis: They fighte with Argumentes taken from the Bouchers shoppes.

Ye haue wreasted your angre longe enough vpon innocent bloude. Begiane once to know the bande of God. It is harde for you, to hite stil againste the pricke. Wee maie truly saie vnto you with S. Cyprian, Sacerdos Dei Euangelium tenens, & Christi Præcepta custodiens, Occidi potest, Vinci non potest: The Priest of God, holding the Gospel, and keepinge the Commandementes of Christe, maie wel be killed: But conquered he cannot be. Wee maie saie with Tertullian, Cruditudo vestra, Gloria nostra est: Plures efficitur, quoties metimur à vobis: Your Crueltie is oure Glorie. When ye comine to reckon vs, ye finde vs moe, and moe. Truth aboute al thinges wil preuaile. There is no Counsell againste the Lorde.

As for oure parte, we were neuer yet guilty to one droppe of youre bloude. Wee seeke no aide at Fire, or Swerde. Wee wil rather saie with S. Hierome, Vti- nam filios Hæreticorum, & omnium, qui decepti sunt, interficiamus Sagittis Spi- ritualibus,

pp u

Al this nowe is extreme Crueltie. Not longe sithence it had benne take for greate Mercie. (a) Vnto truth. For it is either Idolatrie, or ope for- lie: and no part of the Faith of Christendome. (b) what Sprite then had you M. Harding and your Fellowes that burnte so many.

(c) This matter thus entered in generalitie, is a great Vnto truth. Iohn 19. Luke 13. Augustin. Contra Cerecon. Gram li. 3. ca. 50.

Matth. 23. Prouerb. 12.

Cyprian. ad Cornel. Tertul. ad Scapulam. Tertul in Apologetico. 2. 5. 23. Prouerb. 22. Hieron in Esai. lib. 5 cap. 14.

If an An-
gel from
Heauen,
&c.

Aug^{stin.} Con^{tra}
fals^{os} 12 ca. 4

Aug^{stin.} Epist.
266.

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The Defense of the Apologie of the

tualibus, id est, Testimonijs Scripturarum: Woulde God wee maie rather kille the Children of Heretiques, and of al them, that be deceined, with Spiritual Arrowes, that is to saie, with the Testimonies of the Scriptures: And with S. Augustine, O si occidas eos de gladio bis acuto, & non sint Hostes tui: Sic enim amo eos occidi sibi, vt viuant tibi: Would God thou wouldest kille them, O Lorde, with the twoo edged Swerde, (that is, with thy Holy Word) That they maie no longer be thine Enemies. For so I wishe them to be killed vnto them selues, that they maie liue vnto thee. And againe, Vindicta nos Deus de vobis, vt ipsum errorem vestrum in vobis occidat, & nobiscum de Veritate gaudeatis: God so reuenge our cause againste you, that he maie kille your errorre in you, that ye maie reioice togetheer with vs of the Truthe. This, M. Hardinge, this is the reuenge, that we sake vpon you, as this date it maie appere.

The Apologie, Cap. 22. Diuision. 2.

For we knowe, that the Gospel of Iesus Christe is the powver of God vnto Saluation, and that therein consisteth Eternal Life. And as Paule warneth vs, vve doo not heare, no not an Angel of God, though he comme from Heauen, if he goe aboute to pulle vs from any parte of this Doctrine.

M. Hardinge.

Boaste no more of the Gospel. VVee (I meane the Catholique Church) had it, we keapte it, and vnderstoode it, before ye were borne, and before your Heresie was hearde of.

But a Deuill comminge from hel (for who is authour of diuision but Satan?) hath caried you awaie into an other Gospel: whereas in deede there is but one true Gospel. And here let any indifferent man consider, howe vprightly you alleage S. Paule. You write, that Paule warneth you not to geue care to an Angel comminge from heauen, if he goe about to drawe you from any parte of this Doctrine. Of whiche this Doctrine meane you? Of this, whiche you haue declared in this Apologie? Did S. Paule euer reade your Apologie? Howe then pronouced he of it that sentence? VVee meane (saie you) by this Doctrine, the Doctrine of the Gospel. If you meane so, wee saie the same. But wee tel you, that S. Paule spake not of euery Gospel generally, but of a certaine Gospel qualified. For he saithe, Si quis vobis euangelizauerit prater id quod accepistis, anathema sit: If any man preache a Gospel vnto you besides that ye haue receiued, be he accursed. Heare you the Gospel S. Paule speaketh of? It is not euery Gospel. It is a Gospel preached and receiued. If yee preache that Gospel, whiche ye receiued, wee loine handes with you. But if yee preache a Gospel whiche ye haue receiued of no Apostle, nor Apostolique preacher, and whiche was not hearde of in the earth, when Luther ranne out of his Cloister, and forsooke his Religion: then be ye assured, that ye are the meane, who are holden for accursed of S. Paule.

The Bishop of Sarisburie.

Here, M. Hardinge, ye would faine scape awaie with a Childish Causl. Paule, ye saie, speaketh of a Gospel qualified: whereby ye meane a Gospel deliuered, and receiued: As if ye woulde saie, The Gospel of Christe, onlesse it be deliuered by you, is no Gospel. But S. Paule meante not the Doctrine deliuered from hande to hande, or from Pope to Pope: But the Doctrine deliuered, and receiued in the Scriptures. And in this sense he saithe of him selfe: Quod accepi a Domino, Hoc & tradidi vobis: The thinge, that I haue receiued of the Lorde, the same haue I deliuered vnto you. In like sort he calleth him selfe an Apostle, not of menne, nor by menne, but by Iesus Christe. Howe be it, what neede many wordes? The case is cleare. S. Augustine saithe plainely, Paulus ait, Si Angelus de Caelo vobis annuntiauerit, praterquam quod in Scripturis legalibus, & Euangelicis accepistis, Anathema sit: If an Angel from Heauen preache vnto you any other thinge, then ye haue receiued (not by Tradition, or by deliuerie from your Elders, but) in the Scriptures of the Lawe, and of the Gospel, accursed be he. These wordes be plain, M. Hardinge, and quite disgrace al your Gloses.

Hereto Chrysostome addeth further, Non dixit Paulus, Si contraria annuntiauerint, aut totum Euangelium subuerterint, verum, Si vel paulum Euangelizauerint, prater Euangelium, quod accepistis, etiam si quiduis labefactauerint, Anathema sint: S. Paule saithe not, If they teache the contrarie, or, if they overthrowe the whole

1 Cor. 11.
Galat. 1.

Aug^{stin.} Contra
litteras Petilia.
lib. 3. Cap. 6.

Chrysost. in Epi.
ad Galat. Cap. 1.

whole Gospel: But he saith, if they preach any little smal thinge, besides the Gospel, that ye haue receiued, or, if they loose, or shake downe any thinge, what so euer it bee, accursed bee they. These wordes, M. Hardinge, touche you very neare. He haue altered the whole fourme of the Church of God. Therefore repente your selues, lest ye remaine still within the daunger of the Curse.

S. Augustine saith, Sancta Scriptura nostræ Doctrinæ Regulam figit, Ne autem deamus plus sapere, quam oporteat sapere: The Holy Scripture hath laide a rule vnto oure Doctrinæ, that wee dare not to vnderstande more, then is meete for vs to vnderstande.

August. De bono viduitatis, c. 1.
Roma. 12.

The Apologie, Cap. 22. Diuision. 3.

For, where these men bid the Holy Scriptures away, as dumbe, and frutelesse, and procure vs to comme to God him selfe rather, who speaketh in the Church, & in their Councelles, that is to saie, to beleue their fantasies, and opinions: this waie of finding out the Truth is very vncertaine, and exceeding dangerous, & in manner a fantastical and madd e waie, and by no meanes allowed of the Holy Fathers.

M. Hardinge.

VWhere they saie, we passe but litle on the Scriptures, as dumbe and vnprofitable, therein they flander vs, as in other thinges. VWee doo not so. But wee saie, that as euery acte of Parliament muste be executed by a lawfull Iudge, so the holy Scriptures haue their execution by lawfull Iudges, who are the Bishoppes and Fathers, as wel in other places, as specially when thei be lawfully assembled in general Councelles. Now saie these menne, that way is very vncertaine, dangerous, in manner madde, and not allowed of the Fathers. VWho euer heard men thought to haue their righte wittes, talke after so loose a sorte? Did the Fathers * disproue the order of comminge together in general Councelles? Or thought they the same to be a waie for men to be the soner deceiued? If so many maie be deceiued with moste diligent studie and mature iudgemente conferringe together, how muche sooner may one or two alone leade by priuate phanisie and selfe wil, be caried away into error? At the Nicene Council came together, 318. Bishops: At the firste of Constantinople 150. at the Ephesine Council 200. At that of Chalcedon 630. Al these foure Councelles sundry ancient Fathers, namely S. Gregorie, esteemed as the foure Gospels. Yea but saith he, I haue the worde of God. But what if 300. farre holier, and better learned men saie, he hath it not? Let the reader be iudge saith he, A meete iudge in suche a cause. The Scholers maie reade, but iudge of their maisters thei may not by Christes doctrine, who saide, *Non est discipulus supra magistrum*. The Scholer is not aboue his maister. VWhy not, for al that, saie you, if the Holy Ghost inspire him? Sir, is it not to be thought, God dothe assiste his Church represented in suche solemne assemblies of three hundred or moe Fathers gouernours of Christen people, rather then one man?

The Bishop of Sarisburie.

Whether ye cal the Scriptures of God a Dumbe thinge, or no, I reposite me to that, is saide before. One of pou calleth it Mortuum Atramentum: Deade Inke. An other saith, Scriptura est res inanimis, & muta: The Scripture is a deade and a dumbe thinge: An other calleth the Scriptures, Nigrum Euangelium: The blacke Gospel. Nowe if the Scriptures be Deade, and Dumbe, and can not speake, then must it nedes folowe, they are vnprofitable. Neither doe we despise the Authoritie of Councelles. God Councelles be graue, and reuerende. But thus we saie, Councelles are often against Councelles: And, if we make reckninge of number, the Arian Heretiques haue had moe Councelles, then the Christians. S. Hierome saith, Spiritus Sancti Doctrina est, quæ Canonicis literis prodita est: Contra quam si quid statuant Concilia, nefas ducor: That is the Doctrinæ of the Holy Ghoste, that is set abroade in the Canonical Scriptures: Against which Doctrinæ if Councelles determine any thinge, I thinke it wicked.

Cap. 19. Diu. L. Ludouicus in Conc. Triden. Episcop. Pictauin. in Con. Triden. Albert. Pigghet Controuer. 3. Eckins. Hieton in Epist. ad Galath.

S. Chrysostome saith further in more earnest sorte: Plus aliquid dicam: Ne Paulo quidem obedire oportet, si quid dixerit proprium, si quid humanum: I wil saie more: Wee ought not to beleue, no not Paule him selfe, if he speake any thinge of his owne, or if he speake onely as a man.

Chrysost. in 2. ad Timoth. Hom. 2.

And to encrease the vncertaintie bereof, the whole weighte, and iudgements of Councelles hangeth nowe euer moze vpon the Pope: as it maie appeare by these wordes of the Conclusion of the late Chapter at Trident: Salua semper

The people cannot
Iudge.

Council. Triden.

session. 6.

Platyna in ste-
phano.

2. 2. 2.

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The Defense of the Apologie of the

in omnibus Sedis Apostolicæ Authoritate: *The Authoritie of the Apostolique See in al things evermore referred.* Wherby it appeareth, that the Determination of *Spa- ters* hangeth not of the Council, but of the Pope. But Platyna saith, as it is al-
leged before, *Acta prius Pontificum sequentes Pontifices semper aut infrin- gunt, aut omnino tollunt: The Popes, that followe, doo evermore either breake, or wholly*
abrogate the Decrees of the Popes, that were before. And thus, beinge turned from al
other Bishoppes into Councelles, from Councelles to the Pope, and from one Pope
to an other, we shal evermore builde upon sande, and uncertaintie, and neuer be
assured, where to stande.

Whether the Scripture be wel alleged, or otherwise, thereof (ye saie) the people maie not
Iudge. For Christe saith, The Scholare is not aboue his Maister. Certainly, *M. Hardinge*, the simplest of al the people, notwithstandinge, by your restraunte, he
maie not Iudge of the Scriptures, yet he maie easily Iudge of you, either that ye vn-
derstand not, or that ye vnadvisedly abuse the Scriptures. Whether it be the VVoorde
of God, or no, the people (ye saie) maie not Iudge: And that ye proue euen by the Scri-
ptures, God knoweth, ful handsomely, and ful discreetly applied: For the Scholare (ye
saie) is not aboue his Maister. Thus we maie learne by the Logique of Louaine, that
Populus is Latine for a Scholare: that Scripture is Latine for a Maister. And thus
by your vaine premisses without sense ye procede vainely, & conclude nothinge.

M. Hardinge, haue some regarde to that ye writte. The simplest maie some
espie your dowinges. We can no longer thus mocke the worlde with shewes of
wordes. Christe spake not these wordes of the vnderstandinge of the Scriptures:
but of persecution for the Scriptures. Marke wel the place. Thus the wordes lie
together: *When they shal persecute you in one Cittie, flee into an other, &c.* The Scholare
is not aboue his Maister: Nor the Seruaute aboue his Lorde. If they haue called the
Maister of the house Beelzebub, how muche more wil they so calle his household seruantes?

Mathe. 13.

Alas, where learned pou to frame such Arguments, The Apostles, beeinge
the Scholars, can nomore escape persecution, then coulde Christe, that was the Mai-
ster: Ergo, The people cannot vnderstande, what they reade in the Scriptures: Here
is neither Antecedente, nor Consequente, nor Sequele in Reason. For the honour
of the Vniuersitie, haue better regarde vnto your Logique. We bewaile the
weaknesse of your cause, when ye so slenderly abuse the Scriptures.

The Apologie, Cap. 22. Division. 4.

Chrysostome saith, There be many oftentimes, vvhiche boaste
them selues of the Holy Ghoste: but truely, vvhich so speake of their
ovvne heade, doo falsely boaste that thei haue the sprite of God.
For like as, saith he, Christe denied, he spake of him selfe, vvhich
he spake out of the Lavve, and Prophetes, euen so nowve, if any
thing be pressed vpon vs in the name of the Holy Ghoste, saue the
Gospel, vvee ought not to beleue it. For as Christe is the fulfil-
linge of the Lavve and Prophetes, so is the holy Ghoste the ful-
fillinge of the Gospel. Thus farre goeth Chrysostome.

M. Hardinge.

They alleage out of Chrysostome, that who so euer speake of their owne, doo vntreuly at-
tribute to them selues the Spirite of God. But they remember not, howe they, who are gathered
together in the name of Christe, doo not speake of their owne, because Christe, who is the
truth, hath promised to be in the midst of them. Nowe if they tel vs, that the Fathers at
Trente were not gathered together in the name of Christe, howe muche more truely maie we
reply to them, that the temporal menne assembled together at Auspurg, at Marpurg, at VVormes,
at Smalcald, at Baden, at VVestminster, or any where els, came not together in the name of
Christe? I require but a man of common sense to sitte Iudge in this cause. They can not possi-
bly bringe any thinge out of the Scriptures, or Auncient Fathers, for maintenance of this their
greate case.

The

The Bishop of Sarisburie.

Ye builde ouer boldly, **M. Hardinge**, on Christes promisses. God is true, what so euer he promise: But oftentimes menne are false. Christe hath promised to be presente, where so euer two, or thre be geathered together in his name: But it appeareth by the wordes of the Prophete Dauid, that Coucnelles oftentimes meete together againste God, and againste his Christe. The Prophete Michæas saith, Sic dicit Dominus de Prophetis, qui errare faciunt populum meum: Abominantur iudicium, & omne rectum peruertunt: Super Dominum quiescebant, dicentes: Nunquid non est Dominus in medio nostri? Thus saith our Lorde of the Prophetes, that deceiue my people: They abhorre Iudgemente: they ouerthrowe al that is right, And yet they reaste them selues vpon our Lorde, sauinge, Is not our Lorde in the middest amongest vs?

*Psalm. 2.
Act. 4.
Michæas. 3.*

This is your defense, **M. Hardinge**. Whether the VVoorde of God be with you, or againste you, yet ye saie, Ye haue sul the Sprite of God: and our Lorde him selfe is in the middest amongest you. But this boldnesse, by Chrysostomes Iudgement, is pre- sumptuous, and dangerous. And therefore his counsel is, that if any thinge be pressed vpon vs by the name of the Holy Ghoste, sauinge onely the Gospel of Christe, we shoulde not beleue it. In like sense S. Augustine saith, Sua illi si docere velint, nolite audire: nolite facere: If they bringe any Decree, or Fantasie of their owne, heare it not: Doo it not.

*Chrysostom De
Santo & Ado-
rando Spiritu.
Augu. in Iohan.
tracta 46.*

Thus the Olde Frenetique, and Fanatical Heretiques, when they founde them selues conuincid by the euidente testimonies of Goddes VVoorde, they ap- pealed to the Sprite of God: whiche, they saide, euen as you saie, euer moze assisted them, and coulde not faile them. Hereof S. Augustine writeth thus: Videtis ergo, id vos agere, vt omnis de medio Scripturarum authoritas auferatur: & suus cuique animus author sit, quid in quaq; Scriptura probet, quid improbet: id est vt non Au- thoritati Scripturarum subiiciatur ad Fidem, sed sibi Scripturas ipse subiiciat: Non vt ideo illi placeat aliquid, quia hoc in sublimi Autoritate scriptum legitur: sed ideo recte scriptum videatur, quia hoc illi placuit: Ye see therefore, this is your drifte, that al Authoritie of the Scriptures be remoued: that eche man maie be leade by his owne fanta- sie, what he list, either to allowe in the Holy Scriptures, or to disallowe: that is to saie, that he submitte not him selfe, touching his Faith, to the Authoritie of the Scriptures: but that he make the Scriptures subiecte vnto him: Not that he wil allowe any thinge, because it is writ- ten in that highe Authoritie of the Scriptures: but that he wil thinke it wel written, because he alloweth it. By meane hereof it cometh to passe, that S. Hilarie writeth, Qui, quæ scripta sunt, negas, quid superest, nisi vt, quæ non scripta sunt, probes? For as muche as thou deniest the thinges, that be writen, what remaineth there, but that thou muste allowe the thinges, that be not writen?

*August. Contra
Falsum Mani-
che. li. 30. ca. 18.*

*Hilari. De Tri-
ni. ar. li. 9.*

Concerninge the Authoritie, and Credite of Coucnelles, we shal haue cause to saie moze hereafter. But, where ye require, but a man of common sense, to sitte as Iudge in this cause, it appeareth, that either ye remember not, or els ye weigh not, that ye immediately saide before. For in this selfe same Chapter ye saie, The people maie not iudge of their Bishoppes: and that, as ye tel vs, by Christes owne Doctrine: For the Scholare is not aboue his Maister. Yet nowe suddainely, as ha- uinge so gegotten youre owne wordes, ye calle swythe the Scholare, yea, and as it maie be thought, one of the meanest of al your Schoole, as a man onely endowed with common sense, to sitte in Iudgemente ouer his Maister.

*Act. 10.
Iohan. 3.
Extra De Electi-
o & Electi por-
re. Signifi. abb.*

Not withstandinge, God is no acceptor of persones. Goddes Holy Sprite is not bounde to Coucnelles, or Companies: but breatheth frely, where it listeth. And therefore, as youre owne Doctoure Panormitane saith, in cases of Religion the Iudgement of one simple plaine man ought sometimes to be receiued be- fore the Iudgemente of the Pope.

**Here endeth the Fourth
Parte.**

P p iij

The

The Apologie, Cap. 1. Division. 1.



But here, I looke, they wil saie, though they haue not the Scriptures, yet it mase chaunce, they haue the Aunciente Doctours, and the Holy Fathers with them. For this is a high bragge they haue euer made, howe that al Antiquitie, and a Continual Consente of al ages doothe make on their side : and that al our cases be but Nevve, and yester daies woork, and until these fewe late yeeres were

neuer hearde of. Questionlesse, there can nothinge be moze spitefully spoken againste the Religion of God, then to accuse it of Noueltie, as a mater lately founde out. For as there can be no change in God himselfe, so ought there to be no change in his Religion.

Yet neuerthelesse, we wote not by what meanes, but we haue euer seene it come so to passe, from the firste beginninge, that as often as God did geue but somme light, and did open his Truthe vnto men, though the Truthe were not onely of greatest Antiquitie, but also from Euerlastinge, yet of wicked menne, and of the Aduersaries it was called Nevvfangled, and of late diuised, That vngraceous, and bloudthirsty Haman, when he sought to procure the Kinge Assuerus displeasure againste the Iewes, vsed this accusation againste them:

Esther. 3.

Thou haste here (saith he) a kinde of people, that vseth certaine newe Lawes of their owne, but stifnecked, and rebellious against al thy Lawes.

Act. 17.

When Paule also began firste to preache, and expounde the Gospel at Athenes, he was called a Tidinges bringer of Nevve Goddes: as much to saie, as of a Nevv Religion. For (saide the Athenians) maie we not knowe of thee, what Nevve Doctrine this is?

Origen Contra Celsum.

Celsus likewise, when he of set purpose wrote againste Christe, to the ende he might moze scornefully scoffe out the Gospel by the name of Noueltie, VVhat, saith he, hath God after so many ages nowe at laste, and so late berthought him selfe?

Euseb. Li. 1. ca. 4.

Eusebius also writeth, that the Christian Religion from the beginninge, for very spite, was called *Néa nóí Eñn*, that is to saie, Nevve, & Strange. After like sorte, these menne condemne al our maters, as Strange, and Nevve: but they wil haue their owne, what so euer they are, to be praised as thinges of longe Continuance.

M. Hardinge.

(a) A vaine distinction. For neither doo we calle oure Doctrine Newe.

They had saide some what, if they had proued, that the Doctrine (a) of Christe had ben called newe by them, who were the professours, and folowers of it. But now reportinge that the Gentils, who knewe not God, as Aman, as the Athenians, as Celsus the Etnike, and such the like, called the right and true Religion of God, newe: they saie nothinge to any purpose. But let them shewe, that before the comminge of Christe, any suche Religion was allowed, that was newe: Or that sithens Christes

Christes incarnation, amonge Christian men what so euer Religion was not shunned and reiected as heretical, whiche was newe. Here are they domine. And yet for shewe of learninge in a mater not necessarie, they bringe soorth their store, and declare, that the Doctrine and Religion of truth was newe to them, whiche knewe not God nor Christe the Sonne of God, which no man denieth.

Thus al menne of any iudgemente maie see, howe fondly they reason. VVe(b) tel them that al newe Doctrines nowe in the Church of Christe is naught: and they prone, that infidels haue in the time of Moses lawe, and at the firste preachinge of the Gospel, impugned Goddes everlastinge truth with the odious terme and reproche of newnes. Newe doctrine was good to vs at our firste conuersion from infidelitie. But since that wee receiued the true Faith from S. Gregorie the Bishop of Rome, (c) who conuerted the Realme of Englande to the faith by S. Augustine his Legate, and and others sent for that godly purpose: woorthely we shunne and abhorre al newe Gospels, newe Faithes, newe Doctrines, newe Religions.

The Bishop of Sarisburie.

The Truth of God neither is furthered by the face of Antiquitie: nor hindered by the opinion of Noueltie. For oftentimes the thinge, that in deed is Newe, is condemned as Olde: and the thinge, that in deed is Olde, is condemned as Newe. If Newnesse in Religion in al respects, and every waie were ill, Christe woulde not haue resembled his Doctrines to Newe Vine: nor woulde he haue saide to his Disciples. *I geue you a Newe Commaundement: Neither woulde he haue called the Cuppe of Thanksgiving, The Newe Testamente, in his Bloude.* Arnobius saith, Religionis Autoritas non est tempore estimanda, sed numine: nec quo die, sed quid colere coeperis, intueri conuenit. Quod Verum est, Serum non est: The Authoritie of Religion muste be weighed by God, and not by time: It behoueth vs to consider, not upon what daie, but what thinge wee beganne to worship. The thinge, that is true, is neuer too late.

S. Augustine saith, Quod Anterior est, inquit Ethnici, falsum esse non potest. Quasi Antiquitas, & Vetus Consuetudo praui dicet Veritati: The Heathens saie, The Religion, that was firste, can not be false: As though Antiquitie, and Olde Custome coulde preuaile againste the Truth. Again he saith, Nec dici debet, quare Modus? & quare Serus? Quoniam mittentis Consilium non est humano ingenio penetrabile: Neither maie we saie, Why commeth it nowe? Why commeth it so late? For the Counsel of God, that sente it, is vnsearcheable to the wisdom of man. We saie, They were Infidels onely, that charged the Religion of Christe with Noueltie. And further ye saie, VVe tel them, that al Newe Doctrines nowe in the Church of Christe is naught. Hereto, M. Hardinge, we some agræ. And therfore we telle you, that your Newe Fantasies, whiche ye haue painted with the Coloure of Auncientie, and therewith haue deceiued the worlde, are vaine, and naught. As for vs, we haue planted no Newe Religion, but onely haue renewed the Olde, that was vndoubtedly founded, and vied by the Apostles of Christe, and other Holy Fathers in the Primitive Church: and of this longe late time, by meane of the multitude of your Traditions, & Vanities, hath benne drowned.

Therefore we maie saie with S. Bernarde, Nouitatem dico, propter linguas hominem impiorum: qui, cum manifestum Lumen obnubilare non queunt, de Solo Nouitatis nomine caillantur, &c. Sed hæc Nouitas non est Nouella vanitas. Res enim est Antiquæ Religionis: Perfecte fundatæ in Christo Pietatis: Antiqua Hereditas Ecclesiæ Dei: I calle it Noueltie, because of the tongues of wicked men: who being not able to shadowe the manifest light of the Truth, finde caillations upon the Onely name of Noueltie. But this Noueltie is no Newe Vanitie (as is this late vpsarte Religion of Rome). For it is a mater of Olde Religion: of perfite Godlinesse founded in Christe: The Auncient Enheritance of the Church of God. The Olde Learned Father Tertullian saith, Viderint ergo, quibus Nouum est, quod sibi est Vetus: Heresies non tam Nouitas, quam Veritas reuincit. Quodcunque contra Veritatem sapit, hoc est Hæresis, etiam vetus Consuetudo: Let them therefore take heed, which counte that thing New, that in it selfe is Olde. Heresie is reprovved, not so wel by Noueltie, as by Veritie. What so euer thinge sauereth againste the Truth, the same is an Heresie: Yea, although it be a Custome neuer so olde. Ignatius saith, Antiquitas mea Iesus Christus est: My An-

(b) VVe tel you, ye haue lost the right names of thinges: and cal that Newe, that in deed is Olde. (c) Vntruth. For the True Faith of Christe had benne planted, and stil continued in this Realme foure hundred yeeres, before the comminge of this Augustine.

Matth. 2.

Iohan. 13.

Luke. 22.

Arnobius con-
tra Gentes. Li. 2.

August. in quæst.
Noni & Veteris
Testamenti,
quæst. 114.
August. De Ci-
uitate. Li. 10. ca. 33.

Bernardus de
Vita Solitaria.

Tertull. De Vir-
ginitate. re. andi

Ignatius ad
Philadelphien.

Antiquitas

requirit is Christe Iesu. For otherwise the Religion of Christe at that time was counted Newe, and in respecte of the Ancient Religion of the Heathens, euen for Nouelties sake, vniuersally, and of al menne was condemned.

That Augustine, the Monke of Rome, brought first the Faith into this Lande, it is utterly vnttrue. For, as I haue saide before, it appeareth plainly by sundrie the Aunciente Fathers, Origen, Tertullian, Chrysostome, Hilarie, Theodoretus, Eusebius, and others, that the Faith of Christe had benne vniuersally receiued, and perfitely rooted in this Realme many hundred yeres, before this Augustine the Monke was bozne. In dede he brought in greates heapes of strange Nouelties, and Superstitions, as Candel, Candelsticks, Banners, and Holy VVater, and other like thewes: Whereof the Church of God had no greates neede. And yet haue the same sithence benne increased by other fewe Diuises, and Vanities, about measure.

But, for as mutche as certaine of M. Hardinges Beaupieres of Louaine haue lately founde them selues talke, and kepte greates Notes in the behouise of their Augustine, the Italian Monke, whom they calle the Apostle of Englande, and wil needes haue to be receiued and honoured, as a Saincte, I haue thought it therfore god by selfe, and by the waie, to note a fewe wordes touchinge the same.

It seemeth, they be mutche offended, that so vertuous a Man, and so Holy a Saincte shoulde be charged with Pride, and Crueltie. With Pride, in so disdeigne-fully despising his Brethren, the Bishoppes of this Ilelande of Britaine: With Crueltie, in procuringe the Deathe bothe of many thousandes of Christian people, and also specially of the Innocente, and vnnarmed Monkes of Bangor: and al this, for that they refused to receiue him, as their Metropolitane, and to agree with him in certaine smal pointes of the Romaine Religion. Howe be it, his Pride is wel blased by Beda, writinge pourposely of the same, in that he saie til in his Throne, and disdeigned to rise vp, and to geue any token of Reuerence vnto the seven Bishoppes, and other Learned, and graue menne of the Britaines, makinge their appearance at his Councel. And therfore they saide, they woulde not harken to his demaundes, nor take him for their Archebishop, as haue ge other wise of olde an Archebishop of their owne, to whom they ought their obedience. Their wordes, as they are reported by Beda, where theise: Si modo nobis assurgere noluit, quanto magis, si ei subdi ceperimus, iam nos pro nihilo contemneret. If enen nowe he disdeigne to rise vp vnto vs, howe mutche more wil he despise vs, and regards vs, as nothinge, when we shal once be vnder his Jurisdiction.

But, to excuse this Augustine of shameful Crueltie, lette he shoulde seme to be accessorie to the furtheringe of so many, & so by their owne Lawes to be irregular, as a man of bloude, they saie, He neither enkindled the Warre against the Britains, nor was present at the sight: but was dead longe before. Whiche thinge also they thinke, maye be proued by the expresse wordes of Beda. For thus he saith, Quamuis ipso Augustino iam multo ante tempore ad Coelestia Regna Sublato: Notwithstandinge Augustine him selfe, longe before the time of this Warre, were taken vp into the Kingedome of Heauen. For the Truthe, and Certaintie hereof it maye please the, god Christian Reader, to vnderstande, that theise laste wordes of Beda, concerninge the Deathe of Augustine, are manifestly forged, and haue benne violently thruste into the texte, by a guileful Parenthesis, by them, that sithence haue benne ashamed of his Crueltie, and were neuer written by the Authoure, as by euidente proues it shal plainly appeare.

But firste of al, in an Olde Cronicle, written in Frenche about two hundred yeres past, by Thomas Graie, we shal finde it recorded thus: Augustine, beinge thus refused of the Bishoppes, and others the Learned of the Britaines, made sutch complaints thereof to Ethelberte the Kinge of Kente, that forthwith he leuied his Power, and Marched against them, and slewe them in moste Cruel wise, hauinge (as he saith) no more regarde of Mercie, then a Wolfe hathe vpon a Sheepe. Whereby it appeareth, that this

bede: septem
Britannor. Episc.
et plures viri
doctissimi.

beda, li. 2. Ca. 2.

beda eodem loco.

Thomas
Graie.
Augustine
the inflamer
of the warre.

this Augustine was the inflamer of the Warre, & so the causer of the slaughter.
And whereas, by the wordes of Beda, as they be now commonly extant in the Latine, we are told, this Augustine was deade, longe before the Warre beganne, it appeareth plainly by the true Beda in dede, translated aboute seven hundred yeres agoe into the olde Englishe, or Saxon tongue, by Alfredus, or Aluredus then Kinge of this lande, that the same Augustine was yet alive, after the same Warre was ended, and that he after ward Consecrated two Bishoppes, Mellitus, & Iustus: Mellitus, to be Bishop of London: and Iustus, to be Bishop of Rochester: whiche thinges thus declared, it foloweth orderly in the storie, Then (these Warres beinge ended, and these Bishoppes Consecrated) afterwarde died the beloved Father Augustine. After the VVarre he died, he saith, and not before, as they have since altered it in the Latine. I trowe, W. Hardinge, ye are not so muche amazed with the admiration of your Augustine, that ye wil saie, he had power to Consecrate Bishoppes, and to use his Archiepiscopal Authoritie, beinge deade.

As for these wordes, that we finde reported by the Parenthesis, in the Latine, as written by Beda, (Quamvis Augustinus iam multo ante tempore ad Coelestia Regna sublato). For as muche as they are quite contrarie to the very course, and order of the storie, & specially for that they are not once touched in the Aunciente Saxon Translation, sundrie Copies whereof at this presente are extante, and to be seene, of suche Reuerende Antiquitie, as maye not iustely be called in question, therefore we haue god cause to iudge, that the saide wordes haue beene since forced, and shifted in, by somme good skill, and policie, lesse Augustine, so holy a man, should be founde guiltie of so greate a Crueltie.

The true storie
of Beda. Trans-
lated by Kinge
Alfred.
Augustine
alive in the
time of the
VVarre.

The yere of our Lorde.	The yeeres of Augu- stines abode in En- glande.	
596	1	This yeere Augustine arriveth in Englande, and afterwarde contineweth Archebishop of Canturburie fiftiye yeeres. Polydorus, Lib. 4.
597	2	
598	3	
599	4	
600	5	
601	6	This yeere Augustine receiveth his Palle.
602	7	
603	8	
604	9	This yeere Augustine Consecrateth Mellitus Bishop of London, and Iustus Bishop of Rochester, Beda. Lib. 2. cap. 3.
605	10	This yeere the VVarre was keapte againste the Brittaines, and the Monkes were slaine at Bangor. The Saxon Cronicle of Peterburrough. This selfe same yeere Augustine Confirmed the Kinges Chartare graunted to the Monastrie of S. Peter in Canturburie.
606	11	This yeere Augustine Baptizeth tenne thousande people in the water of Swale. Ranulphus Cestren.
607	12	
608	13	This yeere Augustine dieth 7. Calend. Iunij. Mattheus VVeastmonasteriensis.
609	14	
610	15	This yeere dieth Augustine, as it is written by Polydore Li. 4. And therefore he was alive fivc yeeres after the slaughter of the Monkes at Bangor.

The Abstra-
ct of Chro-
nicles writ-
ten.

Clarily, in the Olde Englishe Cronicle it is recorded, not onely, that this Augustine, the Italian Monke, by his complainte caused the Kinge of Kente to arme his people, againste the true, and faithfull Christians of the Countrie, then beinge

Augustine
of Eng-
lande.

Augustine
aloue, and in
companie
with the
Kinges mar-
change to-
wardes the
fielde.

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The Defense of the Apologie of the

beinge in Wales: by, that he was aloue at the time of the battaile, but also, that he was him selfe presente in persone goinge towarde the same. The wordes be thesse: Augustine came againe, and tolde Kinge Ethelberte, that the Britaines would not obeie him. Wherefore the Kinge was wrothe and sente to Elfrede the Kinge of Northumberlande to comme to heaelp him, to distresse the Britaines of VVales. And (Augustine) the Archebishop of Canturburie mette with them at Leicester. The Kinge of Leicester at that time was called Brocuale. He beinge afraide of the twoo Kinges, fledde out of the Lande, and came neuer againe. And the twoo Kinges seised al his landes, and departed them betweene them selues. And afterwarde they wente towards VVales. The Britaines hearde of them, and sente menne to them in their shirtes and barefote, to aske mercie. But they were so cruel, that they had of them no pitie, &c. Whereby it appeareth, that this Augustine, not onely enkedled this cruel Warre, but also was aloue, and present in the Arme.

Addition.



Addition. But, to put bothe you, and your sciendes quite out of doubt, touchinge, as wel the truthe hereof, as also the manifeste, and sensible Corruption of your Beda, I will here Helpe you the Copie of a Chartare, graunted by Ethelberte the Kinge of Kente, to the Abbie of S. Peter in Canturburie, and confirmed by Augustine the blake Monke, and Archebishop there, the selfe same yere, when the slaughter of the Monkes, wherof we speake, was committed.

Thus it beginnethe, ✠ In nomine Domini nostri Iesu Christi.

Omnem hominem, qui secundū Deum uiuit, & remunerari à Deo sperat, & optat, oportet ut puris precibus consensum hilariter ex animo præbeat: quoniam certum est, tanto facilius, ea, quæ ipse à Domino proposcerit, consequi posse, quanto & ipse libentius Deo aliquid concesserit. Quocirca ego Æthelbertus Rex Cantariæ cum Consensu venerabilis Archiepiscopi Augustini, ac principum meorum, do, & concedo Deo in honore Sancti Petri, aliquam partem terræ iuris mei, quæ iacet in Oriente Ciuitatis Dorobornia. Ita duntaxat, ut Monasterium ibi construatur, & res quæ supra memorauimus in potestate Abbatis sit, qui ibi fuerit ordinatus. Igitur adiuro, & præcipio in nomine Domini Dei omnipotentis, qui est omnium rerum Iudex iustus, ut præfata terra subscripta Donatione sempiternaliter sit confirmata, ita ut nec mihi, nec alicui successorum meorum, Regum, aut Principum, siue cuiuslibet conditionis dignitatibus, & Ecclesiasticis gradibus, de ea aliquid fraudare liceat. Si quis uero de hac Donatione mea aliquid minuire, aut irritum facere temptauerit, sit in præsentem separatim à Sancta Communione Corporis, & Sanguinis Christi, & in die Iudicii ob meritum malitiæ suæ, à consortio Sanctorum omnium segregatus. Circumcincta est hæc terra hijs terminis. In Oriente Ecclesia S. Martini: In Meridie uia Othburghat. In Occidente, & in Aquilone Drutinge in Ciuitate Dorouerni in anno ab incarnatione Christi D. C. V. Indictione VIII.

✠ Ego Æthelbertus Rex Cantariæ, sana mente, integroque consilio Donationem meam signo sanctæ Crucis, propria manu roborauimus, confirmauimusque. Ego Augustinus Gratia Dei Archiepiscopus testis consentiens libenter subscripsi. Ego Eadbaldu Regis Fauimus. Ego Hemigisilus Dux Laudauimus. Ego Hocca Comes Consensimus. Ego Augemundus referendarius Approbauimus. Ego Graphio Comes Benediximus. Ego Tangisilus Regis optimas confirmauimus. Ego Pinca Consensimus. Ego Geddi Corroboraui.

This Chartare is extante, and maie be sene vnder Authentical seales: And an other likewise bearinge the same date, and like inscription. Marke wel the yere of our Lozde, M. Hardinge, and compare wel the times. This Chartare, as it is plaine, and euident to the eie, was sealed, and dated in the yere of our Lozde 605. And the selfe same yere, as it appeareth by the Chronicle of Peterburrough, the Monkes were slaine, euen the selfe same yere, I saie, in which this Chartare was graunted by the Kinge, and confirmed by Augustine. Nowe, I beseeche you, where is the credite of your balne Stoyte: Howe can it possiblie be true, that your

Anno. 605.

corrupted

corrupted Beda saith, *Quantis Augustino iam multo ante tempore ad Cœlestia regna sublato?* If Augustine were alie the self same yere, how can it be true, I saie that he was deade so longe befoze? Do you not see manifeste forgerie with your eyes? Is not this corruption so grosse, that yee maie seale it with your fingers? If Augustine had benne deade so longe time, or so many yeres befoze, how coulde he confirme Chartars the same yere present? Will you make him so holy a man that he was hable to write, seale, and confirme Chartars beinge deade? Your Beda, as he is by somme of your side guilefully corrupted, saithe, *Augustine was deade a greate longe while before the slaughter.* But Augustine him selfe saithe, he was alie the selfe same yere, when the slaughter was made. And that he proueth, not by coniectures, and Cheasses, as you do often, but by sufficiente Recorde vnder the Kinges greate Scale. And I beseeche you, what better euidence maie be shewed? It was an easy mater, by enterlarding a fewe wordes, to falsifie the the truthe of a Storye: And there was good cause, in regarde of your Augustines credite, why yee shoulde do it. But what cause can you imagine, why any man in this pointe shoulde corrupte, and falsifie the Kinges greate Scale? What gaine coulde he haue had therein? Or what hope of gaine? Or, if there had benne cause neuer so great, yet what man coulde so easily haue wrought it? Say Mattheus VVestmonasteriensis, that wrote Flores Historiarum, saithe, *That Augustine liued until the yere of our Lorde 608.* And was alie thre yeres after the Monkes were slaine. If he were alie thre yeres after the slaughter, howe is it true, that you saie, he was deade so longe a while befoze the slaughter?

Matthæ. VVest-
monasterien.

Howe maie it be your choise, M. Hardinge, whether yee wil beleue Kinge Ethelberte, and your Augustine him selfe vnder theire owne Instrumetes, and Authentical Seales, or els your Storye of Beda, manifestly corrupted, and weas- sed quite from the Original, as it is moste easy to bee seene.

Therefore, M. Hardinge, it shal hencefoze be god, bothe for you, and for your Fellowes, not to aduenture so rashely in iudgement, befoze yee knowe.

Thus mutche briefly, as answere vnto them, that so saine would haue theire Augustine acquitted of Pride, and Crueltie.

The Apologie, Cap. 1. Diuision. 2.

Wherein they doo mutche like to the Coniurers, and Sorcerers nowe a daies, who woorkinge with Diuels, vse to saie, they haue theire Bookes, and al theire Holy, and hid Mysteries from Athanasius, Cyprian, Moses, Abel, Adam, and from the Archangel Raphael: to the ende, that their conninge being thought to comine from sutch Patrones, and ffounders, might be iudged the moze high and Holy. After the same manner these menne, bicause they would haue theire owne Religion, whiche, they them selues, and that not longe sithence, haue brought forth into the worlde, to be the moze easily, and rather accepted of foolish persons, or of sutch, as caste litle, whereabout they, or others doo goe, they are woonte to saie, thei had it from Augustine, Hierome, Chrysostome, from the Apostles, and from Christe him selfe. Full wel knowe they, that nothinge is moze in the peoples fauoure, or better liketh the common sorte, then theise names

M. Hardinge.

Nay Sirs, your selues maie with more reason be likened to Enchaunters, Necromancers, and Witches. For as they saie, that they haue theire Bookes, and their mysteries from those Doctours, and firste Fathers, and from Raphael the Archangel, but cannot shewe the deliury thereof by any succession from hande to hand, as for example, who receiued the same from Raphael, from Adam,

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from

(a) It laie in the
Scriptures, and
in the Bookes
of the Holy Fa-
thers.

(b) Vntruthes
vaine. Reade
the Answer.

(c) Vntruth. For
all this is but a
shewe of empty
names, and no-
thing in them.

from Abel, &c. and who keapte them from time to time: So ye saie also, that ye haue your Gospel, and euery parte of your Doctrine from the Apostles, from Christe, from the Prophetes, from the Patriarkes, from heauen, from Goddes owne boosome, who is Father of Lightes. But ye cannot shewe vs your lawful Succession, by whom, and by whose preaching, as by handes, it came downe alonge from Christe and his Apostles vnto you. (a) VVhere laie your Sacramentarie Doctrine hid- den betweene the time of your Prophete Zuinglius, and your Patriarke Berengarius? Howe, and by what deliuey from hande to hand continued the same those fise hundred yeeeres? Shewe vs your Succession. VVhere be your Bishoppes, where be your Churches?

The Doctrine, which the Catholikes of our Countrie holde, and professe, (b) as wel touching the blessed Sacramente, as al other pointes of our faith, they haue receiued it of their Bishoppes, and they of their Predecessours, by order vntil they reach to S. Augustine: S. Augustine receiued it of S. Gregorie: (b) he of others before him: (b) and they al one of an other by continual ascende vnto S. Peter: who receiued it of Christe: Christe of God his Father. (b) And this Doctrine we finde taught and plainly set foorth in the bookes that (c) S. Augustine, Hierome, Chrysostome, Ambrose, Basile, Cyprian, Dionyse, and the other Holy Fathers haue leaft to the Posteritie. And so they be witness of the truth of the Doctrine which our Bishoppes haue taught vs.

Preache ye, and erie ye out neuer so muche, make so many Lawes in your Parlamentes, as yee liste, imbrue your swordes in the Bloude of the Catholike Christians, as yee erie for it in your pulpites, yet shal that rocke, whereon wee staie, be too hearde for you. Neither shal ye euer be able to ouerthrowe the Catholike Church builded thereupon. For certaine we are, that neither al your power, nor Hel gates shal preuaile againste it.

The Bishop of Sarisburie.

Marcus Varro was wonte to saie, Vtile est Ciuitatibus, vt se viri fortes, etiam si falsum sit, ex Dijs genitos esse credant: It is very behouefull for Cities, and Common Weales, that menne of Valiante conrrage beleue them selues to be the Children of the Goddes, yea although in deede it be vntrue. Vnto whiche woordes S. Augustine addeth these:

Augu. De Ci-
uitate. Li. 3. ca. 4

Hæc Sententia, cernis, quam latum locum aperiat falsitati: Yee see, howe large a scope this saieinge doothe open to the Mainteinance of Falschedge. Many baine menne, to auance the Nobilitie of their bloude, haue sette their petite degræs, somme from Achilles, somme from Aneas, somme from Hercules, and somme from the Arke of Noë. The Heretique Dioscorus, to geate somme credite to his Doctrine, would saeme to bzing the descent therof from al the Ancient Fathers of the Church. For thus he saide in the open Councel, Ego testimonia habeo Sanctorum Patrum, Athanasij, Gregorij, Cyrilli, in multis locis. Ego cum Patribus eijcior: Ego defendo Patrum Dogmata: Non transgredior in aliquo: Et horum Testimonia, non simplici- ter, neque transitorie, sed in Libris habeo: I haue the witnesse of the Holy Fathers, Athanasius, Gregorius, Cyrillus, in many places. I am throwen forth with the Fathers: I defende the Fathers Doctrine: I swaue not from them in any pointe: I haue their witnesse, not barely, nor by the waie, but in their Bookes.

concil. Chalced.
Actio. I. Pa. 767.
concil. Chalced.
Actio. 4. Pa. 877.

So saide the Heretique Eutyches, Ego legi Scripta Beati Cyrilli, & Sanctorum Patrum, & Sancti Athanasij: I haue readde the Bookes of Cyrillus, of the Holy Fathers, and of Athanasius. So saide the Heretique Carosus, Ego secundum expositionem trecentorum decem & octo Patrum, sic Credo: sic Baptizatus sum: Thus doo I beleue, and thus was I Baptized, accordinge to the Exposition of the three hundred, and eightene Fathers in the Councel of Nice. Thus the Arian Heretiques alleged the Authoritie of the Anciente Father Origen: thus the Pelagian Heretiques alleged the Authoritie of S. Augustine. As, vpon occasion, it hath benne saide before.

Socr. li. 4. ca. 26

Cuen with sutch truthes, & Hardinge, are you wonte to blase the Armes of your Religion. There is no toie so baine, or so fabulous, but ye are hable by your conninge to bzinge it lineally, either from Christe him selfe, or from his Apostles, or from one, or other of the Anciente Fathers. The Bishop of Sidon in the Late diete of the Empiere holden at Augusta, auouched openly, that ye had your whole Canon from the Apostles of Christe, worde by worde, euen as it is pæuissely witten in your Masse Bookes. Andreas Barbatius proueth the Antiquitie of the Cardinales of Rome, by these wordes, witten in the firste Booke of the Kinges, Domini sunt Cardines Terræ: Et posuit super eos Orbem: The Corners of the Earth be the Lordes: and vpon them he hath sette the worlde. Abbate Panormitane saith,

Anno 1543.

I Regum. 2.
Polydor. De In-
uentorib. Lt. 4.
cap. 9.

Cardina-

the
proof is
evident
there.

Cardinalatus est de Iure Diuino: Quia Papa per Sacerdotes Leuiticos intelligit Cardinales: The Cardinalship standeth by the Lawe of God: For the Pope by the Leuitical Priestes vnderstandeth his Cardinales. Hosius seemeth to saie, that Monkes haue their beginninge euen from the Apostles, meaninge thereby, as one of your Companions there dothe, in fauoure, I trowe, of Religion, that Christe him selfe was the Abbat. For thus he saith, Christus Dux, & exemplar vitæ Monasticæ: Christe was the Captaine, and sampler of Monkes life. And yet the same man afterwarde, as hauinge forgotten his former dreame, vtterly displaceth Christe, and geueth the whole honoure hereof vnto Elias, and Elizeus. These be his wordes, Elias, & Elizeus Duces instituti Benedictini: Elias, and Elizeus were the Captaines of S. Bennets order, that is to saie, they were Blacke Monkes. By like wisedome ye would seeme to fetch your Holy VVater from Elizeus: your Cardinales Hatte from S. Hierome: your Monkes Cowle from S. Augustine. This was sometime a toily good wate to winne credite, specially whiles, what so euer ye saide, the people was ready to geue you eare. So the olde Arcades saide in commendation of their Antiquitie, that they were a dale, or two elder then the Moone. Saturnus, beinge in Italie, so that he was a stranger, and no man knewe, from whence he came, therefore was called Filius Coeli, and was thought to comie from Heauen. Romulus, and Alexander, so that they were bozne in bassardie, and neuer knowe their owne fathers, therefore to magnifie the nobilitie of their bloude, would be called the Children of the Goddess: the one of Mars, the other of Iuppiter.

With suche Truthe, and fidelitie, M. Hardinge, your worte is, to painte out al the partes, and members of your Doctrine. For, be it neuer so baie, or childlike, or lately diuised, yet ye beare vs in hande, That your Predecessours receiued the same (as you saie) of their Bishoppes: and they of others their Predecessours by order, vntil they reache to your Augustine the Monke of Rome, to whome ye haue ful woorthely made a Sainte: Your Augustine (ye saie) receiued the same of Gregorie: Gregorie of others before him: and they al, one of an other by continual ascende ynto S. Peter: and Peter of Christe: and Christe of God his Father. No Herald coulde lightly haue saide more in the matter. I trowe, ye would proue by this Ascente, & Descende, that God the Father made Holy VVater, and saide Masse.

In dede, as wel herein, as also in your emptye names of Augustine, Hierome, Chrysostome, Ambrose, Basile, Cyprian, Dionysc, &c. As I tolde you once before, ye bringe vs onely a baie thewe of painted bores, and nothings in them. For in al these Holy Fathers, where finde you either your Priuate Masse: or your halfe Communion: or your Accidentes without Subiecte: or the reste of your like Vanities, wherewith ye haue so longe time deuced the worlde? Leane your dissimulation: set aparte your Consecrations, and blinde gheasses: and for your credites sake, once thewe vs these things in the Ancient Holy Fathers: and thewe them plainly, and in dede: that we maie thinke, there is somme weight in your worde.

But your owne Glose, speakinge of the Administration of the Holy Communion, whiche nowe in your Churches in a manner is wholly abolished, saith thus: Hoc Antiquum est. Nam hodie videtur esse relictum: This was the Olde order, that the people shoulde receiue togeather. For, as it seemeth, nowe it is lefte. Doctor Tonstal saith, It was no Heresie, to denie your Transubstantiation, before your late Councel of Laterane. Erasmus, whoes iudgemente, I thinke, ye wil not refuse, saith thus, In Synaxi Transubstantiationem serò definiuit Ecclesia: In the Holy Ministration, it was longe, and very late, ere the Churche determined the Article of Transubstantiation. Al this notwithstandinge, M. Hardinge, ye blasse not to saie, that bothe these, and al other your fantasies, haue ben conueiged vnto you by moste certaine Succesion, from hande to hande: from your Englishe Augustine: from Gregorie: from the Fathers: from the Apostles: from Christe: and from the bosome of God him selfe.

Extra, Quid Filij
sint Legitimi.
per Venerabilem
lem. Abb.
Hosius in Con-
fessione Petri
coulen Cap 88.
Copus. Dialog. 2.
Pag. 194.
Copus. Dialog. 2.
Pag. 284.
Woods. Antiquities

De Consecr. Diss. 2.
peracta. In Glos.
Culber, Tonstall.
De Eucharistia.
Lib. I. Pag. 45.
Anno. 1215.
Erasmi. Corin. 7

But howe if the thinges, whiche theise menne are so desirous to haue seeme Newe, be founde of greatest Antiquitie: Contrariwise, howe if al the thinges wel nighe, whiche they so greatly set out with the name of Antiquitie, hauing benne wel and thoroughly examined, be at length founde to be but Newe, and diuised of very late: Soothly to saie, no man that hathe a true, and right consideration, woulde thinke the Jewes Lawes, and Ceremonies to be Newe in deede, for al Hammans accusation. For they were grauen in very Anciente Tables of greatest Antiquitie. And althoughe many did take Christ to haue swarued from Abraham, and the Olde Fathers, and to haue brought in a certaine Newe Religion in his owne name, yet answered hee them directly: If ye beleueed Moses, yee woulde beleue me also. For my Doctrine is not so Newe, as you make it, for Moses, an Authoure of greatest Antiquitie, and one, to whom ye geue al honoure, hathe spoken of me. S. Paule likewise, Thoughe the Gospel of Iesus Christe be of many counted to be but Newe, yet hathe it (saith he) a testimonie most olde, bothe of the Lawe, and of the Prophetes. As for our Doctrine, whiche wee maie more rightly calle Christes Catholique Doctrine, it is so farre of from Newe, that God, who is aboue al moeste Anciente, and the Father of our Lorde Iesus Christe, hathe leaste the same vnto vs in the Gospel, in the Prophetes, and Apostles woordes, beinge monumentes of greatest age. So that noman can nowe thinke our Doctrine to be Newe, onlesse the same thinke, either the Prophetes faith, or the Gospel, or els Christe him selfe to be Newe.

And as for their Religion, if it be of so longe continuance, as they woulde haue menne weene it is, why doo they not proue it so by the examples of the Primitiue Church, and by the fathers, and Councels of Olde times: why lieth so Anciente a cause thus longe in the duste, destitute of an Advocate: fire, and Swerde they haue had alwaies ready at hande: but as for the Olde Councels, and Fathers, al Hum, not a woorde. They did surely againste al reason, to begin firste withe theise so bloudy, and extreme meanes, if they coulde haue founde other more easy, and gentle waies.

And if thei truste so fully to Antiquitie, and vse no dissimulation, why did Iohn Clemente a Countrey man of ours, but fewe yeeres paste, in the presence of certaine honeste menne, and of good credite, teare and caste into the fire certaine leaues of Theodoret the moeste Anciente father, and a Greeke Bishop, wherein he plainly, and evidently taught, that the Nature of Breade in the Communion is not changed or abolished, or brought to nothinge: And this did he of pourpose,

pour pose, because he thought there was none other copie thereof to be founde.

M. Hardinge.

Touchinge the mater you haue deuised vpon M. Clement, he dooth onely denie it in woordes, that euer he burnt or otherwise destroyed any lease of Theodoritus, but also declareth by the whole order of his life, and by special regarde and loue he beareth to the tonge, whiche that learned Bishop wrote in, that he hath euer ben, and yet is farre from the wil to burne or destroye any scrappe, syllable, or letter of Greeke, muche more certaine leaues of the Learned Father Theodoritus, where any suche thinge was written, as you imagine. Nay, wil ye haue the trothe? In very deede he saith, and by suche waie, as a Godly and graue man maie auouch a trothe, protesteth, that he neuer had hitherto any parte of that booke, neither in Greeke, or in Latine in written hande.

The Bishop of Sarisburie.

This repozte was made in the presence, and hearinge of M. Peter Martyr, and sundrie other learned menne, of whome certaine are yet aliue. The repozter was bothe a Learned man, and a graue ffather, and not longe sithence a Bishop in Englande: who saide, he was present, and saue the things donne with his eyes. Poze to saie hereof, I am not hable.

The Apologie, Cap. 2. Diuision. 3.

Why saith the Albertus Pigghius, that the Ancient ffather S. Augustine had a wronge Opinion of Original Sinne? And that he erred, and lied, and vsed False Logique, as touchinge the case of Matrimonic concluded after a Vowe made: whiche Matrimonic S. Augustine affirmeth to be perfite in deede, & that it maie not be vndonne againe, the Vowe, and Promise notwithstandinge.

M. Hardinge.

(a) VVee neuer tooke our selues bounde to any priuate opinion of what so euer Doctoure. For al our Faith is Catholike, that is to saie, Vniuersal, suche as not one Doctoure alone (b) but the Vniuersal number of Doctours haue taught, and Christen people haue receiued. If in a secrete pointe of learninge S. Augustine or S. Cyprian teach singularly, wee folowe them not. Muche lesse doo wee binde our selues to mainteine, what so euer Albertus Pigghius hath written. Our Doctrine of Original sinne is to be readen in the fiftie session of the late Tridentine Council. If Pigghius dissent from that, he dissenteth from vs. But if he stande onely vpon some pointe not yet determined by the Church, his opinion maie be tolerated vntil the Church define that question. VVhen you note the pointe, For there are many pointes in that Doctrine, then wee wil shewe you further our minde therein.

The marriage, whiche is made after a simple Vowe of Chastitie, standeth in his force, by reason that there is more in marriage, then was in the bare Vowe. (c) For in the simple Vowe there is nothinge but a promise made to God, without any deliuerance of that thinge, whiche was promised. But in marriage the man and woman by presente acceptation of eche others bonde, doo make the mater to extende beyonde the nature of a promise. Therefore if likewise the Vowe made to God were not a simple promise, but also a deliueringe of the thinge promised: then cannot the marriage folowinge make voide the Vowe, whiche was not onely promised, but also performed. (d) The performance is, when he that voweth, doothe profess him selfe in the handes of his Superior by takinge the habite of some Religion, or by receiuinge holy orders of the Bishop. For in that solempne acte he deliuereth vp al his owne right and power, so that now he is not maister of him selfe to geue his Body to any person in marriage, or otherwise. You shoulde knowe by the Lawe of nature, if you woulde consider it, that if I promise a horse to one man, and afterwarde promise the same, and deliuer him to an other: that the seconde man is true Lorde of that horse, although I haue donne iniurie to him, to whome I made the firste promise. For the promise with the deliuerie, is moreailable to transferre my right in the horse, then my promise alone. Euen so it is a greate sinne to breake a simple Vowe of Chastitie made to God.

The Bishop of Sarisburie.

Howe lightly your Captaine General, Albertus Pigghius, weigbeth the Authority of S. Augustine, it maie appeare by his wordes. For thus he writeth, Quod non solum incerta, sed etiam falsa sit Augustini Sententia, ita mihi demonstrari posse videtur: Thus me thinketh, I am hable to proue, that S. Augustines Iudgement herein is not onely vncertaine, but also False. And againe afterward in the Conclusion,

21. iii

Quod

Dist. 27. Quidā
August. De Bono
Viduita, Cap. 10

(a) M. Hardinge refuseth S. Augustines Authority.
(b) This Vn-truthe is ouer colde, & vaine. For M. Hardinge wel kneweth, the substance of his Doctrine standeth not by the Doctours.
(c) Promise made vnto God without Deliuerie. A folie of al folies.
(d) A Vowe made before the Bishop, or Abbate, is of more force then a Vowe made before God alone.

Albert. Pigghius
in 1. Con. tone. 1.

Vowve
Simple &
Solemne.

De peccato O-
virginis.
Albert Pigghius
in eadem Con-
troversia.

Ruard. Tapper.
Lirienſis Epiſ-
copus Unſtanus.
Petrus à Soto, de
Natura &
Gratia.

Extra. Qui cle-
rici & voucés.
Rufus.
Scotus in 4. Sen-
ten. Diſt. 38. qu. 1.

Caietan. in
Thom. ſecond.
ſeconde queſt.
88. Artic. 7.

Thomas in ſe-
cund. ſecond.
queſt. 88. Artic. 11
Auguſt. De Bono
viduitatis Ca. 10

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The Defense of the Apologie of the

Quod Auguſtini Sententia non ſolùm incerta, ſed etiã certò Falfa ſit, ſatis mihi demonſtratum videtur: That S. Auguſtines Judgement is, not onely uncertaine, but alſo certinely Falfa, mee thinketh I have ſufficiently proued. And againe, Non multum me mouet Auguſtini Sententia: Mihi non placet Auguſtini ea de re Definitio, & Sententia: S. Auguſtines Judgement dooth not greatly moue me: I like not S. Auguſtines Determination and Judgemente, touchinge this mater. And againe, Ego omnium, non ſolùm Aduerſariorum, ſed etiã Catholicorum receptas in Scholis redarguo Sententias: I doo reprove the Judgements, not onely of our Aduerſaries, but alſo of the Catholics allowed in the Schooles. For theſe cauſes Ruardus Tapper of Louaine, and Lirienſis of Portugale haue namely wiſtten againſte Pigghius. And, for as mutche, as ye are deſirous to haue the pointe noted, wherein Pigghius ſo mutche miſliketh S. Auguſtines Judgemente, Dominicus à Soto your owne Doctoure noteth it thus, Pigghius de hoc malè audit, quaſi Peccata in nobis Originalia omnino inſicietur: Pigghius is it reported of, as a man, that utterly denieth Original Sinne. Thus your Doctours weigh S. Auguſtines Authoritie, lighter, or heauier, as they liſte.

The mater of Marriage after a Vow, is blown awate with a ſeely Diſtinction, of a Vow Simple, and a Vow Double, which ye commonly cal a Solemne Vow: and al the ſame is ſubſtantially, and clearly proued by the promiſe, and deliuerie of a Horſe. For this Exemple of al others, liked you beſte. Surely, M. Hardinge, a very ſimple Creature, and ſomewhat inferioure to a Horſe, woulde hardely be tied to ſutche Diſtinctions. For the better clearinge hereof, that ye calle a Simple Vow, that is made befoze God alone: that Double, or Solemne, that is made in the preſence of the Biſhop, or Abbate. Nowe, it is plainly confeſſed by your owne Doctours, that your Simple Vow, be it neuer ſo Simple, yet bindeth you as ſtreitely before God, as the Double. For Pope Cœleſtinius ſaith, Votum Simplex apud Deum non minus ligat, quàm Solenne: The Simple Vow befoze God bindeth no leſſe, then the Solemne. And, touchinge the Promiſſe, and Deliuerie of your Horſe, Iohannes Scotus ſaith, Alia ratio eſt, quod Vouens Solenniter mittit in poſſeſſionem illum, cui Vouet Solenniter: Vouens autem Priuatè, non ſed quaſi promittit, Sed hæc ratio valet minus, quàm ſecunda. Quia omnia, quæ intrinſeca ſunt Voto, vt Votum reſpicit actum voluntatis, per quem obligat ſe vouendo, & transfert Dominum ſuum in alterum, omnia, inquam, iſta ſunt æqualia hinc inde. Igitur non magis datio hic, quàm ibi: nec promiſſio ibi, quàm hic: An other reaſon, that they uſe, is this: That he, that maketh a Solemne Vow, putteth him, to whome he ſo Voweth, in poſſeſſion. But ſo doothe not he, that maketh a Simple Vow: but onely geueth his promiſſe. This Reaſon is worſe, and weaker, then the Seconde. For al thinges, that be of the Subſtance of the Vow, (as a Vow concerneth the Acte of the Minde, whereby the Minde bindeth it ſelfe by Vowing, and tranſpoſeth the ownership of it ſelfe vnto an other) al theſe thinges, I ſaie, are of like weight, and equal of either ſide. Therefore there is no more perſourmance of promiſſe in the Solemne Vow, then in the Simple: nor more promiſſe in the Simple Vow, then in the Solemne. Thus you ſee, M. Hardinge, with greate trauaile, & mutche ado, ye haue founde a difference without difference. Cardinal Caietane ſaith, Eiuſdem ſpeciei eſt Transgreſſio Voti Solennis, & Simplicis: Et differunt ſolùm ſecundum magis graue, & minus graue: The breaking of a Vow Simple, and a Vow Solemne, is of one kinde, or Nature: And the difference is onely in more greuous, and leſſe greuous, that is, that the one is more greuous, and offenſiue, then the other. Therefore Thomas of Aquine him ſelfe, the firſte Father as it appeareth, of this Diſtinction, ſaith thus: Videtur, quod Eccleſia poſſit diſpenſare in Voto Continentiæ Solennizato per ſuſceptionem Sacri Ordinis: It ſeemeth, that the Church maie diſpenſe with a Vow of Chaſtitie Solennized by the receiuinge of Holy Orders.

And this is it, that S. Auguſtine ſaith, Qui dicunt, talium Nuptias, non eſſe Nuptias, ſed potiùs Adulteria, mihi non videntur ſatis acutè, ac diligenter conſiderare, quid dicant: They that ſaie, the Marriage of ſutche a Menne, or Wemenne (as haue

Noted

Towed Chastitie) is no Marriage at al, but rather Adulterie, (as M. Hardinge, and his Fellowes haue saide) seeme vnto me, not to consider discretely, or aduisedly, what they saie. Thus therefore, M. Hardinge, notwithstandinge your Simple, or Double Vowe. S. Augustine saith vnto you, Yee speake Vnauisedly, and Vndiscretely, and vnderstande not, what you saie. But of this whole matter, we haue entreated before more at large.

The Apologie, Cap. 2. Division. 4.

Also, when they did of late put in printe the Auncient Father Origenes woorkes vpon the Gospel of S. Iohn, why leaste they quite out the whole sixthe Chaptre, wherein it is likely, yea rather of very suertie, that the saide Origen had writtten many thinges concerninge the Sacramente of the Holy Communion, contrarie to these mennes mindes, and woulde rather put forth the that Booke mangled, then full and perfite: for feare it shoulde reproue them, and their parteners of their erreure. Calle ye this trustinge to Antiquitie, when ye rente in peces, keepe backe, maine, and burne the Auncient Fathers?

Liber hodie extat & circumfertur mutilus.

M. Hardinge.

A wise man affirmeth nomore then he knoweth: a good man nomore then standeth with Charitie: a learned man, in matters of weight, no more, then he can auouch by euident * reasons, * sure proues, or * sufficient Authorities. This Defender charginge the Catholikes with manglinge of Origen vpon S. Iohns Gospel, as though of purpose they had leste out the sixthe Chapter, which he imagineth to containe their Sacramentary doctrine contrary to the Catholike Faith: for as muche as he is vncertaine hereof, and thereby noteth a great vntuthe in the setters forth of that woork, neither by any means is able to proue the same: he sheweth him selfe a foole, a slanderer, and an vlearned man. VVee are like I perceiue, to heare of the faultes they knowe by vs, sithe that they burthen vs with that, that they know not, and for the same can pretende but a slender coniecture. But Syr defender, why complaine you not of the leauinge out of other Chapters, and partes of that woork, as wel as of the sixthe Chapter? For whereas Origen wrote vpon Iohn nine and thirty tomes, as S. Hierome witnesseth: the Latine translation Printed in Venis hath but 32. lackinge the seuen laste tomes. Neither be al they whole and perfite, but many of them mangled.

* Hereby M. Hardinge shaketh mutche the credite of his owne Learninge.

What maner a Doctrine of the Blessed Sacrament he hath vttered vpon the sixthe Chapter of Iohn, and howe Catholike he was in that point, it appeareth by diuerse his other woorkes, that you haue no cause to helie him in that you neuer sawe. For the truthe of Christes Body in the Sacramente, his testimonies be euident. For credites sake, here wil I recite a couple. In one place he saith thus: Yee knowe which haue benne woonte to be present at the Diuine Mysteries, howe that when ye take the Body of our Lorde, yee keepe it with al warenesse and reuerence, that no whit thereof fal downe, that nothinge of the consecrated gifte miscary. For ye beleue your selues to be gilty, and right wel do ye so beleue, if by negligence ought fal downe. In an other place, writinge vpon the Centurions woordes spoken to Christe, Matth. 8. VVhen (saith he) thou taketh that Holy waite, and that vncorrupte deintie, when thou enioiest that Breade and Cuppe of Life, thou Eatest and Drinkest the Body, and Bloude of our Lorde, then our Lorde entreth vnder thy roofe.

The Bishop of Sarisburie.

We laie not in the manglinge of this Auncient Father, as matter of sufficient euidence, but onely as a greate coniecture of your Corruption, referringe the Iudgemente thereof vnto the Reader. Certainly, M. Hardinge, we haue good cause many waies, to doubt your dealinge: but in nothinge more, then in the handlinge of the Fathers. We remember, how wickedly Pope Zosimus, the better to colour his Ambition, longe sithence corrupted the Nicene Councel. Next ther can ye forgeate, what frisses, and fabulous Clarities ye haue lately sente vs abroad vnder the olde smoky names of Abdias, Leontius, Amphilochius, Hippolytus and Clemens, whom ye so solemnely calle the Apostles Fellowe. In these vncleanely conuicances, to any wise man there can appeare no simple meaninge. Notwithstandinge ye thought it good policie, to deceiue the worlde by any Giste, or shadowe of Auncient Fathers.

Concil. Apsol. can. Cap. 105.

Origen. in Le-
uiticu, Hom. 7.

What Origen thought of the Wordes of Christe in the first Chapter of S. Iohn, it is easy to coniscure, by that he hath written otherwhers. Upon the Leuiticus he writeth thus, Est & in Euangelio Litera, quæ occidit: Si enim secundum Literam sequaris illud, quod dictum est, Nisi Comederitis Carnem Filij Hominis &c. ea Litera occidit: Euen in the Gospel there is a Letter, that killeth: For where as Christe saith, Onlesse yee eate the Fleashe of the Sonne of Man &c, if yee take the same accordinge to the Letter, that Letter killeth. This was Origens iudgemente of the Sacramente: and the same in those daies was counted Catholique.

Origen. in Exo-
dum, Homil. 13.
Origen. in Di-
uersos Euangelij
locos, Homil. 5.

¶ We replie: Origen saith, When yee take the Body of our Lorde, yee keepe it with al warinesse, and reuerence, that no parte thereof fall downe. And againe, When thou takest that Holy meate, then our Lorde entreth vnder thy rooffe. Bothe these places in my former Replie are fully answered. But what Catholique Doctrine, M. Hardinge, can yee pike out of these wordes? What Transubstantiation? What Real Presence? What Accidentes without Subiecte? We will saie, Origen calleth the Sacramente Christes Body. So dothe Christe him selfe: so dothe Paule: so do al the Anciente Fathers, so do wee our selues, bicause it is the Sacramente of Christes Body. Your owne Glose saith, as it hath benne often alleged, Vocatur Corpus Christi, id est, Significat Corpus Christi: It is called the Body of Christe, that is to saie, it Signifieth the Body of Christe. But the people (ye saie) receiued it warily, and with reuerence. So do they now, euen in those Churches, that you moste mislikethal.

De Consecra-
tione, Dist. 2. Hoc est.

¶ He saith farther, VWhen thou receiuest that Holy Meate, then our Lorde entreth vnder thy rooffe. And what greate mater thinke you to winne hereby? Euen in the same place Origen saith, Intrat etiam nunc Dominus sub testum credentium duplici Figura, vel more: Euen nowe the Lorde entreth vnder the rooffe of the Faithful after twoo manners, or sortes. For, when the Holy, and Godly Bishoppes enter into your House, euen then through them our Lorde entreth. Will yee conclude hereof, that the Bishop is Transubstantiate into Christe? No, that Christe is Really, and Substantially dwellinge in him: This is an Allegorie, M. Hardinge, or a Mystical kinde of speache, wherein, as you knowe, that Learned Father was muche delited. The Rooffe, that he meaneth, is not Material, but Spiritual: that is to saie, not the Body of Man, but the Soule: Like as also the Comminge, or Entinge of Christe into the same is not Bodily, but onely Spiritual.

Augustin. Qua-
estio. 10. in Eu-
gel. Li. 2. Ca. 33.
August. De Tem-
pore, Sermon. 74.

¶ So S. Augustine saith, Prædicant Christum, & eum annuntiando venire faciunt in exhausta fame viscera Filij esurientis: They Preache Christe, and by Preachinge, cause him to come into the Bowels of the hungry child, wasted with Famine. Likewise againe he saith of the Centurion, Testis non recipiebat Christum: Corde recipiebat: quanto humilior, tanto capacior, tanto plenior: He receiued not Christe into his house: he receiued him into his Harte: The more humble, the more roome had he to receiue him, and the fuller he was. So saith Chrysostome, Qui vocant David cum Cythara, intus Christum per ipsum vocant: They that call in David with his Harpe, by meane of him calle in Christe. Againe he saith, Christus aut suscipitur, aut occiditur apud nos. Si enim credimus verbis eius, suscipimus eum, & generamus in nobis: Christe either is receiued, or slaine within vs. For if wee beleaue his Wordes, wee receiue him, and begete him within vs. In such a sorte S. Hierome writeth vnto Paula. Ad talem clemens ingreditur Iesus, & dicit, Quid ploras? Non est mortua puella: sed dormit: Into such a one Iesus entreth milde, and gracious, and saith, Why weepest thou? Thy damsel is not Deade: but lieth asleepe.

Chrysostom. in
Psalm. 41.
Chrysostom. in
March. Hom. 46.

Hieronym. ad
Paulam De obla-
tu Bessile.

Hieronym. in
March. li. 3. ca. 21

This manner of speache, as I saide befoze, is Spiritual, or Mystical: and maie not be taken accordinge to the outwarde sounde of the Letter. So saith S. Hierome, Secundum Mysticos intellectus, quotidie Iesus ingreditur in Templum Patris: Accordinge to the Mystical vnderstandinge, Christe entreth dayly into the Temple of his Father. In this sence Origen saith, Christe entreth into our House. Which phrase, writtinge vpon S. Matthewe, he expretheth in plainer manner: Tradunt,

&

& ei) ciunt ab anima sua Saluatorem, & Verbum Veritatis, quod erat in eis: They be-
traie, and throwe forth the our Saueour from out of their Soule: (as some Apostates, and
He negates, that denie the knowen Truthe of God) and they betraie the Woordes of
Truthe, that was within them. Al this we graunte, M. Hardinge: and al this maie
stande, without either your Transubstantiation, or your Real Presence.

The Apologie, Cap. 3. Diuision. 1. & 2.

It is a woilde to see, howe well fauouredly, and howe towardely,
touchinge Religion, these men agree with the Fathers, of whom they
ble to haunte, they be their owne good.

The Olde Council Eliberine made a Decree, that nothings,
that is honoured of the people, should be painted in the Churches.

M. Hardinge.

The woordes of that prouincial Council be these: It is thought good, that paintinges be not
in the Church: that what is woorshipped or Adored, it be not painted on walles. This expresse
prohibition of painting, and that nought be painted in Church walles; that is woorshipped or
Adored, maie seeme bothe to presuppose a former vse of suche paintinges; and also to allowe the
other sorte of images. VVhether it doo or no, * it forceth not greatly. The seventh General Coun-
cel assembled at Nice against the Imagebreakers, hathe not onely allowed the * Deuoute vse of I-
mages commonly vsed in the Churches of Christen people: but also condemned al those that
throwe them downe, and mainetaine the contrary opinion. Nowe we are taught that a prouincial
Council ought to geue place to a General.

The Bishop of Sarisburie.

The painting of Images in Church walles was forbidden in the Council
holden at Eliberis, or Granado in Spaine: Ergo, saie you, sutch Images were vsed
before that Council. Al this maie wel be graunted without preiudice. But per
se plainly, they were forbidden in that Council. One saith, Ex malis moribus
bonæ Leges ortæ sunt: Of ill manners came good Lawes. Menne vsed (per se) before
that time to painte Images in Church walles. But this vse was naught. And therefore
the Council Decreed against it: and that, as it maie be gathered by the wordes,
for feare of Idolatrie.

But you saie, The Seconde General Nicene Council allowed wel the deuoute vse of I-
mages. And a General Council ought to take place before a Prouincial: for that
in a General Council there are many Bishoppes: in a Prouincial, there are but
fewe. Thus, I se, ye weighe your Religion, not by Truthe, but by Companie.
How be it, this Rule is very loose, and maie some deceiue you.

God Christian Reader, let no man beguile thee by the coloure of Councilles.
Reade this Seconde Nicene Council throughout, if thou be hable. Thou wilt saie,
there was neuer any Assemblie of Christian Bishoppes so baine, so peruerse, so
wicked, so blasphemous, so vnworthy in al respects to be called a Council. The
blessed Bishoppes there agreed together with one consente, that Images in
Churches are not onely to be allowed, but also deuoutely, and reuerently to be ho-
noured, and that with the same Honoure, that is dewe to God him selfe. One of
them saith, Venerandas Imagines recipio, & Adoro, & id perpetuò docebo: I re-
ceiue, and woorship the Reuerende Images: and this wil I teache, while I liue. An other
saith, Sacras Imagines perfectè Adoro: qui verò secus confitentur, eos anathema-
tizo: I do perfectly Adoure the Holy Images: and I accurse al them, that holde the contrarie.

An other saith, Non sunt duæ Adorationes, sed vna, Ipsius Imaginis, & primi
Exemplaris, cuius est Imago: There be not twoo kindes of Adoration, but one onely, dewe
as wel to the Image, as to the Paterne of the Image. This Holy Council (per se) decreed
against Imagebreakers. But the Counsel of God decreeth against Imageworship-
pers, and Imagemakers.

S. Augustine saith, Sic omnino errare meruerunt, qui Christum, & Aposto-
los eius, non in Sanctis Codicibus, sed in Pictis Parietibus quæsierunt. Nec mirum, si
à Pingentibus Fingentes decepti sunt: So were they woorthy to be deceived, that sought
Christe,

* It forceth
not greatly.
* Deuoute
vse of Ima-
ges.

Concil. Nicenum
2. Actio. 2.
Concil. Nicenum
2. Actio. 4.

August. De Con-
sensu. Euangel.
Lib. 1. Cap. 10.

Christe, and his Apostles, not in the Bookes of Holy Scripture, but in Painted Wallis. Neither
maie wee maruile if Fainers by Painters were deceived.

The Apologie, Cap. 3. Division. 3.

Epiphanius in 1st Pl.
fol. ad Iohann.
2nd Pl. cap. 11. Hiero-
solymitan.

The Olde Father Epiphanius saithe, It is an horrible vicked-
nesse, and a Sinne not to be suffered, for any man, to set vp any Pi-
cture in the Church of the Christians, yea, though it were the
Picture of Christe him selfe. Yet these menne stoie at their Tem-
ples, and eche corner of them with painted, and carued Images,
as though without them, Religion were nothinge woorthie.

M. Hardinge.

(a) Vntruth. For
the Anciente
Fathers make
no mention of
images.

(b) Vntruth. For
we reporte him
truely, as shal
appeare.

(c) Vntruth. For
his woordes be
plaine, *Imagi-
ne, quasi Chri-
sti, aut Sancti
cuiusdam.*

(d) A childishe,
and a vaine
shiftie. For Epi-
phanus spea-
keth directly a-
gainst al ima-
ges.

(e) Vntruth. For
Images then
were not com-
monly receiued
in the Church.
*Copus. Dialog. 5
Pag. 691.*

Copus. Pag. 698.

Copus. Pag. 702.

Copus. Pag. 703.

Copus. Pag. 703.

*Copus. Pag. 706.
707.*

Simeon Meta-
phrastes.

To that ye pretende to allege out of Epiphanius, we saie, firste, that although he were of the
minde you make him to be of, and saide, as you reporte of him, yet is he but one man, whose sin-
gular opinion is not to be preferred before the (a) Iudgemente of al other so many excellent Fa-
thers, and the determination of the whole Church. (b) Now in deede you misreporte Epiphanius.
For he saithe not so, as you write. He calleth not the hauinge of the Image of Christe, or of any
Sainte in the Church an horrible wickednesse, or a sinne not to be suffered: he hathe no suche
woordes.

Secondly, what if we saie, this place maketh nothinge at al against the vse of Images, and that
(c) he speaketh neuer a woorde againste the Image of Christe, or his Saintes in the Church, but
onely againste one particular Image, whiche he founde hanginge at a Church dore in a village of
Palestine called Anablatha? And seeinge he (d) speaketh not generally againste al Images, but a-
gainst such as that was, whiche there he noteth by this special woorde, *istiusmodi Vela*, vailles
of this sorte: he geueth vs to vnderstande that he misliked some qualitie or circumstance of that
one Image, and not reprobued the (e) common and receiued custome of the Church in hauinge
Images in due order. Nowe, what circumstance that was, it dependeth of so many particularities,
whiche might happen either on the Images parte, as it is moste like, or on the peoples parte there
inhabitant, and is so litle declared by Epiphanius in that place, that neither we can saie any thinge
determinately thereof, nor yet shoulde bringe such an obscure, and vncertaine matter to the dis-
proufe of a veritie alwaies so wel in the Church acknowledged and practised.

The Bishop of Sarisburie.

O, howe many, and howe pretie wiftes here be bluffed, if any would heaelp,
to serue the pourpose: One of the late Louanian Clerergie, for that he saue, these
woordes were cleare, and might not be auoided by any Close, therefore he thought
it the wisest waie, firste to bringe the Authoritie, and credite hereof in question,
and to saie, that Epiphanius neuer wrote any such Epistle: Perce he saithe, The
same Epistle was neuer translated by S. Hierome. But, for as mutche as he saue,
that his folie herein was open, and easie be he controlled, Thirdely he saithe, that
the Image, that Epiphanius rente in sunder, was not the Image, either of Christe,
or of any Christian Sainte, but the Heathen Image of Iuppiter, or Hercules, or
somme other Idole, he knoweth not what. Fourthly he saithe, The saide Holy
Father Epiphanius was an Heretique, one of those, that were called Anthropo-
morphitz, whose erreure was, That God in his Diuinitie had the whole shape,
and proportion of a Man. How be it, this folie far passeth al the reste. For it be-
honed those Heretiques moste of al others, for defense of their erreure, to maine-
taine Images. And yet it seemeth a very vncluse parte, to condemne so Reue-
rende, and so Godly a Father of so grosse an Heresie, without proufe: and speci-
ally such a Father, as hathe so learnedly witten againste al Heresies. Fifthly
he saithe, even as M. Hardinge here saithe, Epiphanius was but a man, and one
man, and his Iudgemente singulare, and therefore the lesse to be esteemed. Laste
of al, he saithe, The same Holy Father Epiphanius was a Iewe: and beinge a Chri-
stian, and a Reuerende Father, and a Christian Bishop, yet notwithstandinge
maintained the Religion of the Iewes, and therefore rente in sunder the Image
of Christe, in despite of Christe. And for proufe hereof, he allegeth Simeon Me-
taphrastes, a Doutoure as wise as him selfe.

M. Hardinge, for that he imagined, these wiftes were very vnauery, & would
hardly

Epipha-
nius but
one ml.

1.
2.
3.
4.

5.
6.

hardly serue, therefore hath diuised to conueigh him selfe out somme other waie.
Firste he saith, VVee falsifie this Holy Father, and allege his woordes otherwise, then they be. Secondly he saith, It was not the Image of Christe, that Epiphanius founde painted in the Vele, but somme other pretie thinge, he knoweth not what. Lastely he saith, Epiphanius reproceth not generally al suche Veles, so painted, but onely that one Vele, that he founde.

For trial hereof, I reserue mee selfe to the Original. The wordes thereof be these: Inueni ibi velum pendens in foribus eiusdem Ecclesie tinctum, atque depictum, & habens Imaginem, quasi Christi, aut Sancti cuiusdam. Non enim satis memini, cuius Imago fuerit. Cum ergo hoc vidissem in Ecclesia Christi, contra Auctoritatem Scripturarum, Hominis pendere Imaginem, scidi illud: & magis dedi constitutum Custodibus eiusdem loci, ut pauperem mortuum eo obuoluerent, & efferrent &c. Quæso, vt iubeas Presbyteros eiusdem loci præcipere, in Ecclesia Christi istiusmodi Vela, quæ contra Religionem nostram veniunt, non appendi: Decet enim honestatem tuam hanc magis habere sollicitudinem, vt scrupulositatem tollat, quæ indigna est Ecclesia Christi, & populis, qui tibi crediti sunt: I founde there a Vele hanginge at the entrie of the Church, stained, and painted, and hauinge the Image, as it were, of Christe, or of somme Saincte. For, whose Picture it was in deede, I doo not remember. Therefore, when I sawe the Image of a man to hange in the Church of Christe, contrarie to the commaundement of the Scriptures, I tare it in sunder: and gaue counsell to the Wardens of that Church, that they shoulde winde, and burie somme poore body in it &c. I beseeche you, charge the Priestes of that place, that they geue commaundement that suche Veles, as be contrarie to our Religion, be no more hanged up in the Church of Christe. It behooueth your reuerence to haue care hereof, that this Superstition, vnmeet for the Church of Christe, and vnmeet for the people so ther committed, be removed. Nowe, Iudge you, M. Hardinge, wherein wee haue falsified this Learned Fathers wordes. You saie, He speaketh not one worde againste the Image of Christe, or his Sainctes. I beseeche you then, againste what other Image speaketh he? Epiphanius saith plainely, It had the Image, as it were, of Christe, or of somme Saincte: You saie, He founde faulte with that Vele onely, and not with any other. Once againe, I beseeche you, telle vs, what had the Image of Christe, or of his Sainctes offended Epiphanius, more then other Images? If the Image of Christe maie not be suffered in the Church of Christe, what Image then maie be suffered: What cause of difference can you imagine, that any other Veles should be allowed rather, then this? Your answer is this, VVee cannot saie any thinge determinately thereof. Whereby it appeareth, yee woulde faine saie somme, what, if yee wiste what. Yet muste we be ouerruled by al and euery suche your determinations, yea although you your selfe confesse, ye can determinately determine nothinge.

Notwithstandinge, the Ancient Fathers of the Church haue longe sithence Determinately, and plainely iudged againste you. Lactantius saith in plain wordes: Non est dubium, quin Religio nulla sit, vbicunque Simulachrum est: Determinately and out of al doubt, there is no Religion, where so euer there is an Image. Tertullian saith, Idolum tam fieri, quam coli Deus prohibet. Quanto præcedit, vt fiat, quod coli possit, tanto prius est, ne fiat, si coli non licet. Facio, ait quidam, sed non colo: quasi ob aliquam causam colere non audeat, nisi ob quam & facere non debeat: Scilicet, ob Dei offensam vtrobiue. Imò tu colis, qui facis, vt coli possit: God hath forbidden an Image, or an Idole, as wel to be made, as to be woorshipped. As farre as makinge goeth before woorshippinge, so far is it before, that the thinge be not made, that maie not be woorshipped. Somme man wil saie, I make it: but I woorship it not: As though he durste not to woorship it for any other cause, but onely for the same cause, for whiche he ought not to make it. I meane bothe waies for Goddes displeasure. Nay rather, thou woorshippest the Image, that geuest the cause, for others to woorship it.

Therefore S. Augultine, speakinge of the Image of God the Father, saith thus,

Epiphanius ad
Iohan. Hieroso-
lymitan. Apud
Hierony. Tom. 2.

Habens Imagis
nom. quasi Chri-
sti, vel sancti
cuiusdam.

Lactant. Lib. 2.
Ca. 19.
Tertullian. De
Idololatria.

August. De Fide
& symbolo.
ca. 7.
Citarur in Con-
cil Nicen. 2.
Actio. 6.

thus, Tale simulachrum Deo fingere, nefarium est: To devise sutch an Image for God, it is abominable.

Theodorus the Bishop of Ancyra saith, Sanctorum Imagines, & Species ex Materialibus coloribus formari, minimè decorum putamus. Manifestum enim est, quòd vana sit huiusmodi cogitatio, & Diabolice deceptionis inuentum: Wee thinke it not conueniente, to Painte the Images of Sainctes with Material, or Earthly colours. For it is euident, that this is a vaine imagination, and the procuremente of the deceitfulness of the Diuel.

To like purpose writteth Epiphanius, Estote memores, dilecti Filij, ne in Ecclesiis Imagines inferatis, neque in Sanctorum Coemiterijs eas statuatis. Sed perpetuò circumferte Deum in cordibus vestris. Quin etiam neq; in domo communi tollerentur. Non enim fas est, Christianum per oculos suspensum teneri, sed per occupationem mentis: My deere Children, be yee mindeful, that ye bringe no Images into the Churches, and that yee erecte vp none at the burialles of the Sainctes. But enermore carrie God in your Hartes. Nay, suffer not Images to be, no not in your priuate Houses. For it is not lawfull, to leade a Christian man by his eyes, but rather by the studie, or exercise of his minde.

For this cause Epiphanius saith, The Superstition of Images is vnfitte for the Church of Christe.

The Apologie, Cap. 3. Diuision. 4.

Origen in Leuit.
ca. 16.
Chrysa. in Math.
the. Homil. 2.
Idem in Iohā. 31.

The olde Fathers Origene, & Chrysostome exhorte the People to reade the Scriptures, to buye them Bookes, to reason at home bitwixte them selues of Diuine maters: V Viues with their Husbands, & Parentes with their Children: These menne condemne the Scriptures, as deade Elementes, and, as mutche as euer they maie, barre the People from them.

M. Hardinge.

(a) Vntruth. For the whole here of is true: and no parte false.
(b) O vaine excuse. Many of your people neuer heare Sermon in al there liues.

(a) Partely it is true, partely false, that you saie. Origene exhorteth all, to resorte to the Churches in the Holy daies, and there to heare the woordes of God: and thereof afterwarde to thinke earnestly, and to meditate on the Lawe of God, and to exercise their mindes in it daie and nighte, in the waie, in their house, in their bedde, and when they rise. This holde wee withall, and be desirous, the (b) people beare awaie that the true and Godly Preachers, teache them in the Church, and that they thinke of it, and put it in dayly practise of life. For els to what serueth al our Preaching?

(c) M. Hardings fauourable opinion of the people.

Chrysostome Hom. 2. in Math. speaketh against them, whiche contemned the Scriptures, and saide, they were no Monkes, but had wiues and Children, and care of householde. As though it pertained not to married men to reade any parte thereof, but to Monkes onely.

(d) Manifeste vntruth. Reade the Answer.

If in our time the people mighte be induced to reade the Holy Scriptures, with suche mindes, for suche causes, to suche intents and purposes onely, as Chrysostome requireth: God forbid, wee should by any meanes staie them therefrom. (c) But considering the maner of our time, and calling to due examination the curiositie, the temeritie, the vnreuerence, the contempte of al holy thinges, that now al men maie espie in the people: If wee thinke it not good they be admitted to the readinge of the Scriptures freely and without any limitation, how so euer you and your fellowes iudge of vs, wee doubt not of the accompte, wee haue to make of that our meaninge before our Lordes dreadful seate of iudgemente. Nowe to conclude, wee tel you, that you haue misreported bothe Chrysostome, and specially Origen. For how so euer they speake of the readinge, and meditation of the Scriptures, for amendement of life, verely in the places by you quoted, (d) they exhorte not the people to reason, and dispute of diuine matters amonge them selues, specially the husbands with their wiues, the parentes with their children, as you saie they doo.

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For as mutche as ye saie, Parte hereof is true, and parte false, I truste, ye will geue vs leaue freely to vse the Truthe, vntil ye shal finde your selfe better hable to proue the Falshedde. It seemeth not greatly to mislike you, that the people haue somme little libertie, to reade somme sutch parte of the Scriptures, as you maie beste spare them, for the orderinge of their liues. Whereby it appeareth, that for quietinge of their Consciences in maters of Religion, and causes of Truthe, ye thinke it beste, they reade nothinge. And this (ye saie) ye are hable to answer before the

the dreadful Seate of Goddes Iudgement. Touching the Truthe hereof, to saie so much,
as might be saide, it woulde requirre greate waste of time. S. Augustine saithe,
Si desit, aut ignoretur, quia eundem sit, quid prodest nosse, quod eundem sit? If ye haue
not, or knowe not, what waie to goe, what shal it profite you to knowe, whither to goe?
S. Hierome saithe, Vt maius est, voluntatem Domini facere, quam nosse, ita prius
est nosse, quam facere. Illud Merito præcedit: Hoc ordine: As it is more, to doo the
wil of our Lorde, then to knowe it: so the Knowledge of the same goethe before the Dooinge. In
goodnesse, Dooinge goethe before, in order, Knowinge. Againe S. Augustine saithe, Si
Scripturas Diuinas aut non legimus ipsi, aut legentes alios non libenter audimus,
ipsa nobis medicamenta conuertuntur in vulnera: & inde habebimus Iudicium, yn-
de potuimus habere remedium: If wee either reade not the Scriptures our selues, or be
not desirous to heare others reade them, then are our Medicines turned into woundes:
and then, where wee mighte haue had remedie, wee shal haue Iudgemente. Sutehe
saiesinges are common, and ordinarie in S. Chrysostome. Thus he saithe, Librum
Diuinum accipiat aliquis in manum: conuocatisq; proximis, per Diuinâ eloquia
riget & suam mentem, & conuenientium: vt sic Diabolicas insidias effugere valea-
mus: Let one of you take in hande the Holy Booke: and let him calle his Neighbour
about him: and by the Heauenly woordes let him water, and refreshe bothe theire mindes,
and also his owne.

Againe he saithe, Poterimus & domi versantes, ante, & post
Conuiuium, acceptis in manus Diuinis Libris, vtilitatem inde capere, & Spiritua-
lem Cibum animæ præbere: Beinge at home, wee maie bothe before, and after Meate,
take the Holy Bookes in hande: and thereof receiue greate profite, and Minister Spiritual
foode vnto our Soule. And againe, Etiam domi vacemus Diuinarum Scripturarum
Lectiōi: Euen when wee be at home, let vs bestowe our time in readinge the Scriptures.

Origen saithe, Vtinam omnes faceremus illud, quod Scriptum est, Scrutami-
ni Scripturas: Woulde God wee woulde al doo, accordingly as it is written, Seache the
Scriptures.

But per saie, wee haue misreported bothe Chrysostome, and Origen. For they exhor-
te not the people (as you saie) to reason of Diuine maters emonge them selues, specially the Hus-
bandes with their VVives, &c. Whether of vs bothe maketh truer reporte, let vs be
tried by Chrysostome. Thus he saithe, Neque in hoc tantum confessu, sed domi
quoque, Vir cum Vxore, Pater cum Filio, inuicem de his frequenter loquantur: &
vltro, citroq; suam & ferant, & inquirant sententiam: Velintq; hanc probatissimam
inducere consuetudinem: Hearken not hereto onely here in the Church, but also at home,
let the Husband with the VVife, let the Father with the Childe, talke together of these
Maters: and, bothe to, and fro, let them bothe enquire, and geene their Iudgements: And,
Woulde God they woulde beginne this good Custome.

Here haue you, M. Wardinge, the Husbande communinge of Diuine maters
with his VVife: and the Father with his Childe. Therefore so vnadvisedly to
saie, wee haue misreported this Holy Father, it was of your parte a misreporte.

Likewise S. Hierome saithe, Hic ostenditur, verbum Christi non sufficien-
ter, sed abundanter, etiam Laicos habere debere: & docere se inuicem, vel mo-
nere: Here wee are taught, that euen the Laie menne ought to haue the VVoorde of
God, not onely sufficienly, but also abundantly: and one to instructe, and to warne an o-
ther. Againe he saithe, Solent & Viri, solent & Monachi, solent & Muliercu-
lx hoc inter se habere certamen, vt plures ediscant Scripturas: Bothe Married menne,
and Monkes, and Wiuvs, commonly haue this contention emonge them selues, who maie
learne moste Scriptures.

To conclude, Theodoretus saithe thus, Passim videas nostra dogmata non
ab ijs solum teneri &c. Tee maie commonly see, that our Doctrine is knowen, not onely
of them, that are the Doctours of the Church, and the Maisters of the people, but al-
so euen of the Tailers, and Smithes, and VVeauers, and of al Artificers: Tea, and
further also of VVeemen: and that, not onely of them, that be Learned, but also of La-
bouringe VVeemen, and Sewsters, and Seruantes, and Handemaides. Neither onely

August. De Ci-
uita. Li. II. Ca. 2.
Hieronym. ad
Demetriad. De
Virginita tuen-
da.
August. De Tem-
pore, Sermo. 55.

Chrysostom. in
Genesim, Hom. 6.

Chrysostom. in
Genesim, Homil. 10.

Chrysost. in Gen-
esim, Homil. 29.

Origen. in E-
saiam, Homil. 2.

Chrysost. in Ioa-
han Homil. 2.

Chrysostom. in
Matth. Hom. 78.

Hieronym. in Eo-
pist. ad. Olof.

Ca. 3. In illud.

Verbum Dei ha-
bitet in vobis.

Hieronym. in
Psalm 133.

Theodoretus De
Corrigen. Graec
cor. affectib. li. 5.

De Diuina Tri-
nitate. verumq;
omnium Crea-
tione dissertan-
tes.

Cypria. Epist. 11.
Lib. 1.

Epiphan. contra
Apostolicos,
heres. 61.

Hieronym. ad
Demetriadem.

August. De Bo-
no viduita. Ca.
13.

August. ad La-
mar. Epist. 118.

In the 2. Parte.
2. Chapter. 1. Di-
uision 1. and. 2.
Parte. 17. Chap.
1. Diuision.

(a) But S. Au-
gustine calleth it
woorse then
Idlenesse.
(b) As though
Christes Rule
were losse, or
were not suffi-
ciente.

(c) Vntrithe,
plaine cōtrarie
to S. Augustine.

the Citizens, but also the Countreyfolkes doo very wel vnderstande the same. Tce maie
finde, yea, enen the very Dichers, and Deluers, and Cowheardes, and Gardiners Dispu-
ttinge of the Holy Trinitie, and of the Creation of al thinges. Powe iudge you,
M. Hardinge, whether of vs twō hath erred in his reporte.

The Apologie, Cap. 3. Diuision. 4. & 5.

The Auncient Fathers, Cyprian, Epiphanius, and Hierome
saie, For one, who perchance hath made a Vowve, to leade a sole
life, and afterwarde liueth vnchastely, and cannot quenche the
flames of luste, it is better to marrie a V Vife, and so liue honest-
ly in vvedlocke. And the Olde Father Augustine iudgeth, the selfe
same Mariage to be good and perfite, and that it ought not to be bro-
ken againe. These menne, if a man haue once bounde him selfe by a
Vowve, though afterwarde he burne, keepe queanes, and defile him
selfe with neuer so sinful, and desperate a life, yet they suffer not that
persone to marrie a Wif: or, if he chaunce to marrie, thei allowe it not
for Marriage. And they commonly teache, It is muche better,
and moze Godly to keepe a Concubine, or an Harlotte, then to liue
in that kinde of Marriage.

The Olde Father S. Augustine complained of the Multitude of
vaine Ceremonies, wherewith he euen then sawe mens mindes and
Consciencs ouercharged: These menne, as though God regarded
nothings els but theire Ceremonies, haue so out of measure increas-
ed them, that there is now almoste none other thinge leaste in theire
Churches, and places of praier.

The Bishop of Sarisburie.

All that M. Hardinge hath here to saie, hath beene bothe alleged, and also
fully answered before in a place moze conueniente.

The Apologie, Cap. 3. Diuision. 5.

Againe, that Olde Father S. Augustine denieth it to be lawfull for
a Monke, to spende his time slouthfully in Idlenesse, & vnder a pre-
tensed, and countrefeite Holinesse, to liue al vpon others. And who so
thus liueth, the Olde Father Apollonius likeneth him to a Theefe.
These menne haue (I wote not whether to name them Droues, or
Heardes of Monkes) who for al that they doo nothings, nor yet once
intende to beare any Weeue of Holinesse, yet liue they not onely vpon
others, but also riot lauidly of other folkes laboures.

M. Hardinge.

(a) VVee doo not mainteine, that a Monke should liue idly. But wee reprove you for accoun-
tinge the Seruice of God Idlenesse. Neither is that the thing onely which ye can alleage in Defence
of that your Brethren haue donne to Monasteries in the Countreies where your Gospel proceedeth.
For ye haue remoued not onely suche Monkes as were proued idle, but al Monkes generally, that
would serue God accordinge to that vow, whiche they made vnder the (b) approued rule of S. Be-
nedict, S. Augustine, S. Francis, S. Dominicke, or of any other. You saie, wee haue Droues and
Heardes of Monkes, thereby significinge, they are beastes rather then men: VVhereas S. Augustine
calleth them *Servos Dei*, the Seruantes of God, in that very woork, whiche you alleage.

Si the that our Monkes (I meane al religious men) serued the Aulter, and were appointed to
Preache, Minister the Sacramentes, and bestowe their time in Praier for their owne infirmities, and
for the Sinnes of the people: (c) by the doctrine of S. Augustine, they are not bounde to laboure,
as they, who for sowinge spiritual thinges to the behofe of others, may reape their temporal thinges
to their owne necessaie sustentance.

De opor-
Monachis
Cap. 1.

The

The Bishop of Sarisburie.

Monkes (ye saie) be Goddess Seruantes: and Monkes life is the Service of God. And heretofore ye vse sutch earnest talke, as though, if the whole generacion of Monkes were remoued, God shoulde sit without Service. In dede S. Augulline shewing vs, what god Service the Monkes of his time did vnto God, saithe thus: Isti non Deo seruiunt, sed suo ventri: These Monkes serue not God: they serue their bellies. Againe he saithe, Iactantia eo est periculosior, quod sub nomine Seruitutis Dei decipit: Hypocrisie, or vauntinge of Holinesse is the more dangerous, for that it deceiueth vs vnder the name of Goddess Service. Againe he saithe, Fallit dolosa imagine Sanctitatis: It deceiueth vs by the deceitful countenance, or Image of Holinesse. Againe, touchinge these Monkes, he saithe, Non apparet, vtrum ex proposito Seruitutis Dei venerint, an vitam inopem, & laboriosam facientes, vacui pasci, & vestiri voluerint: Wee cannot tel, whether they became Monkes for pouerpe to serue God, or els beinge weary of their poore, and painefull Life, were rather desirous to be feedde, and clothed dooinge nothinge. And therefore he calleth the Almouise, that they geate, Sumptus lucrosæ egestatis: & Simulatæ pretium Sanctitatis: The charges of gainefull pouertie: and the price of feined Holinesse. Againe he saithe, Venalem circumferunt Hypocrisim: They carrie their Hypocrisie aboute to sale.

S. Hilarie speakinge of the same kinde of Holy People, saithe thus, Communia sub obtentu Religionis sumptuosa festantur. Apothecas suas inutili Religioforum obsequio defendunt: de quibus Scriptum est, Comedentes domos viduarum. Etiam si Dominum se credant inuocare, tamen audient, quod est in Euangelio, Scitnus, quia peccatores Deus non audit: Vnder the colour of Holinesse, they seeke for deinty and costely fare: They mainetaine their storehouses by the vnprofitable Service of Religious people: of whome it is written, They deuoure vp poore VVidowes houses. Although they thinke, they serue God, yet the same answere shalbe made them, that is written in the Gospel, VVee knowe that God geueth no care to Sinners. Upon these wordes of the Gospel, Selle al, that thou haste, and geue it to the poore, and comme, and folowe mee. Your very Ordinarie Glose saithe thus, Bene operando: non mendicando: Folowe me in wel dooinge: not in begginge.

And, lest ye should thinke, we speake onely of olde fozen faultes, and that al sutch thinges sithence those daies haue benne reformed, Nicolaus Cusanus, a Cardinal of Rome, one of your Auncient Doctors saithe, Vix fallacia illorum, qui sub habitu Christi apparent, potest sciri ob suam varietatem. Nam alius quidem sub hac veste, alius sub capitis, alius sub hoc Religionis Signo, alius sub alio, Christo semilitare asserit: Licet penè omnes, non quæ Christi, sed, quæ sua sunt, quærant. Omnes enim student avaritiæ: à maximo vsque ad minimum. Et in his omnibus Vna doctrina comperit eorum fallaciam: scilicet, Ex fructibus eorum cognoscetis eos: The deceitfulness of them, that shewe them selues vnder the apparel of Christe, because of their varietie can hardly be knownen. For one of them saithe, He serueth Christe vnder one weede, and an other vnder an other: One vnder a Hood, an other vnder one badge of Religion, an other vnder an other. Norwithstandinge they al for the moste parte seeke their owne, and not the thinges that pertaine to Christe Iesus. For they are al geuen to couetousnesse from the moste to the leaste. And yet in al these diuersities, by this marke, or Doctrine yee maie discerie their falsched, By their workes yee shal knowe them.

Whe graunte, the Service of God maie not rightly be called Idelnesse. But what if S. Bernarde saie of your Monkes, Serui Christi, seruiant Antichristo: They pretende Christes Service, and serue Antichriste. For where did God euer requere you to do him sutch Service? S. Hierome saith of them, In statu seruili, & abiectio-nis esse abhorrent. Laborare recusant præ pigritia: Mendicare erubescunt validi: quia nihil daretur eis: They are lothe to be abiect, and in seruile state. For Idelnesse they wil not labour: And to begge they are ashamed. For, beinge valiaunt, and lusty people, noman woulde geue them any thinge. Likewise saithe, S. Augustine, Tanquam Con-

Ann g

seruatricem

August. De O-
pere Monachor.
Ca. 12.

August. De ser-
uone Dunt. in
Monte.

Eodem loco

August. De O-
pere Monachor.
Ca. 12.

August. De O-
pere Monachor.
Ca. 28.

August. De O-
pere Monachor.
Ca. 31.

Hilarie. in Isala-
mum 52.

Matthe. 23.

Iohn. 9.

Luke. 19.

Matth. 18.

Nicol. Cusanus
Excitation l. 7.
Moneta.

Bernardus in
Canticis Cant.
Hier. on. m. ad
Esaiam.

Augustin. De O-
pere Monachor.
Cap. 21.
Augustin. eodem
Capite.

seruatricem Euangelij prædicant pigritiem: They speake mutche of their Idleness, as if it were the Keepe, and Castle of the Gospel. Againe he saith, Contingit eis, quod in viduis iunioribus indiscipulatis cauendum Apostolus dicit: Simul & otiosæ esse discunt: non solum autem otiosæ, sed & curiosæ, & verbosæ, loquentes quæ non oportet: The same thinge happeneth vnto them, that S. Paule speaketh of yonge Widowers, liuinge out of order: They learne to be idle: and not onely idle, but also curious, and ful of wordes, speakinge sutch things, as are not meete. Thus yee see, W. Hardinge, that this pretense, and colour of Goddes Seruice hath oftentimes of the Anciente Fathers benne called Idleness.

Per saie, Monkes nowe Serue the Aultare, and Minister Sacramentes: and therefore are not bounde to Bodily laboure. This is a faire colour to shadowe thre Idleness. For who euer haue Monkes to Serue the Aultare: or gaue them Authozitie to Minister Sacramentes? What Donour? What Father? What Anciente Councel? In olde times it was not lawfull for a Monke to be a Prieste. S. Gregorie saith, Nemo potest Ecclesiasticis Officijs deservire, & in Monastica Regula ordinate persistere: No man can serue the Ecclesiastical Office, and orderly keepe the Rule of Monkerie. And S. Hierome saith, Monachus, non Docentis, sed Plangentis habet officium: A Monkes office is, not to Preache, but to Mourn. Againe he saith, Alia causa est Monachi, alia Clerici: Clerici Oues pascunt: Ego Pascor: The state of a Monke is one thinge, and the state of a Prieste is an other. Priestes Feede the Flocke: (beinge a Monke) muste be fedde. Whereupon the Glose saith, Ego Pascor Sacramentis ipsorum: I am fedde with the Sacramentes of the Priestes. Whereby it is euidente, that the Monke him selfe had no Authozitie, to Minister Sacramentes, no not so mutche as priuately to him selfe. But, touchinge Bodily laboure, S. Hierome saith, This was holden as a Lawe emonge the Monkes in Egypte, that, who so would not laboure, should not eate.

16. Question. 1.
Nemo.

16. Question. 1.
Monachus.

16. Question. 1. Alia
causa.
Glossa.

Hieronymus ad
Rusticum: Et in
vita Hilarionis.

Augustin. ad
Frates in Ere-
mo. Sermo. 1.

Augustin. De
Opere Mona-
chor. Ca. 23.

Historia Tripara-
rita. Lib. 8. Ca. 1.

Bernardus in
Psalm. 72.

Augustin. De O-
pere Mona. hor.
Ca. 28.

Theodoretus,
Lib. 4. Cap. 11.

σπίλοις λαι-
σίοις.

Τὸς λαικοὺς ἐν
τῇς πόλεως
ἐφέλασε.

Concil. Tomo. 3.
Con. Delectorum

Cardinali. Pag.
822.

And S. Augustine saith, as it is alleged in his name, Nihil Dei Seruis peius est otiositate. Operentur ergo in nomine Domini: Vnto the Seruantes of God there is nothinge worse then Idleness. Let them worke therefore in the name of our Lorde.

Of sutch Idle Monkes, S. Augustine saith, Isti manus otiosas, & repositoria plena habere volunt: These Monkes wil haue Idle handes, and ful Cellers. A learned Father was wonte to saie, by the reporte of Socrates, A Monke, that laboureth not with his handes, maie be resembled vnto a Therse. S. Bernarde saith, Restat, vt sint in laboribus Dæmonum, qui in laboribus hominum non fuerunt: They must needes be in the trauailes of Diuels, that were not in the trauailes of menne.

Of these S. Augustine saith, Diabolus tam multos Hypocritas sub habitu Monachorum vsquequaque dispergit: Sutch a number of Hypocrites hath the Diuel scattered abroade euery where, vnder the colour of Monkes.

The firste Suppressours of Monasteries within this Realme, in our memorie, were two of your dearest frendes, Cardinal VVoulsee, and Doctoure Fisher, the Bishop of Rochester: either of them wel warranted thereto by the Authozitie of the Pope. Longe before that time, the Godly Learned Bishop Letoius ouerthrewe, and burnt the Messalians Monasteries, and saide, they were Denes of Theeues: and, as Theodoretus reporteth, chased the VVoulues awaie from the Folde.

Of late yeres, sundrie of the Cardinales of Rome, emongest whome also was Cardinal Poole, besunge specially appointed in Commission by Pope Paulus 3. to viewe the disorders, and deformities of the Charche, returned their answer in this sorte: Alius abusus corrigendus est in Ordinibus Religiosorum: quod adeo multi deformati sunt, vt magno sint scandalo Sæcularibus, exemploque plurimum noceant. Conuentuales ordines abolendos esse putamus omnes: An other Abuse there is to be Reformed in the Orders of Monkes, and Freers. For many of them are so vile, that they are a shame vnto the Seculares: and with their example doo mutche ill. As for Conuentual orders, wee thinke it good, they be abolished.

This,

This, M. Hardinge, was the Judgement of your owne frendes. And therfore
ye haue the lesse cause to be offended with the suppressing of Abbies. For your
owne dēre Catholique Fathers Cardinal VVoulsee, Cardinal Poole, Doctoure
Fisher, and others, partely haue suppressed them, them selues, and partely haue
consented vnto the same. In the Booke called Opus Tripartitum, ioined vnto the
Council of Laterane, it is writtē thus: Totus ferē Mundus obloquitur, & Scari-
dalizatur de tanta multitudine Religiosorum Pauperum, qui introierunt in Mun-
dum: *We are the whole world crieth againste, and is offended for so greates a multitude*
of begginge Monkes, and Freeres, that are entred into the Worlde.

Concil. Tom. 1.
Pag. 1000. Ope-
ris Tripart. Li.
3. Cap. 3.

Therefore was this Decree published in the Council of Laterane, Ne nimia
Religiosorum diuersitas grauem in Ecclesiam Dei offensionem inducat, firmiter
prohibemus, ne quis de cōterō Nouam Religionem inueniat: *Lette ouer greates diuer-*
sitie of Religious folke bringe great offense into the Church of God, we doe earnestly forbidde,
that from henceforth no man diuise any Newe Religion. Thus it appeareth, your Pope
him selfe, and his Cardinales were so wearied, and acclofed with multitudes of
Monkes, that they would haue them increase no further. Damasus, speakinge of
the order of them, that were called Chorepiscopi, saithe thus, Vnde iste Tertius
Ordo processerit, ignoramus: & quod ratione caret, extirpare necesse est: *From*
whence this Thirde Order is come, we cannot tel. And the things that wanteth reason,
muste needes be taken up by the rootes.

Concil. Lateran.
Sub Innocen. 3.
Ca. 13.

Dist 68. Choro-
piscopi.

The Apologie, Cap. 3. Diuision. 6.

The Olde Council of Rome decreed, that no man should come
to the Seruice saide by a Priestee wel knowen to keepe a Concubine.
These menne let Concubines to serue to their Priestes, and yet
constraigne menne by force, againste their wil, to heare their cursed
paltry Seruice.

Concil. Rom.
Ca. 3.

M. Hardinge.

(a) VVee finde no suche Canon in the olde Romaine Councils. Your allegations noted in the
margent be false for the more parte, as your Doctore is. Yet finde we that Nicolaus and Alexander
Popes haue willed no man to heare the Masse of that Priestee, whom he knoweth vndoubtedly to
keepe a Concubine. (b) But wise men in the Lawe thinke onely that to be an vndoubted know-
ledge, when either the iudge hath by open sentence published suche a man to kepe a Concubine,
or the facte it selfe is notorious.

(a) Vntruth. For
it is easy to be
founded.

(b) Suche wise
menne be the
Proctours of
filthinesse.

(c) VVhereas you saie, we let Concubines out to serue to our Priestes, it is meete for you to saie
it, because it is false and slaunderous. (d) Neither was euer any man, or at this daie is drinen
to heare his Masse, who kepeth a Concubine. For if he wil take vpon him to proue any Priestee to kepe
a Concubine, him selfe not being so infamous, as he maie not stande in iudgemente, it is certaine,
he shal be hearde. If he cannot proue it, then is not he out of doubt by order of Lawe, that this
Priestee kepeth a Concubine, and therefore he is bounde, as other Christian people be, to heare his
Masse. * VVhiche is no sacrilege as your sacrilegious harte thinketh, and blasphemous tonge vt-
tereth, but the blessed and holy sacrifice, whiche Christe made at his laiste Supper.

(c) Vntruth, no-
torious, & ma-
nifeste to the
worlde. The B.
of Argentine
hathe a Florene
by the yere
of euerie Priest,
that kepeth a
Concubine: &
if shee beare a
childe, he hath
four.

(d) Vntruth.
Reade the An-
swere.

Concil. Roman.
Sub Nicolao. 1.

Concil. To 2 pa.

79. Anna. 882.

Zacharias pp. in

Epist. ad Bonifa.

Dist. 40. Nō nos,

ter in Glossa.

The Bishop of Sarisburie.

If it had pleased you, better to haue perused your Bookes, ye mought some
haue found these selfe same wordes in the Council of Rome, holden there vnder
Pope Nicolas first: Whiche, although it be not so olde, as maie be compared with
the Ancient Fathers Councilles, yet it is elder then somme partes, and branches
of your pētwe Religion. To like your purpose writeth Pope Zacharie, Quis sapiens iu-
dicabit, eos esse Sacerdotes, qui nec a Fornicationibus abstinent? *What wise man wil*
reken them to be Priestes, that abstaine not so muche as from Fornication? If no wise man
can iudge them to be Priestes, what man then is he, that wil authorize them to
Minister Sacramentes?

Nowe of the other side, M. Hardinge, consider you the Common, and ordina-
rie practise of your Church of Rome. Firste, touchinge the Pope him selfe, your
Glose saithe, Facta Papæ excusantur, vt Adulterium Iacob: *The Popes dooinges*
(or) Aduouteries are excused, as the Aduouterie of Iacob. And againe, Communi-

Asa ij

ter dicitur, quod pro Simplici Fornicatione quis deponi non debet: cum pauci sine illo vitio inueniantur: *It is commonly saide, that a man maie not be depōsed, or deprivēd for Simple Fornication: For as muche as fewe (Priestes) be founde without that faulte.* Againe, whereas the wordes of the Decree are these, Nullus audiat Missam Presbyteri, quem scit Concubinam indubitanter habere: *Let noman heare the Masse of that Prieste, whom he vndoubtedly knoweth to keepe a Concubine.* The Glose vpon the same saith thus, Hic Canon quandoq; fuit latē Sententię: Sed hodie non est: *This Decree in olde times stode as a ruled case: but now is it not so.* Ideo licet notoria sit Fornicatio, tamen non est propter eam abstinendum ab officijs Presbyterorum: *And therefore, although the Fornication be notoriously knowen, yet maie wee not therefore refraine from the Service of the Prieste.*

De Concubinis
Clericor. reman-
endis. Licet ad
profligandum.

Glossa in eodem
titulum.

Veruanto very wel agreeth the Glose vpon Othoes Legantines: Quid ergo si Sacerdos inueniatur coire cum muliere? Respondeo: Adhuc dicitur occultum: nec propter hoc debet eum vitare in publico, nisi aliter Conuincatur: *What if a man finde the Prieste in the manoure with a woman? I answere: Al that notwithstandinge, the faulte is priuie. Neither maie a man therefore auoide that Priestes Service, onlesse he be otherwise conuicted.* And againe, in the same Glose vpon these wordes, Qui publice detinet Concubinas: it is noted thus, Tu dic Publice, quando multitudini se patere non expauet. Secus ergo, si secretē intra domum propriam, vel alienam detineat hanc Concubinam. Nam tunc pœnam huius Constitutionis non incurret. Domus enim rem secretam, non autem publicam denotat: *By this worde Openly, vnderstande thou, If he be not as fraide, lest the worlde aspie him. Therefore it is otherwise, if he keepe the same Concubine secretely, whether it be in his owne house, or in somme other mannes. For then he is not within the daunger of this Lawe. For a house betokeneth a thinge to be Secrete, and not open.*

By this fauourable, and gentle Construcion, onlesse the Prieste keepe his woman openly in the Marketplace, he is without al daunger of Lawes, and Canons; and wee maie not refraine to heare his Service.

August. De Ci-
uitat. Li. 2. Ca. 4

Dist. 81. Si quis.

It is no Sacrilege (you saie) but the Blessed, and Holy Sacrifice. Hereto I maie an-
swere you with the wordes of S. Augustine: Quæ sunt Sacrilegia, si illa erant Sa-
cra? Aut quæ Inquinatio, si illa Lauatio? *What is Sacrilege, if this be a Sacrifice? Or, what is staininge, if this be washinge?* Clerisly pour owne Pope Hildebrande hereof wit-
teth thus: Imperamus vobis, ne eorum Officia, Orationes, & Cultus audiat. Quia Benedictio eorum vertitur in Maledictionem, & Oratio in Peccatum: Testante Domino per Prophetam, Maledicam Benedictionibus vestris. Qui verò huic Salu-
berrimo præcepto obedire noluerint, Idololatricæ pœnam incurrunt: *Wee commaunde you, that you heare neither their Offices, nor their Praiers, nor their Service. For their Blessinge is turned into Cursinge, and their Praier into Sinne. As the Lorde him selfe wit-
nesseth by the Prophete: I wil curse your Blessinges, saith the Lorde. And who so euer wil not obeie this wholesome Commaundemente, he shal fal into the paine of Idolatrie.* Judge pee now, M. Harding, whether this be Sacrilege, as wee saie: or, as you saie, a Blessed and an Holy Sacrifice. If it be a Sacrifice, if it be Blessed, if it be Holy, why shoulde he be accursed, as an Idolatoure, that wil comme vnto it?

The Apologie, Cap. 3. Diuision. 7.

The Olde Canons of the Apostles commaunde, that Bishop to be remoued from his Office, whiche wil supplie the place bothe of a Ciuil Magistrate, and also of an Ecclesiastical persone. These menne for al that, bothe doo, and wil nedes serue bothe places. Nay rather, the one office, whiche they ought chiefly to execute, they once touche not: and yet no body commaundeth them to be displaced.

M. Hardinge.

If wee oughte to sticke at any one certaine worldly busines, * whiche maie seeme vnseemely for a Bishop or a Priest, as too base for his dignitie, and too muche hinderance to his vocation, vndoubtedly

* Vnto the
vaine about
measure. For it
was not vn-
seemely for
Christes Apo-
stles to be mar-
ried.

doubtedly marriage is of that sorte. VVhome maie wee better credite for this ease, then S. Paule? He that is without a wife (saith he) is careful for the thinges that be of our Lorde, howe he maie please God. But he that is coupled with a wife, is careful aboute the thinges, which are of the worlde, and is diuided.

But with our fleashly Ministers, this busines is not fleashly, and worldly at al, but altogether spiritual, because their spirite is wholly occupied therein.

The Bishop of Sarisburie.

Christe thought so litle hinderance to be in Marriage towarde the Preaching of the Gospel, that of his twelve Apostles he chose eleuen, that were married. So S. Ambrose saith, as it is alleged before: Apostoli omnes, exceptis Iohanne, & Paulo, Vxores habuerunt: *All the Apostles had Wives, savinge onely S. Iohn, and S. Paule.*

But yet saie, VVith our fleashly Ministers, this busines is not fleashly, but altogether spiritual: because their spirite is wholly occupied therein. It pitieth me, M. Hardinge, to see you so vainely to bestowe your Spiritual Cogitations. Matrimonie is Goddes ordinance. God himselfe ordeined Man to live in villanie, and fleashnesse. S. Paule saith, Matrimonie is honourable in al menne (as wel in Priestes, as in others) and the bedde vndefiled. But Aduouterers, and Fornicatours the Lorde him selfe wil iudge. And againe, writinge vnto the Married people of Rome, he saith, Vos non estis in Carne, sed in Spiritu: *You are not in the Fleashe, but in the Sprite.* They were married, and liued in the Lawes of Marriage: Yet S. Paule saith, They were not in the Fleashe, but in the Sprite.

S. Augustine saith, Sancta sunt etiam Corpora Coniugatorum, Fidem sibi, & Domino seruantium: *The Bodies of married people, keepinge faith bothe to them selues, and to the Lorde, are Cleane, and Holy.* Origen saith, Non solum virginis, aut Continentes, offerunt Corpora sua Hostiam Sanctam: *Not onely Virgins, or others that live in Single Life (but also Married folkes) offer up their Bodies a Holy Sacrifice.* Chrysostome saith, Sanctificationem Paulus vocat Pudicitiam, & Temperantiam Coniugalem: *The honest Chastitie, and Temperance, that is betweene Man, and Wife, S. Paule calleth Holinesse.* And againe, Carent Culpa Nuptiar, nec a Virtute quicquam prohibent: *Marriage is void of fault: and is no hinderance vnto vertue.*

Hereof wee haue spoken before more at large. But touching the Chaste life of your Spiritual Clergie, M. Hardinge, as sundrie your owne friendes haue recorded, and as the whole worlde is wel hable to iudge, it is nothinge els, but a Spiritual filthinesse.

The Apologie, Cap. 3. Diuision. 8.

The Olde Council of Gangra commaundeth, that none should make sutch difference betweene an Vnmarried Priest, and a Married Priest, as to thinke the one more holy, then the other for Single Lifes sake. These menne put sutch a difference betweene them, that they streight waie thinke al their Holy Service to be defiled, if it be donne by a good, and honest man, that hath a Wife.

M. Hardinge.

It was not for your purpose, Sirs, to vse true dealinge, and to alleage the woordes as they are in that olde Council. For they speake of an (a) external Sacrifice, (b) which the Church calleth the Masse. The same it behoued you to dissemble, lest ye bewraied your cause. The woordes be these: If any man make a difference of a Priest, who hath ben married, as though when he sacrificeth, a man might not communicate with his oblation be he accursed. Those fathers spake evidently of a Priest, who hath sometime benne married, that is to saie, before his Priesthoode. (c) For after Priesthoode, it was neuer heard sithens the time of Christe, that any Priest might marrie by the Lawe either of the Greeke, or of the Latine Church. VVee therefore condemne the marriages of Priestes, which be made after the takinge of holy orders, and saie, that he is no good and honest man, but an incestuous Aduouterer, that marieth afterwarde.

The Bishop of Sarisburie.

To answere al your trieces, M. Hardinge, it were too longe. Wee refuse not the names of Oblation, or Sacrifice. Wee knowe, that the Holy Ministration is

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Coni

S. Paule speaketh thus, not onely of Priestes, but also of euery priuate Christian man.

Ambros. 1. Cor. 11

Heb. 13.

Rom. 8.

August. De Bono

Coniugali ca. 11.

Origen. in Epist.

ad Roma. Ca. 11.

Chrysost. Ad

Hebr. Hom. 17.

(a) Vntrithe, fonde, and peculiar. For this woorde, External, is not once named in al that Council. (b) The Council of Gangra neuer once named the Masse. (c) Vntrithe so Vaine, that I maruile, M. Hardinge can reporte it without blasinge.

Chrysoſt. ad He-
braeos. Homil. 17.
Hoc ſacrificium
exemplar illius
eſt.
Magis Recor-
dationem ſacri-
fici operamur.
Petrarchus in
Romulo.
Alexander ab
Alexandro.
Pachymeres:
Λειτουργός
λέγειντος δια-
κόνος, καὶ τὸς
νῦν ὑπαδικ-
κόνος λεγόμε-
νος.
Roman. 13.
Act. 13.
Chryſoſt. in Acta
Homil. 17.

Diſt. 31. Aſiter:
In Gloſſa.
Nicephor. Li. 10.
Cap. 10
Nicephor. Li. 9.
Cap. 17.

Concil. Nicen. 2.
Actione 6.
Athanasi. Contra
Arianos Orat. 1.

Concil. Ancyra-
num, Canon. 9.

Commonly ſo called by the Aunciente Fathers: For that, as Chryſoſtome ſaith, it is the Memorie, the Remembrance, the Samplare, the Token of that one Sacri-
fice, that Chriſte once offered in his Body upon the Croſſe. Howe be it, the reaſon
hereof, that ye woulde ſaie to wreake out of the Greeke word, λειτουργικός
αὐτός, is very ſimple, and bewaileth in you, either wante of ſkil, or greate corrup-
tion. For, beinge learned in the Greeke tongue, ye muſte needs knowe, that
Λειτουργία ſignifieth not a Sacrifice, but a Miniſterie, or publike Seruice. Plutar-
chus ſaith thus, Litores, quaſi Litores dicebantur, quod eſſent λειτουργοί. Αὐτῶν
γὰρ τὸν λαόν, ἢ τὸν δῆμον ἐπὶ καὶ νῦν οἱ Ἕλληες ὀνομάζουσι. Hereby it appeareth,
that the Common Hangeman of the Cittle was called λειτουργός, and his office
Λειτουργία: Whiche, I trowe, M. Hardinge, ye woulde not haue to be called a Sa-
crificer, and a Sacrifice. Pachymeres, in his Annotations vpon Dionyſius, ſaith
thus: Λειτουργός, appellat Diaconos, aut eos, qui nunc Hypodiatoni appellantur: He
callet them λειτουργός, that are called Deacons, or Subdeacons. S. Paule, ſpeakinge of
Kinges, and Ciuile Princes, ſaith, λειτουργοὶ θεοῦ ἢ λειτουργοὶ, aut Miniſtri Dei ſunt:
I reckon ye wil not ſaie, that either Deacons, or Subdeacons, or Kinges, or Princes
had Authoritie to Miniſter the Holy Communion, or, as you ſaie, To offer vp the
Daily Sacrifice. Where as S. Luke ſaith, λειτουργόντων αὐτῶν, Miniſtrantibus illis:
Chryſoſtome demaundeth this queſtion, Quid eſt Miniſtrantibus, λειτουργόντων;
He anſweareth, Prædicantibus: Whereby it appeareth, that the Apoſtles Sacrifi-
cinge, was theire Preachinge. It had benne ouer mutche vaniſſe, to note theſe
thinges, had not your vaine quarrel geuen the occaſion. Certainly there is no
mention in the ſaide Council of Gangra, either of your Maſſe, or of your External
Sacrifice.

After Priethoode (ye ſaie) it was neuer hearde ſithence the time of Chriſte, that any Prieth
might Marrie by the Lawe, either of the Greeke, or of the Latine Church. This warranta
were vndoubtedly good, if euery your word were a Goſpel. But what if your
owne Gloſe, that is to ſaie, the very Grounde, & mother of your Diuiniſſe, ſtande
againſt you, and ſaie, Ye warranta vntwiſely, or, if that miſlike you, vbaduſſed-
ly, ye knowe not what? Clericly, vpon the Popes owne Decrees ye ſhal finde it
noted thus: Multi ex hac Litera dixerunt, quod Orientales poſſunt contrahere in
Sacris Ordinibus: Of theſe wordes many haue gathered, that the Prieth of the Eaſte
Church maie marrie, beinge within Holy Orders. Nicephorus ſaith, that Eupſy-
chius, beinge a Prieth, and the Biſhop of Cæſaria in Cappadocia, married a Wiſe
a litle beſore, that he was Martyred. The like he ſeemeth to wiſte of Apollinaris
the Elder, that beinge a Prieth, married a Wiſe at Laodicea.

Here M. Hardinge wil anſweare vs boldely, as he hathe donne beſore, that
this Eupſychius was neither Biſhop, nor Prieth, but onely a gentleman of Noble
Parentage: and ſo: prouke thereof he wil allege Sozomenus, and Nicephorus. But
let him reade the Seconde Council of Nice. There ſhal he finde, that the ſame
Eupſychius is called Eupſychius Presbyter: Eupſychius the Prieth: Let him reade
the Aunciente Learned Father Athanaſius. There ſhal he finde, that the ſame
Eupſychius, is called, Episcopus Cappadociæ, The Biſhop of Cæſaria in Cappa-
docia. Thus ſhal M. Hardinge finde, that Eupſychius was bothe a Prieth,
and a Biſhop too. And I ſpeake of the ſame Eupſychius the Martyre, and of none
other. Therefore, good Reader, it maie pleaſe the, to telle M. Hardinge, he
deſerueth ſmal credite in his anſweare, that wil aduenture to anſweare, beſore
he knowe.

In the Council holden at Ancyra there is a Canon wiſſen thus, Diaconi,
quicunque ordinantur, ſi in ipſa Ordinatione proteſtati ſunt, & dixerunt, velle ſe
cuniugio copulari, quia ſic manere non poſſunt, ſi poſtmodum vxores duxerint,
in Miniſterio maneat, propterea quod eis Episcopus licentiam dederit: Deacons,
that receiue orders, if, at the time of their admiſſion, thei make proteſtation, and ſaie, thei wil be
married,

married, for that they cannot otherwise continue, if they afterwarde Marrie, let them re-
maine in the Ministerie: for that the Bishop hath already dispensed with them.

Chrysostome, speakinge of the Marriage of Bishoppes, saith thus, Quamuis
Nuptiarum plurimum difficultatis in se habeant, ita tamen Assumi possunt, ut perfe-
ctiori vitæ impedimento non sint, verum id plane perquam raro, atque difficile:
Notwithstanding Marriage haue in it mutche trouble, yet so it maie be Taken, that it shalbe
no hinderance to perse life. But certainly that is a seldome thinge, and very harde. He
saith, Marriage maie be taken, or chosen: And thus he speaketh namely of the
Marriage of Priestes, and Bishoppes.

Chrysostom. in
Epist. 1. ad Tim.
Homil. 10.

Aditio.

Addition. VVheras M. Iewel beareth thee in hande, that Chrysostome saith,
Marriage maie be taken, or chosen, and that of Priestes, and Bishoppes, for of their Marriage
he speaketh, saith this man, al this is false. For firste, vnderstande thou, this sentence is not in
Chrysostome at al: not in the Greeke, I saie, in whiche tongue onely he wrote. For I haue seene
the Greeke, and diligently conferred it mee selfe. But it is added vnto his texte, either by the
translation, or by Falsehoode vsed at the printinge, as in theise corrupte times false printers haue
corrupted many bookes of the olde Fathers. Againe these woordes are not spoken specially of
Priestes Marriage, but generally, and indefinitely of al Marriage.

M. Har. fo 305. a.

M. Har. fo. 305. b.

The Answer. I saie, Chrysostome speaketh theise woordes namely of the
Marriage of Priestes, and Bishoppes. M. Hardinge answereth mee gently, as
his manner is, Al this is False. Gentle Reader, I beseeche thee, if thou be hable, con-
sider the whole place of Chrysostome, and weigh wel the causes of his writinge:
so shalte thou be hable indifferently to iudge, whether M. Hardinge, or I, haue
dealt vntruely. Firste of al, Chrysostome expoundeth theise woordes of S. Paule,
A Bishop muste be the Husbando of one Wife. This is the grounde of the reste,

Chrysostom. in 1.
Timoth. cap. 3.
Homil. 10.

that foloweth. And speakinge hercof vnto the people, he saith thus, Cur non
ait Paulus, Oportet Episcopum Angelum esse &c. Why did not S. Paule saie, A Bi-
shop muste be an Angel, subiecte to no infirmite, or affliction, or vice of man, &c. Why did
he not saie, A Bishop muste goe out of the worlde, and be aboue al the cares of this Life? &c.
He answereth, Leste the Ministerie of the Church should be forsaken, S. Paule re-
quired not in a Bishop that vertue (of Chastitie) that is so high, and so heauenty, but an other
Vertue that is meane, and reasonable, lest the Church should be leaue without Bishoppes.

To be shorte, in that very same place, Chrysostome aboue foure and twentie
times, hath the expresse names of Priest, and Bishop. And yet muste wee belæue
M. Hardinge onely vpon his worde, that Chrysostome speaketh theise thinges,
onely of the Marriage of al menne general: and not one worde specially of the
Marriage of Priestes. Howe for as mutche as M. Hardinge telleth vs, Al this is
False, Iudge thou, good Reader, bitwene vs bothe, in whether of vs is the False-
hed. And, as thou findest him heren, so thinke of the reste of al his dea-
lings.

These woordes are not in the Greeke: I haue conferred it: It is Falsehood vsed at the printinge:
False printers haue corrupted many Bookes.

M. Har. fo 305. b.

The Answer. What Printers, M. Hardinge? What were their names?
Where dwelte they? What did they? Will you pronounce your sentence of Con-
demnation against them al, not knowing, neither against whom, nor against how
many, nor wherefoze? You saie, Yee finde not these woordes in the Greeke. But what
if your Greeke Bookes be corrupted? as in dede they are in sundrie places. Cer-
tainly al the Latine translations, that I haue seene, either Printed, or Written,
or Olde, or Newe, hath this whole place euen worde by worde, as I haue al-
leged it. But, bicause you thinke the Greeke to be so hable to deceaue you, I wil
finde you also the like sentence in Chrysostome in the Greeke. Theise be his
woordes: Matrimonium non solum nihil obstat ad Philosophandum Deo, si no-
luerimus esse sobrij, sed etiam magnam adfert consolationem: Marriage not onely
hindereth vs nothinge from the seruice of God, if wee wil be sober, but also bringeth vs grea-
te comforte. Theise woordes bothe beare the same sense, and also are sounde in the
Greeke: You maie conferre them at your pleasure.

Chrysost. in Ce-
lestia: Homil. 21.

Luke. 8.
Matthe. 13.

Erasmus Contra
Bedam. Pag. 197.
Cornel. Agrippa
contra Louanis
en. Artic. 18.
Dist. 84. Cum in
praeteritu. In
Glossa.
Caietan. in
Quodlibetis.
M. Har. fo. 307. b

Anselm. Dialog.
Inquisitione
Prima.

M. Hardinge,
fol. 308. a. b

You saie, Although it be thus written, Marriage maie so be taken that it shal be no lette vnto perfitte Life, yet it soloweth in the same sentence, But certainly that is a thinge very seldome, and of greate difficultie. Al this, M. Hardinge, you your selfe haue already answered. For you saie, It is not in the Greeke, and therefore no parte of Chrysostome; but shifted in by the Falsehoode of the Printers. This is your answer: It maie wel be taken againste your selfe. I graunte, there be many impedimentes in Wife, Childzen, Seruauntes, Familie, and worldly cares. But marke your vneauen, and partial dealinge. The same Chrysostome, euen in the same sentence, saith thus, Abundance of riches doothe hardly bringe a man into the Kingdome of Heauen: yet oftentimes many riche menne haue entred into it: so also doothe Marriage. As Marriage hindereth, so doothe riches: and no more the one, then the other. Christe calleth riches Thornes and Brambles. I do not remember, that euer of Marriage he saide the like. Yet the Pope restraineth his Priestesses onely from Marriage: and alloweth them Benefices, Prebendes, Abbies, Bishoplikes vpon Bishoplikes, with Ponic, and Treasure, as mutche as they liste, and thinketh it no hinderance to perfitte Life.

Erasmus saith, The Priestesses of the Greeke Church this daie, notwithstandinge their Orders, Marrie VVives. The like writeth Cornelius Agrippa against the Louanians. Your owne Glose vpon the Decrees, as I haue alleged before, noteth thus, Dicunt quod olim Sacerdotes poterant contrahere, ante Siricium: They saie, that in olde times, before Pope Siricius, it was Laweful for Priestes, to contracte Matrimonie. Likewise Cardinal Caietane saith, Nec ratione, nec Autoritate probari potest, quod, absolute loquendo, Sacerdos peccet, contrahendo Matrimonium: It cannot be proued, neither by Reason, nor by Authoritie, speakinge absolutely, that a Prieste offendeth God in Marryinge a Wife.

Howe coulde he haue saide thus, if he had thought, the Towre of Chastitie had benne annexed of necessitie, to the order of Priesthoode?

Addition. Cardinal Caietane hathe his errours. VVee are not bounde to mainteine, what so euer he saith &c. Like as the order or habite of Monkes hathe Chastitie annexed vnto it, and therefore he that receiueth it, is saide therewith to make a Vowe consequently, euen so holy order in the VVeste Church hathe Chastitie annexed inseparably &c.

The Answer. Here is harde shifte, M. Hardinge. Muste these matters be proued by freers, Monkes, and Monkes Cowles: In the VVest Church (you saie) Chastitie is inseparably annexed vnto Priesthoode. I frowe, you meane not true Chastitie in dede, but onely the promise, and Towre of Chastitie. For other wise bothe Caste, and Pleaste maie lie by your Concubines, and other prattises, that your Priesthoode, and Chastitie maie wel goe a sunder. But, if the Towre of Chastitie be necessarily annexed vnto Priesthoode, as you haue tolde vs, why speake you then more of the VVeste Church, then of the Easter? Is their Priesthoode, and yours of sundrie natures? Why should you thus pestle the worlde with so much vanitie? Once againe I saie, If the Vowe of Chastitie be necessarily annexed to the Order of Priesthoode, howe can Cardinal Caietane saie, It cannot be proued, neither by Reason, nor by Authoritie, speakinge absolutely, that a Prieste offendeth God in Marryinge a Wife?

So likewise saith Anselmus in a Dialogue betwene the Paister, and the Scholare, touching these matters: Desideramus certificari tua Solutione super VVulgari in toto Orbe questione, quia ab omnibus pene quotidie ventilatur, & ad huc indiscussa celatur, Scilicet, An liceat Presbyteris, post acceptum Ordinem Vxores ducere: Wee are desirous by your Answer to be certified, about this common question, that is now tossed through the worlde, and as yet lieth undiscussed, I meane, whether a Prieste, beinge within Orders, maie Marrie a VVife. Whereby it appeareth, that in the time of Anselmus, whiche was about a thousande yeres after Christe, This matter laye in question, and was not yett discussed.

Addition. Anselme wrote three Dialogues, in whiche he maketh the Mai-
ster,

Ad

Addit

Ad

Addit

her, and the Scholare to talke together. Moe Dialogues he neuer wrote, that maie appeare by the woorkes, that are printed in his name: And in these there is no suche Dialogue, touching these matters. There is no suche thinge at al, emonge al his Dialogues. VVhether Freere Bale, or Illyri-
cus, or some other suche gatherer of rifferaffe haue deceiued you, or your selfe haue vsed your owne inuention (I wil not cal it plaine lieinge) I knowe not.

The Answer. And wil you not cal it plaine Lieinge, *M. Hardinge*? There is the moze courtessie in your dealinge. Sutch talke becommeth you so wel, as nothinge better. It is your manner to presume boldly, before you knowe. Certainly there is sutch a Dialogue of Anselmus: There is sutch a Dialogue. And although you sawe it neuer, yet haue I seene it. And, if any your friends, for his better satisfaction, shal desire the sight thereof, I am hable to healepe him. If ye rest onely vpon the credite of Printed Bookes, ye maie some be deceiued. For there are sundrie Bookes written by Anselmus, that neuer were printed. Abbas Trithemius, after he had made a longe rehearsal of his Bookes, in the ende saith thus, *Alia plura recipisse dicitur, quæ ad notitiam meam non venerunt: Anselmus* hath also written many other Bookes, which neuer came to my knowledge.

*Trithemius De
Scriptoribus
Ecclesiasticis.*

But, touching the number, and certaintie of Anselmes Bookes, I see no cause, but Anselme him selfe maie as wel be belæued, as *M. Hardinge*. Anselme him selfe saith, he hath written moe Dialogues, then those foure, that you haue alleged: as you might easily haue seene by his Prologue before his Dialogue, *De Veritate*. One other Dialogue he wrote, *De Passione Domini*: the speakers whereof are Anselmus, and Maria. He wrote an other Dialogue betwene the Maister and the Scholare, beginninge thus, *Plura sunt de quibus tuam diu desidero responsionem*. There is an other Booke of Anselmus, *De Corpore Christi*, and an other, *De conceptione Beatæ Virginis Mariæ*, beginninge thus, *Principium quo salus mundi*: which, and other like Bookes, I trowe, in your printed Colonian Tomes wil not be founde. There came lately abroade an other Dialogue of Anselmes betwene the Maister, and Scholare, named *Promptuarium, seu Elucidarium*, printed at Parise, by *Fridericus Morellus*, anno Domini 1560. Your Coloniens in these Tomes of Anselmes woorkes, haue sette for the one special Booke of his Epistles, containinge in the whole thirtiene onely Epistles, and no moe. Yet notwithstandinge, I can sende you to two seuerall Authentike Bookes of Anselme, wherein you maie finde thre hundred, thre scoare and eight of his Epistles. Therefore *M. Hardinge*, if you satisfie your selfe onely with the Recordes of Colaine, you maie happily be deceiued. You maie remember, Anselmus was the Archebishop of Canturburie, and Metropolitane of this Realme of Englande: whether euer he sawe the Cittie of Colaine, or no, I haue not hearde. Therefore it were moze wisedome for you to seeke his Bookes in Englande, then in Colaine. Make your Coloniens them selues confesse, that they haue not printed al Anselmes Bookes, but onely so many, as came to their handes. For thus they write in the Inscription: or Title of the same: *Operum Anselmi, quæ quidem haberi potuerunt, omnium*: And againe in the thirde Tome. *Catalogus opusculorum omnium D. Anselmi, quæ ad hunc vsque Diem haberi potuerunt*.

Spare therefore your vnmanerly speeches, of plaine Lieinge, *M. Hardinge*, and learne rather your selfe, to speake the truthe. As for the mater it selfe, that the Priestes of Englande were commonly, and lawfully married in the time of Anselmus, which was in the yere of our Lorde a thousande and foure scoare, it is euident by al, that haue written the storie of that age.


You maie adde further hereto the Example of Moses, not the great Captaine of Israel, but a Christian Priest: who, as it appeareth by the Popes owne Recordes, beinge within Holy Orders, toke a wife, and liued with her without any manner offense of Lawe. Your Doctours telle you, that vntil the time of Pope *Siricius*, that is to saie, for the space welneare of foure hundred after Christe, it was lawfull for al Priestes to marrie without exception, neither Lowe, nor promise,

*Dist. 84. Cum in
præterito.
In eadem dist.*

no: Lawe, no: Ordinance, no: other restrainte beinge then to the contrarie. Pa-
normitane, your principal Canonist, saith thus, Si clare constet de Matrimonio
Papæ, tunc aut Vxor inducitur ad continentiam, aut, si noluerit, reddat debitum, &
nihilominus siet in Papatu. Quia non repugnat substantie Papatus, seu Clericatus.
Nam & Petrus habebat Vxorem, cum promoueretur in Papam. Continentia au-
tem processit ex Constitutione Ecclesiæ: *If it maie appeare clearely, that the Pope hath a
Wife, (as hauinge married her befoze he was Pope) then either his Wife shalbe perswaded
to liue Single, or, if shee wil not, let the Pope yeelde her Marriage durtie, and yet neuer thelesse
remain in the Popedome stil. For Marriage durtie is not contrarie to the Substance and of-
fice, neither of Popedome, nor of Priest hooe for Peter had a Wife, when he was promoted to
be a Pope. As for the rule of Single Life, it was brought in by the ordinance of the Church.*
And therefore, he saith further, Vnde videmus, quod Presbyteri Græci sine
peccato contrahunt Matrimonium: *Wee see that the Priestes of Græcia, beinge within
Orders doo Marrie Wives: and wee see they doo it, sine peccato, without sinne, or breache
of Lawe, either of God, or of Man. He goeth not by blinde peradventure, & by gheasse,
as you do, M. Hardinge: but speaketh of certaintie. VVe knowe it, saith he, and
wee see it.* An other of your Cardinales, Nicolaus Cusanus saith, In Nouo Te-
stamento, post aliquot tempora, visum fuit irrationabile fore, quod in Sacris Ordini-
bus existentes contraherent, similiter & solenniter Vouentes: *In the Newe Testa-
mente, after a certaine time, it was thought, it shoulde not be reasonable for Priestes, beinge
within Holy Orders, to contracte Matrimonie: likewise it was thought of them, that had
made Solemne Vowes.* After a certaine time, saith he, this Decree was made. He
meaneth the time of Pope Siricius, as we haue saide. Befoze whiche time it was
lawful, as wel for Priestes, as also for them, that had made a Solemne Vow of
Chastitie, to Marrie lawfully, without restrainte.

Nicol. Cusan. ad

Bohemus Epist. 2

Thus, M. Hardinge, you see by your Canonistes, That the Priestes of the East
Church maie Marrie, beinge within Holy Orders: By the Aunciente Council of
Ancyra, that Deacons, after protestation made, might lawfully Marrie: By Chry-
sostome, that Priestes and Bishops maie so take the state of Marriage, that it shalbe
no hinderance to any perfection: By Cardinal Caietane, that, speaking absolutely,
a Priest offendeth not in Marriege a VVife, his Orders, or Priesthooe not
withstandinge: By Anselme, that eleuen hundred yeres after Christe, that is to
saie, vntil within one hundred yeres sithence the Conquest, this matter, not with-
standinge it had ben mutche beatten through the worlde, yet late stil vndiscussed:
By Panormitane, Erasmus, and Agrippa, that the Priestes of Græcia Marrie this
daie, and that, Sine peccato, without sinne: By others your Doctors, that vntil
the time of Pope Siricius, it was lawful for al Priestes to Marrie: you see, that
Moses, beinge a Christian Priest, and Euphychius, beinge a Christian Bishop,
and a Martyr, toke either of them a law ful Wife, and so liued Marriage without
offence. Yet al this notwithstandinge, can you saie againe without blushing, M.
Hardinge, as you haue saide, VVee denie vtterly, that any man, after that he hath receiued
Holy Orders, maie Marrie. Or wil you saie, It cannot be shewed, that the Marriage of suche
was euer accounted lawful in the Catholique Church? 

M. Hard fol. 120

If ye knewe these thinges befoze, M. Hardinge, ye were to blame, to disse-
mble them: if ye knewe them not, ye were to blame to controlle them. I doubt not,
but it maie appeare by these fewe, that sithence the time of Christes Resurrection,
sundry Priestes, beinge within Holy Orders, haue married Wives: and that,
not onely in the Greeke Church, but also in the Church of Rome.

The Apologie, Cap. 3. Diuision. 9.

In Nouel. Consti-
tit. 123.

The Aunciente Emperoure Iustinian commaunded, that in the
Holy Administration, al thinges shoulde be pronounced with a cleare,
lowde, & treatable voice, that the people might receiue somme fruite
thereby. These menne, lest the people shoulde vnderstande them,
mumble

mumble vp theire Seruice, not onely with a drowned, and hollowe voice, but also in a strange, and Barbarous tongur.

M. Hardinge.

Iustinian the Emperour willetth praieris at the holy oblation (which these Defenders here translate administration, as beinge ashamed of theire owne Authour, because they holde (a) against the sacrifice of the Masse) to be made not in silence, but with an audible voice. Not meaning as though praieris made in silence were vnfruitful to the people, as these men would make vs beleue. And therefore they corrupt his woordes, as what thinge doo they not corrupt, that cometh vnder their handes? They saie Iustinian made that Lawe, *Vt fructus ex ea re aliquis ad populum redire possit*, that some fruite might come thereof to the people, as who should saie, (b) no fruite were like to come, if praier were made in silence. But what saith Iustinian? His woordes be, *Quo maiore exinde deuotione in depromendis Domini Dei laudibus audientium animi efferantur*. To thintent the mindes of the hearers maie thereby with the more deuotion be lifted vp in setting forth the praies of our Lorde God. He saith, that the lowde voice helpeth to more deuotion, he saith not, that some fruite, but, with more deuotion. (c) Some fruite is alwaie had euen by secret praier, and more fruite sometime, then by lowde praier.

Two faultes then are committed, or rather two lies made in Iustinians wordes: one that for oblation, they tourned administration, which falschede M. Iewel vseth in his printed Sermon, and in his replies to M. D. Cole. VVhether he be also guiltie of this? An other fault is, that for more deuotion, they put some fruite. The thirde lie is, in that they saie, wee doo whisper al but Seruice, so is the Latine, albeit this good Lady liketh better the terme of mumbling. (d) I wene fewe who haue the sense of hearinge, will saie with them, that the singinge of Psalmes, Hymnes, Epistle, Gospel, Grailes, Offertories, Preface, and such like Seruice vsed in the Catholike Church, is whispering, or mumblinge. The fourth lie is, where they saie, we doo it so, lest the people should vnderstand vs. (e) VVe wishe, that al the people vnderstode al our praieris. But we thinke it not conuenient, in a common prophane tongue, to vtter highe mysteries. Therefore we wishe, they would learne the (f) mystical tongue, and gladly doo we teache theire children the same. S. Dionyse the Areopagite scholer to S. Paule, teacheth Timothe, and in him al vs, *Communicare ea, qua vim perficiendi habent, cum ijs, qui perficiunt*, to communicate those thinges, whiche haue power to make men persite, with them, who make men persite: (g) that is to saie, to publish Priestly office of Consecration, (for nothinge maketh vs more persite) amonge them only, who are Priests, and not amonge others.

Last of al the fifth lie is to saie, that we pronounce our seruice, and our mysteries in a barbarous tongue: (h) As though the Latine tongue were barbarous, and not rather euery vulgare tongue. That tongue is most barbarous, whiche is most vsed of the vulgare sorte, moste prinate, moste vnknown in respec of al. (i) VVhen Englande cometh to haue a seruice of theire owne, a tongue of theire owne in Churches, and hathe a Church of theire owe beside the whole, then haue they loste theire parte with the Catholike Church, whereunto God restore it againe.

The Bishop of Sarisburie.

M. Hardinge, we corrupt not suche thinges, as come vnder our handes. The world seeth, that is your Ordinarie, & peculiere practise: It is not ours. For dubbe vs both here, and elswhere, with your Lies vpon Lies. Suche is the Ciuitie, and Courtesie of poure sprache. Yet hitherto we haue not redubbed you with any one Lie. Sobrietie, and modestie rather becommeth the them, that speake of God.

Firste, ye saie, wee haue corrupted Iustinians woordes. And yet, ye knowe, we alleged onely Iustinians meaning, & other wise not one of al his woordes. Ye saie, Iustinian meante not, as though praieris made in silence were vnfruitful to the people. For somme fruite (ye saie) there is alwaies had euen by secrete, and vnknown Praier. But what fruite, or holwe mutche, or holwe ye knowe it, or can assure it, ye spare to tel vs. Yet S. Augustine saith, *Quid prodest loquutionis integritas, quam non sequitur intellectus audientis? Cum loquendi omnino nulla sit causa, si, quod loquimur, non intelligunt, propter quos, vt intelligant, loquimur: What profite is there in speache, be it neuer so persite, if the vnderstanding of the hearer cannot attaine it? For there is no cause, why we should speake at al, if thei vnderstande not, what we speake, for whoes sake we speake, that thei may vnderstand vs.* Againe he saith, *Mens mea sine fructu est: Hoc ait, quando id, quod dicitur, non intelligitur: My minde is without fruite: This the Apostle S. Paule saith, when the thing that is spoken, is not perceined.* And againe, *Si intellectum mentis remoueas, nemo edificatur audiendo, quod non intelligit: Set aparte the vnderstandinge of the Minde: And no man hvt the fruite, or profite of that thinge, that he perceineth not.*

B b b

likewise

(a) Vntruth, fonde, and peeuish. For Iustinian speaketh not of any Sacrifice of the Masse.

(b) Vntruth. For S. Augustine saith, *Quid prodest loquutionis integritas, quam non sequitur intellectus audientis.*

(c) Vntruth. For M. Hard. owne Coucels expresse it by these woordes, *Insuffrante, and Murmurare.*

(d) Vntruth, notorious, & contrarie to their owne principall position.

Ignorance is the Mother of deuotion.

(e) Mystical tongue. A Mystical folie of al folies.

(f) Vntruth, & a glose contrarie both to the text and also to the continual praetise of the Church of Gracia.

Iustinian Impe. Authen. Constit.

123. VVe commaunde al Priests, and

Priests to minister the holy Oblation &c. not vnder silence, but with a lowde voice &c. that the hartes of the heauens may be stirred to more deuotion &c.

August. De Doctrina Christiana. Li. 4. ca. 16.

In nouell. Constitut.

July for Iustine he, The tongue is barbarous, that is not known. A. Iustine De. one with. out sense.

August. in Epist. ad Romanos. Li. 1.

Likewise againe he saith, Quid opus est iubilare, & non intelligere iubilati-
onem: vt Vox nostra sola iubilet, & Cor non iubilet? Sonus enim Cordis intel-
lectus est: What needeth vs to singe, if wee vnderstande not, what wee singe: to singe
with our Voice, and not with our Hart? For vnderstandinge is the sounde, or voice of the
Harte.

M. Hardinge telleth vs sadly, The deuote people is edified by the Latine Praiers,
though they vnderstande not one woorde that is spoken: But S. Augustine saith, By that
thinge, that hee vnderstandeth not, noman is edified. M. Hardinge saith, There is al-
waies somme fruite euen by secrete, and vnknown Praier. But S. Augustine saith, There
is no fruite in speache, be it neuer so persite, if the vnderstandinge of the harte cannot attaine
it. So properly S. Augustine, and M. Hardinge agree together.

These wordes, VVhisperinge, and Mumblingge, mislike you muche. Yet
your owne scendes, intreatinge hereof, haue often vsed the same wordes. In
your Late Council of Colaine, it is witten thus, Vt Presbyteri Preces non
tantum ore Murmurent, sed etiam Corde: Persoluant, nunquam a manibus eorum
Liber Legis, hoc est, Biblia deponatur: That the Priestes maie not onely Mumble up
theire Praiers, but also pronounce them from theire Hartes. Let the Booke of the Lawe,
that is to saie, the Bible, neuer be laide from theire handes.

Council Colonien
Ca. 5. Anno. 1536

Regino. 2. Con-
cilio Nanneti.

Likewise Regino reporteth the wordes of the Council of Nantes, Ri-
diculum est, Muris, aut Parietibus Insufurrare ea, quæ ad populum pertinent:
It is a peeuish thinge, to VVhisper those thinges to the Walles, that pertaine vnto the
people.

Notwithstandinge, whether it be VVhisperinge, or Mumblingge, or by
what so euer name els it shal please you to calle it, that god Emperoures Com-
maundement, and meaninge was, that ye should so utter al thinges in the Con-
gregation, Distinctly, and Plainely, with lowde, and Open Voice, that the people
might vnderstande you, and answaie, Amen. Therefore S. Augustine saith,
Nos, qui in Ecclesia Diuina eloquia cantare didicimus, simul etiam instare debemus,
esse quod scriptum est, Beatus populus, qui intelligit iubilationem. Proinde, Charis-
simi, quod Consona voce cantauimus, sereno etiam Corde nosse, & tenere debemus:
Wee, that haue learned to singe in the Church the Heauenly Woordes of God, muste also
endeuoure to be that thinge, that is written, Blessed is the people, that vnderstandeth,
what they singe. Therefore dearely beloued, that wee haue songe together with tuneable
voices, wee ought also to knowe, and see with pure harte. S. Ambrose, declaringe the
Ecclesiastical order of his time, saith thus, Responsorij Psalmorum, Cantu Vi-
rorum, Mulierum, Virginum, Parvulorum, consonus vndarum fragor resultat:
With the answeringe of Psalmes, and with the Singinge together of Menne, VVee-
men, Maides, and litle Children, the Church soundeth, as if it were the dashinge,
and beatinge of the Sea.

Authen. Consti-
tu. 123.

Aug. in Psal. 118

Ambro. Hexa-
mer. li. 3. Ca. 5

Leo. De Iuliano
septimi Mensis,
sermo 3.

To like purpose Leo saith, Totius Ecclesie vna est Oratio, & vna Confessio:
The whole Church hath one Praier, and one Confession.

What ye allege out of Dionysius, is vaine, and Childlike, as is the reste of
your talke, and quite contrarie to the Authours minde, and therefore not worthy
to be answered. For Dionysius saith not, as you haue imagined, M. Hardinge,
that the Priestes shoulde talke alone in his Mystical vnknown Tongue, as a
sangling Cymbal without sense: but rather telleth you, that, by his order, the
Priest, and the whole People shoulde singe together. These be his wordes,
Percipiens ipse, & alij tradens Diuinam Communionem, postremo definit in Gra-
tiarum actionem, vna cum tota Ecclesie multitudine: The Priest bothe receiuinge
him selfe the Holy Communion, and also deliueringe the same vnto others, laide of al en-
deth with thankes geuinge, together with al the whole multitude, and Companie of
the Church.

Dionysius Ca. 3.
ΜΕΤΑ ΠΑΝΤΟΣ
ΤΗΣ ΕΚ-
ΚΛΗΣΙΑΣ ΙΕΡΟΣ
ΠΡΑΞΙΜΑΤΟΣ.

Thus out of one place, ye haue alleged two manifest Testimonies againste
your selfe: The one, to condemne your Private Masse: The other, to condemne
your

your Mystical Prayers in Vnknownen tongue.

Pe saie, VVee wishe, the people would learne the Mystical Latine tongue: and gladly doo wee teache theire Children the same. **Pe** saie, The Mystical Latinge tongue. O vaine man, and moze vaine, then Vanitie it selfe: Why seeke you so sondeily to deceiue Gods people? Who euer taught you these kindes of Mysteries? what Scriptures? what Councell? what Doctour? what Father? Howe knowe you, that the Latine tongue, that euery Childe maie so commonly, and so easily vnderstande, shoulde be so Mystical? And wherfore are al others Tongues, The Greeke, the Hebrew, the Chalde, the Arabike, the Italian, the Frenche, the Spanishe, the Irishe lesse Mystical, then the Latine? What haue these Tongues offended? What hath that Tongue deserued? The Tongue is nothing els, but a Tongue. It is the Mater, and meaninge of the wordes, that is Mystical. S. Augustine saithe, Audimus hæc verba, Beata Vita: & rem ipsam omnes nos appetere fateamur. Non enim sono delectamur. Nam hoc cum Latine audit Græcus, non delectatur: quia ignorat, quod dictum est: Sicut etiam Latinus, si Græce hoc audierit. Quoniam res ipsa nec Græca, nec Latina est: Wee heare these woordes, Blessed Life, or the Life to come. And the thing it selfe we al confesse, wee desire to haue. For we haue no pleasure in the sounde of the woordes. For when a Grecian heareth these woordes spoken in Latine, he hath no pleasure in them: Because he vnderstandeth not, what is spoken. Neither hath the Latine any pleasure if he heare the same spoken in Greeke. For the thing it selfe, is neither Greeke, nor Latine. It were a greate Myserie, to reache the bottome of your Mysteries. S. Paule calleth you, not the Hiders, or Couchers, but the Dispensers, and Stewardes of Goddes Mysteries. Your Mystical policie is, to leade Goddes people throughe Myste, and Darkenesse. We wishe the people would learne the Latine tongue, whiche you calle Mystical. No doubt, a worthy, and a learned wishe. We might as good chape, and as wel haue wisshed, that al the whole people, of al Countries, would learne to speake Greeke, and Hebrew. But youre meaninge is, that until al the Plowmenne, and Artificers, and Labourers of the world be hable to vnderstande, and to speake your Mystical Latine tongue, they maie not in any wise be allowed, to vnderstande any parcel of theire Prayers.

Augusti. Con-
fess. l. 10. ca. 28.

1 Cor. 4.

Lactantius, speakinge of the suttile practises, & polices of the Heathens, saithe thus, Hinc Fida Silentia instituta sunt ab hominibus callidis: vt nesciret populus, quid coleret: Therefore trusty silence and secrecie was appointed by suttile, and false fauours: that the people (til beinge blinde) shoulde neuer knowe, what they woorshipped.

Lactan. l. 5.
ca. 20.

This is not the Myserie of the Bingedome of Heauen: It is rather the Myserie of Inquittie: The same Myserie, that S. Iohn mentioneth in his Reuelations: In Fronte eius Nomen scriptum est, Mysterium: Babylon Magna, Mater Abominationum, & Fornicationum Terræ: A name was written in her Foreheade, a Myserie: Create Babylon, the Mother of the Abominations, and of the Fornications of the Earthe. Of these Holy Mysteries, your Latine tongue, as ye haue vsed it, maie wel, and iustly be called Mystical.

Matthe 13.
2. Thess. 2.
Apoc. 17.

S. Hierome saithe of your Fathers in Olde tyme, De Domo Dei Scenam fecere Populorum: Of the House of God they haue made a Stageplaie of the People. And speakinge of the Valentinian Heretiques, he saithe, Barbaro simplices quosq; terrent sono, vt quod non intelligunt, plus mirentur: With a Barbarous vknownen sounde of woordes they feare the simple, that, what so euer they vnderstande not, they maie the more esteeme, and haue in reuerence.

Hieron. in Epist.
ad Ephes. ca. 4.
Hieronymus ad
Theodoram.

But the Latine tongue, ye saie, is not Barbarous: and therein, as your sworne is, ye haue noted a wonderful greate Lie in our Apologie. Yet vnto S. Paule, that tongue seemeth Barbarous, that is vknownen vnto the hearer, be it Latine, be it Greeke. Thus he saithe, Nisi sciero vim vocis, ero illi, qui loquitur, Barbarus: & ille, qui loquitur, mihi Barbarus: Onlesse I vnderstand the power, or meaninge of the wordes, I shalbe Barbarous to him, that speaketh: and he, that speaketh (in what tongue so euer he speake) shalbe Barbarous vnto mee. Herof I had occasion to saie somewhat in

1 Cor. 4.

Artic. 3. Dini. 3.
Ladoni. Vines
De Traden. Dis-
ciplinis, Lib. 3.
fol. 97.

August. Adner.
Iulicos, Oratio.
4.

Aug. in Psal. 44.

Aug. in Johan.
Tracta. 6.

Concil. Carth. 3.

*Vntruth. For,
if this old Cou-
cel be falsified,
it was falsified
twelue hūdred
yeres agoe, in
the Council of
Hippo.

*Vntruth. For
it is confessed
by the beste of
of M. Ha. owne
side.

my Former Replie. S. Augustine saith, Mallet quisq; cum Canē suo versari,
quam cum homine ignotæ linguæ: Any man woulde rather dwel with his Dogge, then
with a man of an unknowne tongue.

To conclude, ye saie, VVhen Englande commeth to haue a seruice of their owne, and a
Tongue of their owne in Churches, then haue they loste their parte with the Catholike Church.
Here, M. Hardinge, a litle moze reason would haue geuen somme credite to your
wordes. For, as touchinge the Publique Seruice of the Church, I beseeche you, e-
uen in your owne time of Barbarous blindnesse, what Seruice had the Church
of Englande, but Peculiare, and Special to her selfe? Touchinge the varietie of
Tongues, S. Augustine saith, Assit Regina à dextris tuis in vestitu deaurato, cir-
cundata varietate. Vbi significatur Linguarum varietas in omnibus Gentibus: qua-
rum tamen vna est intus, & Simplex Fides: The Queene stoode at thy right hande, ap-
parelled in Clothe of Goulde, adorned with varietie. Hereby is signified the Diuersitie of
Tongues in al Nations: The Faith whereof, that lieth within, is one, and simple. Likewise
againe he saith, Vestitus Regina huius quis est? Et pretiosus, & varius est: Sacra-
menta Doctrinæ in Linguis omnibus varijs. Alia Lingua Aphricana: alia Syria: alia
Græca: alia Hebræa: alia illa, & illa. Faciunt istæ Linguæ varietatem vestis Reginae
huius. Quomodo autem omnis varietas vestis in vnitate concordat, sic & omnes
Linguæ ad vnā Fidem. In veste varietas sit: scissura non sit. Ecce varietatem intel-
leximus de Diuersitate Linguarum: & Vestem intelleximus propter Vnitatem:
What is this Queenes apparel? It is pretious, and ful of varietie: The Mysteries of Doctrine
in al sundrie Tongues. There is one Tongue of Aphryca: an other of Syria: an other
Greece: an other Hebrew: an other this, an other that. These Tongues make vp the varietie
of the Queenes apparel. But as al the varietie of colours in the apparel agreeeth in Vnitie: euen
so al Tongues agree in one Faith. Let there be Varietie in the Apparel: But reinte, or cutte
there maie not be. Beholde, by the Varietie, we vnderstande the Diuersitie of Tongues: and
by the Apparel, we vnderstande the Vnitie (of the Church). Againe he saith, Di-
stant inter se Linguæ: Sed Linguarum distantia non sunt schismata: Tongues are di-
uided, one from an other: But the Diuision of Tongues is no Schisme, or Diuision in Religion.
Therefore, M. Hardinge, why sende ye vs ouer this wanton talke? why tel you
vs, that, when England hath a tongue of her own in the Churches, then hath shee loste her part
with the Catholike Church. Beholde, S. Augustine saith, The diuision of Tongues, is no
diuision in Religion.

The Apologie, Cap. 3. Diuision. 10.

The old Council at Carthage commaunded, that nothing should
be readde in Chyristes Congregation, but the Canonical Scriptures:
these menne readde sutch things in their Churches, as them selues
knowe for a Truthe to be starke Lies, and sonde Fables.

M. Hardinge.

A man were better, I assure the, good Reader, to make two newe Bookes, then to correcte one
so ful of lies and falsified places, as this Apologie is. *This olde Council of Carthage is newly fal-
sified by our new Clergie. The wordes of the Council are these. *Placuit, vt præter Scripturas*
Canonicas nihil in Ecclesia legatur sub nomine Diuinarum Scripturarum: It hath seemed
good vnto vs, that besides the Canonical Scriptures, nothing be readde in the Church vnder the
name of the holy Scriptures. They leauinge out these foure wordes, *sub nomine Diuinarum*
Scripturarum, Vnder the name of the diuine Scriptures, would beare men in hande, the Coun-
cel willed nothing to be read in the Church, besides the holy Scriptures. Are not these trusty men
to whom ye maie commit the charge of your soules for your Faith and saluation.

It foloweth in the same decree, *Licet etiam Legi passionis Martyrum, cum anniuersarij*
dies celebrantur: Let it be lawfull also for the Martyrdomes of Martyrs to be read, when their yere-
ly feastes are kept. And yet dare they not only to saie, nothing must be read besides the Scriptures,
but also to allege that very place for that special lie, which saith the contrarie. Looke in the Booke
thy selfe good reader, and see howe falsely they handle so holy matters. * An other lie is, when they
saie, we readde those things in the Churches, whiche our selues knowe to be starke lies, and sonde
fables.

Concil.
Catha. 1.
c. 47.

fables. VVhen they cannot them selues shewe that wee haue any suche, it is a vaine lyeinge rhetorike to saie, wee doubt not of it, or knowe it our selues for a truth. I wonder not if they blushe not in belieinge vs, who haue belied so many Scriptures, Councelles, and Fathers.

The Bishop of Sarisburie.

It standeth wel with your Truthe, M. Hardinge, so often to charge vs with Lies, and Falschedde. I truste, it will appeare, ye had no greate cause, to kepe so greate reuel vpon so poore a Conqueste. In daie these wordes be not expressely founde in the thirde Councel of Carthage. Yet are they founde in the Councel of Hippo, whiche is the Abidgemente of the thirde Councel of Carthage, as it appeareth by the Title of the same: Concilij Hipponensis Abbreviationes factæ in Concilio Carthaginensi Tertio.

The wordes of the Councel of Hippo, and, for so mutche, also of the thirde Councel of Carthage, be these: Scripturæ Canonica in Ecclesia legenda quæ sunt: & præter quas alia non legantur: *The Scriptures Canonical, whiche are to be read in the Church: and besides whiche nothing maie be read.* Here haue you, M. Hardinge, the plaine wordes of the Councel of Hippo, abridged out of the thirde Councel of Carthage, That nothing maie be read in the Church, but onely the Canonical Scriptures. Iudge you therefore, howe iuste cause ye had, so vnadvisedly, for I dare not saie, so vnlearnedly, to charge the Apologie with Lies, and Falschedde.

Concil. Hippon.
Ca. 38.

Here maie we adde the like Decree of the Councel holden at Laodicea: Sabbatis Euangelia cum alijs Scripturis legenda esse censuimus: *Wee agree that the Gospel, with other Scriptures, be read vpon the Sabothe daie.* If these wordes seme not sufficient, it foloweth further in the same Councel, Non oportet Libros, qui sunt extra Canonem, legere, nisi solos Canonicos Veteris, & Noui Testamenti: *Wee maie not reade any Bookes, that be without the Canon, but onely the Canonical Bookes of the Olde, and Newe Testamente.*

Concil. Laodice.
Ca. 16.

Concil. Laodice.
Ca. 59.

To like effecte Chrysostome saith, Ideò Christus mensas nummulariorum euerit: Significans quod in Templo Dei non debent esse nummi, nisi Spirituales, id est, qui Dei imaginem habent: *Therefore Christe ouerthrew the Exchangers bankes: Meaninge thereby, that there maie be no Coine in the Church, but onely Spiritual, that is to saie, that beareth the Image of God.* Againe he saith, Lectorum officium erat, in Ecclesia, Sacra Legere ex Scriptis, vel Prophetarum, vel Apostolorum: *It was the Readers office, to Pronounce Holy thinges vnto the people, out of either the Apostles, or Prophetes.*

Chrys. in Matth.
Homi. 38.

Chrys. in Acta.
Homi. 19.

Erasmus saith, Apparet, non nisi Apostolicas Literas olim Legi solitas in Templis, aut certe Virorum Apostolicæ Authritatis: *It appeareth that in olde time, nothing was used to be read in the Churches, but onely the Apostles Writings: or at leaste, the Writings of suche others, as were of Apostolical Authritie.* Likewise saith Abbas Ansgisus, reportinge the Ecclesiastical Decrees of the Frenche Binges, Lewes, and Charles: In Templis tantum Canonici Libri, id est, Sacre Literæ legantur: *Let there be read in the Churches onely the Canonical Bookes, that is to saie, the Holy Scriptures.* Hereby maie you see, M. Hardinge, if there were any wante befoze, thus many waies it maie be supplied.

Erasm. in Hiero.
de Eccl. Scriptis
lib. Efrum.

Ansgisus. Lib. 1
Cap. 19. Impres-
sus Parisijs An-
no. 1550.

An other lie (ye saie) is this, when thei saie, we reade those thinges in the Church, which our selues knowe, to be starke Lies, and sonde Fables. For trial hereof, wee shal not neede to trauaile farre. Your owne Bookes, and Legendes are proue sufficiente.

Erasm. in Annos
tato. in Hiero
nym. De Eccl. scrip-
tasticis scrip.

Erasmus thereof saith thus: Hodie quorumlibet somnia, imò muliercularum Deliramenta leguntur inter Diuinas Scripturas: *Nowe a daies euery fooles Dreames, yea very weemens dotinge fantasies are read with the Holy Scriptures.*

Polydor Vergil.
in Oration. Do-
minicam.

Likewise saith Polydore Vergil, Multorum Diuorum vitas recitant, tametsi parum ad Fidem Scriptas: *Thei reade many Sainctes Lues, although not written accordinge to the Truthe.* Ludouicus Viues writinge of poure Legenda Aurea, whiche was the Mother of al your deuoute Ecclesiastical Stories, or Fables, saith thus, Nescio, cur Aurea dici debeat, cum scripta sit ab homine ferrei oris, & plumbei Cordis, & plenissima sit impudentissimis Mendacijs: *I see no cause, why it shoulde*

Leonard. Tauer-
nus in Pretera-
bia Salomonis
pag. 134.

be called the Goulden Legende, seeinge it was written by a man of an iron face, and a leaden harte, and is freight ful of moste shamelesse lies. If ye knowe not these thinges, M. Hardinge, your frendes wil thinke, ye knowe nothinge. Suche Truthes ye reade, and publishe deuoutely, and solemnely in your Churches. Yet make we neither saie, nor thinke, ye moke the people.

The Apologie, Cap. 4. Diuision. 1.

But, if there be any, that thinke, these aboue rehersed Authorities be but weake and scender, bicause they were decreed by Emperoures, and certaine petite Bishops, & not by so ful, and persite Councelles, takinge pleasure rather in the Authoritie, and name of the Pope: let suche a one knowe, that Pope Iulius doothe evidently forbide, that a Prieste in Ministringe the Communion, shoulde dippe the Breade in the Cuppe. These men contrarie to Pope Iulius Decree, diuide the Breade, and dippe it in the V Vine.

M. Hardinge.

Ye may be sure, many men thinke this your homely stufte not only weake and slender, but also corrupt, venomous, and lothsome. But nowe by like ye wil amende your faulte. But howe? Surely by going from very euil to as bad or woorse, if ye can doo woorse, then hitherto ye haue done. Iulius the Pope (saie ye) dothe evidently forbid, that a Prieste in ministring the Communion, shoulde dippe the Breade in the Cuppe. Nowe verily your former fault of lying is wel amended. For where before ye left out, cast in, or changed some of those woordes, which ye pretende to allege, now ye make euery whit newe of your own. VVhere hath Iulius these woordes? I speake not of your false alleging of places in your Bookes margēt. I forgeue you the putting of *cum enim nemo*, in stede of *cum omne*. These be smal and slipper faultes, which if they were alone might be winked at in such slipper merchantes, as ye are. But let vs heare, what Pope Iulius saith. *Alios quoq, audiuimus intinctam Eucharistiam populis pro complemento communionis porrigere*: we haue heard also of others, who geue to the people the Euchariste dipped, or stiped, for making vp of the Communion. It is to be vnderstanded, that whereas Christ gaue the blessed Sacrament of the Aulter to his Apostles, he gaue it vnder bothe kindes. And when the Priestes in some countries, either for lacke of wine at al times ready, either for some priuate fansie, vsed to dippe or stipe the Sacred Body of our Lorde vnder forme of Bread in the consecrated bloude, and so to geue it to the people: Pope Iulius findeth fault therewith, for that neither Christe ordeined so, nor the Apostles left such order to the Church. So that Iulius meaneth nothinge els, but to reprove and reforme that vse of dippinge or stiping the one kinde in the other in the Administration of the Communion vnto the people. Reade the place, who listeth, he shal finde the same sense more largely vttered a litle after.

But what sense make these Defenders a Gods name? They saie, Iulius forbiddeth the Priestes, *ne dum peragit Mysteria, panem immergat in Calicem*: that in ministringe the Communion (so the lady tourneth) he shoulde dippe the Breade in the Cuppe. There is no suche woorde in the whole decree. Iulius nameth *Eucharistiam*, they cal it Breade. Iulius hath, ** intinctam porrigere populis*, that no Priest* geue the Sacrament dipped to the people: they leauing out, geuing it to the people, say he forbad the Priest to dippe it. They leaue out also the chiefe cause of the whole, which is, *pro complemento communionis*, for making vp of the communion. For he forbiddeth to geue vnto the people only the cōsecrated host dipped in the Chalice, as though it were the whole communion, noles then if the bloud were geuen aparte. These men (saie they) contrary to the decree of Pope Iulius, diuide the Bread, and dippe it in the wine. VVe in the Masse breake the hoste in three partes, not without signification of a Myserie: twoo we receiue aparte: the thirde wee put into the Chalice, and receiue it together with the bloude. VVhat haue ye to saie against this?

The Bishop of Sarisburie.

Euery parte hereof, is largely answered in my Former Replie to M. Hardinge. True it is, the faulte, that Iulius here finderbe in Dippinge, and Ministring the Sacrament, agreeth not fully with the present disorders of the Church of Rome. Yet notwithstanding in condemning the one, he must needs condemne the other. We saie, we leaue out these woordes, *Intinctam porrigunt Eucharistiam populis*: They dippe the Sacrament and deliuer the same vnto the people. And againe these woordes, *Pro complemento Communionis*: For the accomplishment of the

Communis

* A fonde vanitie. For if he forbiddeth the Prieste to dippe the Sacrament, and to deliuer it, then he forbiddeth the Prieste to dippe the Sacrament.

* These Mystical Significations, be mystical folies. Reade the Answer.

Communion. The more mater we haue leaste out, the more haue we concealed your faultes: & so muche the more are you beholden to vs. For what meant you, *M. Hardinge*, to mention any of al these wordes: Do you deliuer the Sacrament vnto the people? Do you make it a Perfite Communion? What needed you to burthen your selfe with more Abuses, and so muche to beate your selfe?

Iulius saith, They dipped the Sacramente into the Cuppe, and deliuered it vnto the people. You dippe the Sacramente, as they did: but vnto the people ye geue nothinge. *Iulius* saith, They meante by dippinge, to make it a ful, and a perfite Communion: Contrarie wise, you defraude the people of the Holy Cuppe, and deliuer them onely the Halfe Communion. And therefore ye are muche more blame worthy, then euer were they, whom *Iulius* reponed. For they offended onely of Simplicittie: and you of Wilfulnesse: they onely in one thinge: you in thre thinges together in one place.

But, touching the mater it selfe, the faulte, that we finde with you, and the fault, that *Iulius* founde with others your Predecessours, is al one. You dippe the Breade into the Cuppe: and so did they. They brake Christes Institution: and so do you. And therefore *Iulius* saide vnto them, Hoc quam sit Apostolica, & Euangelica Doctrina contrarium, & consuetudini Ecclesiastica aduersum, non difficile ab ipso Fonte Veritatis probatur, a quo ordinata ipsa Sacramentorum Mysteria processerunt: Howe sayre contrarie this is to the Apostolical, and Euangelical Doctrine, and to the Custome of the Church, it is easie to proue by the Fountaine of the Truthe, by whom the Mysteries of the Sacramentes were ordeined, and from whom they first proceeded.

Ye thinke the mater wel discharged, for that ye deliuer not the Sacramente so dipped vnto the people, but minister it onely vnto your selfe. Here by the waie, it were a mater of skil, to vnderstande, by what Authoritie, either of Scripture, or of Councel, or of Doctoure, it maie appere, that it is lawfull for the Priest to vse, and receiue the Sacramente, and vnlawfull for the people. If the people maie not as safely, and as lawfully so receiue the Sacramente, as maie the Priest, wherefore then are these wordes written in your Masse Bookes, euen in the Canon, and Secretes of your Masse? Hæc Sacrosancta Commixtio Corporis, & Sanguinis Domini nostri Iesu Christi fiat mihi, & omnibus sumentibus salus animæ & Corporis: This Holy mingling of the Body, and Bloude of our Lorde Iesus Christe, be vnto mee, and vnto al, that receiue it, the healthe of Soule and Body. Verily these wordes, Omnibus sumentibus, cannot by any wise possibly be expounded of One Onely Priest, but muste needes be extended vnto the people.

Ye woulde faine tel vs of certaine Special Mysteries, that ye haue founde out in the breakinge of the Sacrament, if ye wisse, what they were. But ye are in case, as sometime was Nabuchodonozor: Ye are not hable wel to tel vs your owne dreame. Sometime ye saie, The Breade is Broken: sometime ye saie, The Accidentes remaine alone by Myracle, and they are broken: sometime ye saie, Christes Immortal, and Impasible Body it selfe is broken: sometime ye saie, Our eies be deceiued, and nothinge is broken.

Again (ye saie) the First pæce signifieth the Church trauailing in the world: The Seconde signifieth the Blessed Sainctes in Heauen: the Thirde signifieth the Soules in Purgatorie. But Pope Sergius, the Father of these fantasies, conceieth his Mysteries an other waie. For the First portion, saith he, signifieth the Christes Body after his Resurrection: The Seconde, Christes Body walkinge on Earthe: The Thirde, Christes Body in the Graue. These, *M. Hardinge*, be your Holy Significations, and Special Mysteries. With suteche folies, and Mystical vanities ye mocke the world. In Olde times the Bread was not broken, to busie mennes heades with Significations, but onely to be deliuered to the people: as in my former Replye, I haue declared more at large. *S. Augustine* saith, Panis benedicatur, & sanctificatur, & ad distribuendum Communitur: The Brede is Blef-

Daniel 2.
Senten. Lib. 4
Dist. 12.

Darandus Li. 4
Cap. 13.
De Corp. Dist. 3
Triforme.

Artic. 11. Diu. 3.
Augu. Epist. 19.

Bothe
Svverdes
in one
hande.

574

The Defense of the Apologie of the

sed, and Sanctified, and broken in peeces, to the ende it maie be deliuered.

The Apologie, Cap. 4. Diuision. 2.

Pope Clement saith, it is not lawfull for a Bishop to deale with Bothe Swerdes: For if thou wilt haue bothe, saith he, thou shalt deceiue bothe thee selfe, and those that obeie thee. Nowe a daies the Pope chalengeth to him selfe Bothe Swerdes, and vseth bothe. Wherefore it oughte to seeme lesse marueile, if that haue folowed, whiche Clemente saith, that is, that he hath deceiued bothe him selfe, and those, vvhiche haue geuen care vnto him.

(a) These words are partly Clementes, partly S. Bernardes.

(b) Fonde and childlike. As though a Bishop may haue the Temporal Swerde, and execute a Temporal office, without worldly cares.

(c) VVhat cares haue they that keepe Concubines?

(d) Eleuen of the Twelue Apostles, and many Holy Fathers, and Bishoppes were Married: and yet deceiued not the people.

If these felowes had not sworne to belie al the worlde for maintenance of their newe Gospel, they woulde at this time at leaste haue made a true reporte of S. Clementes wordes. S. Clemente speaketh not of twoo swordes. The place truly alleged hath thus: (a) *Si mundialis curis fueris occupatus, & teipsum decipias, & eos qui te audiunt.* If thou be occupied in worldly cares, thou shalt bothe deceiue thy selfe, and those that listen to thee. The Authoure of this Apologie, hauing spite at the Church, whiche is Christes folde, and at the Pope, the heade Shepheard, enuicing at his auctoritie, forgeth a lie vpon S. Clement, makinge him to saie, *Si vtrunque habere vis*, if thou wilt haue both swordes, thou shalt bothe deceiue thy selfe, and those that obeie thee. (b) VVhereas Clemente speaketh no worde of the two swordes, but of worldly cares, wherewith what Bishop so euer is entangled, shal (as he saith) deceiue bothe him selfe, and others that harken to him. For which cause these Defenders being coupled with yoke felowes in pretended wedlocke, which state wrappeth a man in worldly cares, because such a one (c) careth for the thinges of the worlde, howe to please his wife, and is diuided, as S. Paule saith: it muste needes folowe, that hauinge taken the office of superintendentes, and charge of Soules vpon them, (d) they haue deceiued them selues, and dailey doo deceiue so many as heare them, and folowe theire false Doctrine.

1. Cor. 7.

The Bishop of Sarisburie.

What a pleasaunte grace B. Hardinge hath, to talke of Lies? A man woulde thinke, it were somme good parte of his studie. In this place two sundrie Authorities, the one of Clemens, the other of S. Bernarde, I knowe not, by what erreure, were ioined in one, and bothe alleged, & sette forth vnder the name onely of Clemens. I graunt, There was herein an ouersight: But Lie, or Falschhedde there was none, as it shal appeare.

The wordes of Clemens are, as you reposite them. The wordes of S. Bernarde, witten vnto Pope Eugenius, are these: *Planum est, Apostolis interdicti Dominatum. I ergo tu, & tibi vsurpare aude, aut Dominans Apostolatium: aut Apostolus Dominatum. Plane ab alterutro prohiberis. Si vtrunq; similiter habere velis, perdes vtrunq;.* It is plaine, that vnto the Apostles of Christe, Lordship, or Temporal Princehoode is forebiddene. Goe thou thy waie therefore (thus he saith to the Pope) and dare thou to vsurpe, either the Apostleship, beinge a Lorde: or a Lordship, beinge an Apostle. From one of them vndoubtedly thou arte forebiddene. If thou wilt indifferently haue bothe, thou wilt loose bothe.

Of such, S. Hierome writeth thus, *Militantes Christo, Obligant se negotijs Secularibus, & eandem imaginem offerunt Deo, & Caesari: Beeinge the Souldiers of Christ, thei binde them selues to worldly affaires, and offer vp one Image to God, and Caesar.* In the Canons of the Apostles it is witten thus, *Non oportet Episcopum, aut Presbyterum, se Publicis Administrationibus immittere: sed vacare, & commodum se praeberere visibus Ecclesiasticis. Nemo enim potest duobus Dominis seruire: A Bishop, or a Priest maie not entangle him selfe with worldly Offices: but be at reaste, and shewe him selfe meete for the vse of the Church. For noman can serue twoo Maisters.* Yet the Pope this daie claimeth the right of Bothe Swerdes, not onely of the Spiritual, but also of the Temporal. And Pope Bonifacius 8. in the Create Iubilee, and in the open sight of the Worlde, when he had one daie shewed him selfe in his Pontificalibus, apparellled in Procession as a Bishop of Bishoppes, the next daie he put vpon him the Emperours Roabes of Maiestie, and had the Imperial Crowne vpon his heade, and the Swerde naked, and glitteringe bozne before him.

Bernard de cō-
sideration. li. 2

Hieronym. in
Sophoniam. ca. 1.

Canon. Aposto.
Canon 80.
Matthae. 10.

De Maiorit. &
Obsequen. vnam
sanctam.
Paraphrasen
Vispergerensis.

As for Pope Clemens, his Canon is easily shifted by a pretty Prouiso. For thus saith the pour Glose touching the same, Cessante causa, cessat effectus Verbi causa, Prohibetur, ne Presbyteri gerant tutelas, hac causa, vt melius vacent Diuinis Officijs. Hac causa finalis est. Vnde, cessante hac causa, cessat effectus. Vnde, si non vacent Diuinis Officijs, poterunt gerere tutelas: *The cause ending, the Effecte endeth the too.* For example: *The Lawe commaundeth, that a Priest shall not be charged with the Wardeshipp of a Childe in his nonage. The cause hereof is this, that he maie the better applie his Diuine Seruice. This is the Final Cause. This cause remoued, the Effecte geueth place. Therefore if the Priest folowe not his Diuine Seruice, then he maie haue the Wardeshipp of a Childe.* Euen so, if the Pope be not the Office of a Bishop, then maie he be a Temporal Prince. But by these meanes it cometh to passe, euen as Clemens saith, He deceiueth bothe him selfe, and also them that heare him.

Touchinge this vaine obiection of the charge, and cares of Marriage, it is fully answered befoze, in a place more conueniente.

The Apologie, Cap. 4. Diuision. 3.

Pope Leo saith, Vpon one daie it is lawfull to saie but one masse in one Church: These menne saie daies in one Church commonly tenne Masses, twentie thirtie, yea oftentimes more. So that the poore gaser on can scante tel, whiche waie he were beste to turne him selfe. Pope Gelasius saith, It is a wicked deede, and subiecte to Sacrilege in any man, to diuide the Communion, and when he hath receiued one kinde, to abstaine from the other. These men, contrarie to Goddes V Voorde, and contrarie to Pope Gelasius, commaunde, that one kinde onely of the Holy Communion bee geuen to the people: and by so dooinge, they make their Priestes guiltie of Sacrilege.

M. Hardinge.

(a) There is no smal number of men, whiche are moued to suspecte, that this Apologie was deuised by some Catholike man, intending to mocke this newe Clergie of Englande, and to put them quite out of estimation and credite. (b) And to that very ende this innumerable companie of Lies to them seemed of purpose to be set out. For no man hauinge his five wittes would thinke good, for maintenance of his owe parte, to affirme so many thinges, the contrarie whereof to his greates discredit and shame, by searche is easily founde. (c) Leo saith cleane contrarie to that is here in his name auouched, that when so euer a newe multitude filleth the Church, so as al cannot be presente at the Sacrifice at once, that the Oblation of the Sacrifice be without casting any doubte done againe.

The Bishop of Sarisburie.

I beseeche thee, Gentle Reader, for shortnesse sake, and for thy better satisfaction herein, to consider my answer made hereunto in my former Replie to M. Hardinge. Verily Leo speaketh not one worde, either of Private Masse, or of Sole Receiuinge, or of any other like Superstitious, and pœuise vanitie: but onely of the General Communion of the whole Church. His Counsel therefore vnto Dioscorus is, that if vpon occasion of resort, the multitude of Communicantes were so greates, that they coulde not haue conueniente roume in the Church, to receiue al together at one Communion, then the Priest, after he had ministered vnto the firste Companie, and had willed them to departe forth, and geue place to others, and sawe the Church replenished againe with a newe Companie of aftercommers, shoulde without feare, or remorse of Conscience beginne the whole Communion againe, and so minister vnto them, as he had donne vnto the former. More then this out of Leos wordes cannot be gathered. Here, M. Hardinge, haue you founde a good warrant for the Holy Communion, and a plaine condemnation of your Private Masse.

The

*Extra de iurē
iurando. Et si
christus. in
Glossa.*

*Part. 5. Cap. 3.
Diuision. 7. And
Part. 2. Cap. 2.
Diuision 2.*

(a) A solemne
fantie. They
must needs be
wise men, that
so wil thinke.
(b) Here M.
Hard. con-
fesseth, that
he, and his
Fellowes can
sette foorth
Lies.

(c) Vntruth ma-
nifeste. Reade
the answer.
Articul. 13. Di-
uision. 4.

The Apologie, Cap. 5. Division. 1.

But, if they wil saie, that al these thinges are worne nowe out of
 bye, and nighe deade, and pertaine nothinge to these presente times.
 Yet to the ende al folke maie vnderstande, what faith is to be geuen
 to these menne, and vpon what hope they calle togeather their
 General Councelles, let vs see in fewe wordes, what good heede
 they take to the selfe same thinge, whiche thei them selues, these very
 laste peeres, (and the remembrance thereof, is yet newe, and freache)
 in their owne General Council, that they had by order called, haue
 decreed, and commaunded to be deuoutely kepte. In the Laste
 Council at Tridente, scant fouretiene peeres paste, it was ordeined
 by the common consente of al degrees, That one man shoulde not
 haue two Benefices at one time. What is become nowe of that
 Ordinance? Is the same too so soone worne out of minde, and cleane
 consumed? For these menne, ye see, geue to one man, not two Be-
 nefices onely, but sundrie Abbacies many times, sometimes also two
 Bishoprikes, sometime three, sometime foure, and that not onely
 to an vnlearned man, but oftentimes also euen to a man of Warre.

In the saide Council a Decree was made, that al Bishoppes
 shoulde preache the Gospel. These menne, neither preache, nor once
 goe vp into the Pulpit, neither thinke they it any parte of their Of-
 fice. What greate pompe, and crake then is this, they make of Anti-
 quitie? Why bragge they so of the names of the Auncient Fathers,
 and of the Actes, and Olde Councelles? Why wil they seeme to
 truste to their Authoritie, whom, when they liste, they despise at their
 pleasure?

The Bishop of Sarisburie.

Hereto, M. Hardinge answereth thus, VVith what face finde they faulte? Ye beleue
 none of the Councelles: Sir Iohn Hooper, a Martyr of their owne Canonization: your Lying
 Booke: your vile stufte. your Newe vpstarte Church: your Heresies: your incredible Lies: your ma-
 licious Lies: your sclanderous Lies, &c. He is very harde harted, that wil not be mo-
 ued with so valiant proues.

The Apologie, Cap. 5. Division. 2.

But I haue a special fanisie to common a woorde or two, rather
 with the Popes good Holinesse, and to saie these thinges vnto his
 owne face.

M. Hardinge.

Modestie, and
 grauitie meete
 for a Doctour.
 Masship.

Here pricketh forth this hastie Defender, as pearte as a Pearemonger, and faine would he talke
 with the Pope him selfe forsooth the face to face. But Sir, I praie you, be not too hasty in taking your
 iourney to Rome. Tel vs before ye goe, may not a meaner man serue in steede of the Pope, for your
 masship to talke withal? This felowe hathe a special fanisie, and wil needes to the Pope him selfe,
 and talke with him of his highe matters presently to his owne face. I praie you fyr, may not a poore
 man heare your tale before hande? By often telling of it, you shal haue it in better readinesse,
 when you come there.

The Apologie, Cap. 6. Division. 1.

Tel vs, I praie you, good Holy Father, seeinge yee deo crake so
 mutche of al Antiquitie, & boaste your selfe, that al men are bounde
 to you

to you alone, whiche of al the Fathers hathe at any time called you by the name of the Highest Prelate: the Vniuersal Bishop, or the Heade of the Vniuersal Church.

M. Harding.

VVhat the Pope him selfe will saie vnto you, when you come befor him, I knowe not. Because you make no haste (I suppose) as yet to goe vnto his person, maie it please you in the meane time to be answered by an other man, thus now til then. Touching the first part of your first question (a) reade S. Hierome *ad Damasum*, and *aduersus Luciferianos*, where he calleth the Pope (b) *Summum Sacerdotem*. And if ye require a worde of greater sound, reade S. Augustine, where he saith, *In Romana Ecclesia semper viguit Apostolica cathedra Principatus*: In the Romaine Church the Princedome of the Apostolike chaire hath alwaies florished. For the seconde parte looke in the (c) *Councel of Chalcedon*. For the thirde, reade Victor in his seconde Booke *De persecutione Vandalorum*. And for a full resolution of this mater, reade mine answere to M. Iewels challenge in the fourth Article. There shal you finde your demaunde fully answered: **Wise t w o and thirtie greates Antruthes in the same one Article.**

The Bishop of Sarisburie.

Here it liketh you, M. Hardinge, for the time, although vnworthy, to supplie the Popes person. Howe be it, as doubtinge, either the sufficiencye of your Commission, or the discretion of your answere, ye saie, Thus nowe, til then.

Where we demaunde of you, whiche of al the Anciente Fathers, and Doctors euer called the Pope, Summus Sacerdos, *The Highest Priest*: Ye answere vs, S. Hierome so called him in the Booke *Contra Luciferianos*. For his wordes be plaine, Summus Sacerdos, *The Highest Priest*. But what if it be founde, that these wordes belonge nomore to the Pope, then to any other particulare Bishop: Will ye then confesse, that either ye were farre ouersene, or els, that ye sought vnderwe meanes, vnder the name of S. Hierome, to mocke your Reader: You saie, S. Hierome by these wordes, Summus Sacerdos, meante onely the Pope. But, M. Hardinge saith, S. Hierome by the same wordes, meante any one Bishop, what so euer he were, and not onely the Pope. If you be M. Hardinge, and if these thinges be true, then are you of late sowly fallen out with your selfe.

For trial hereof, cal to your remembrance, M. Hardinge, your own wordes, vttered, not els were, but euen in this selfe same Booke. The wordes of S. Hierome be these, *The safetie of the Church, hangeth vpon the Dignitie of the Highest Priest*. Whereupon M. Hardinge saith, This peerlesse Authoritie S. Hierome in that place doothe attribute to the Bishop of euery Diocese.

And thus, by M. Hardinges owne Exposition, not onely the Pope, but also the Bishop of any other Diocese, is called by S. Hierome, the Highest Priest. Thus one M. Hardinge saith, S. Hierome by these wordes meante onely the Pope: Another M. Hardinge saith, S. Hierome by the same wordes meante any one Bishop, and not onely the Pope. It were a deede of Charitie, to resolue your Reader, whether of these two contrarie M. Hardinges he maie beleue. Verily, here ye allege S. Hierome for the Pope, where as, by M. Hardinges Confession, S. Hierome spake nothinge, no not one worde of the Pope. Suche is the weighte, and credite of your Authorities.

But for thy better satisfaction, good Christian Reader, it is wel knowne to any meane studente in Diuinitie, that, not onely the Bishop of Rome, but also euery other Bishop within his owne Diocese was commonly called the Highest Priest, for that within his own Diocese, of al other Priestes he was the Highest. Tertullian saith, *Dandi Baptismum ius habet Summus Sacerdos, qui est Episcopus*: *The Highest Priest, that is, the Bishop, hathe Authoritie, to Minister Baptisme*. S. Augustine saith, *Quid est Episcopus, nisi Primus Presbyter, hoc est, Summus Sacerdos*: *What is a Bishop, but the First Priest, that is to saie, the Highest Priest*.

S. Am

(a) And there shal ye finde nothinge.

(b) This name was commo to euery Bishop: and therefore is fondly appropriate to the Pope.

(c) And there is nothinge.

M. H. fo. 204. b.
Hieronym. *Contra Luciferianos*.

M. Harding directly contrarie to him selfe.

Tertullian. *De Baptismo*.
August. in *quæst. ex viroque Testamen* qua. 101.

Ambros. Li. 1
Epist. 3.Ambros. De ijs
qui iniciantur.
Ca. 3.

Euagrius Lib. 3

Ca. 32.

Ruffinus, Lib. 2

Ca. 23.

Aug. Epist. 162.

Dist. 99. Prime
Sedis.

Inter Epistolas

Aug. Epist. 35

Chrysost. de O-
rando Deum. li. 1

Grego. in Reg.

ca. 10. li. 4. ca. 4.

Leo. Epist. 62.

Amphilochius.

Artic. 4. Denisi.

30. & 32.

S. Ambrose, writinge, not vnto the Pope, but vnto Felix, the Bishop of Comum in France, saith thus, Suscepisti gubernacula Summi Sacerdotij: Thou hast taken the gouernements of the Higheste Priestehood.

Againe he saith, speakinge likewise of any one Bishop, Vidisti Summum Sacerdotem Interrogantem, & Consecrantem: Thou sawest the Higheste Priest examininge the people, that was to be Baptized, and Consecratinge the Water.

I leaue out sundrie other like Authozities of Origen, of Lactantius, of Athanasius, of Leo, of Victor, of Melitades, and of others. Euagrius calleth Euphemius, and Gregorius the Bishop of Antioche, Summos Sacerdotes, The Higheste Priestes. Ruffinus calleth Athanasius, the Bishop of Alexandria, Pontificem Maximum: The Greateste, or Higheste Bishop. By these, I truste, it maye appeare, that the Title, or Dignitie of the Higheste Priestehood, was general, and common to al Bishoppes, and not onely closed vp, and moztised onely in the Pope.

Besides al this, ye bringe vs a woorde, ye saie, of Greater sounde: In Romana Ecclesia semper viguit Apostolica Cathedra Principatus: In the Romaine Church the Princehood of the Apostolique Chaire hath alwaies flourished. In daide, Princehood, and Apostolike, be isly large wordes, and carry greate sounde, almost as greate as the Belle of Frideswife. vnto the sounde of which Belle, ye wisshed once in your Sermon in Oxeforde, that your voice had benne comparable, that you might, as you saide then, Ring out in the dulle eares of these Papistes. These were your wordes: Ye maye not sozegeate them.

But saue would ye haue, the Bishop of Rome should be a Prince, to make vp the sounde. Notwithstandinge, in the Councel of Africa it was decreed thus, Primæ Sedis Episcopus non appelletur Princeps Sacerdotum: Let not the Bishop of the Firste See, be called the Prince of Priestes.

But, what if the sounde of these wordes weighe no heavier, then the former? Or, what if this worde, Princehood, be nomore peculiere to the Pope, then is the other of Higheste Priestehood? Paulinus, writinge vnto Alypius, not the Greate Bishop of Rome, but the poore Bishop, as I remember, of Tagasta, saith thus, Deus in Ciuibus Ciuitatis sue Principalem te cum Principibus populi sui, Sede Apostolica collocauit: God hath placed thee amongste the Citizens of his Citie, in the Apostolique See, beeing a Principal, or a Chiefe with (other Bishoppes, that is to saie, with) the Princes of his people. Here haue you founde the Princehood of the See Apostolique, not onely in Rome, but also in the poore Citie of Tagasta. Likewise S. Chrysostome saith, Ad orandum nos assidue prouocat (Paulus) Apostolorum Princeps: Paule the Prince of the Apostles calleth vpon vs, to be alwaies prayinge. So saith S. Gregorie, Paulus obtinuit totius Ecclesie Principatum: Paule obtained the Princehood of the whole Church. So saith Leo, Iuuenalis Episcopus, ad obtinendum Palestinæ Prouinciæ Principatum, &c. Bishop Iuuenal, that he might obtaine the Princehood of the Prouince of Palestine, &c.

Briefely poure owne singulare Doctoure Amphilochius writeth thus, not of the Pope, but of S. Basile, the Bishop of Cæsarea: Additus est Principibus Sacerdotum Magnus ipse Princeps Sacerdotum: Basile, beeinge deade, was laide with other Bishoppes the Princes of Priestes, beeing him selfe the Greate Prince of Priestes. It was greate folie therefore, M. Hardinge, these Titles thus lienge in common, to encroche the same onely to the Pope. Notwithstandinge, ye saie, Thus nowe til then. Writly, when the Pope him selfe shal beginne to consider, and to weighe poure pleadinge, then will he saie, he had a very vniskful Doctoure.

For answere to the rest, I remit you to my Firste Replie.

The Apologie, Cap. 6. Division. 2.

Whiche of the Aunciente fathers, or Doctours euer saide, that bothe the Syverdes are committed vnto you?

Al.

M. Hardinge.

Let S. Bernarde, writinge to a Pope, answere for the Pope. (a) He is a sufficiente witnesse. VVhere your selfe doo allege him muche againste the Pope, you can not by the lawe iustely refuse him, speakinge for the Pope. The spiritual swoorde you denie not, I trowe. Of the Temporal swoorde, belonginge also to the Pope, thus saithe S. Bernarde to Eugenius. He that denieth this swoorde to be thine, seemeth to me, not to consider sufficiently the woordes of our Lorde, saieinge thus (to Peter thy Predecessoure). (b) Put vp thy Swoorde into the scabarde. The very same then is also thine to be drawn forth perhaps at thy becke, though not with thy hande. Els if the same belonged in no wise vnto thee, where as the Apostles saide, Beholde there be twoo Swoordes here: Our Lorde woulde not haue answered, It is yenough, but, It is too muche. So bothe be the Churchies, the spiritual Swoorde, and the material. But this is to be exercised for the Church, and that of the Church. That by the hande of the Priest, this of the Souldier, but verily at the becke of the Priest, and commaundement of the Emperour. Thus, touchinge the Popes both Swoordes, you are fully answered by S. Bernarde.

The Bishop of Sarisburie.

The Pope hathe power, to claime Authoritie without shame. Emongest others his vnadvised, and vaine wordes, thus he saithe: Christus Beato Petro, Vita Aeternae Clauigero, Terreni simul, & Coelestis Imperij Iura commisit: Christe hathe committed vnto Peter, the Keiebearer of Everlastinge Life, the righte bothe of the VVorldly, and also of the Heauenly Empiere: That is to saie, The Pope is Emperoure bothe of Heanen, and of Earthe. And therefore Pope Bonifacius. 8. as it is saide before, in the sight of the worlde, ware the Crowne Emperial on his head, and commaunded the naked Swerde to be borne before him: and Proclamation to be made, Ecce duo Gladij hic: Beholde here are the twoo Swerdes. I meane the same Pope Bonifacius, of whom it is written, He entred as a Foxe: He reigned as a Wolfe: He died as a Dogge. Hereof it is written in Concilio Vangionum, Vtrunque, & Imperium, & Pontificatum, sicuti Decij, & Falsorum Deorum Cultores factitare consueuerunt, vsurpat: The Pope wrongefully vsurpeth bothe togeather, as wel the Worldly Empiere, as the Bishoprike, as Decius, and the wooshippers of False Goddes were wonte to doo.

Pet S. Bernarde saithe, The Pope hathe Bothe Swerdes: But S. Bernardes Authoritie in this case is but simple. He liued Cleuen hundred yeres after Christes Ascension, in the time of Kinge Henry the firste, the kinge of Englande, in the middes of the Popes route, and Tyrannye. How be it, touchinge his Iudgement, and Credite herein, let vs rather heare one of your owne Doctors. Hericus therefore saithe thus, Bernardus ponit, quod Papa habet Gladium Materialem in nutu. Sed istud, cum hoc, quod non est magnae Autoritatis, magis est contra eos, quam pro eis: Bernarde saithe, that the Pope hathe the Material, or Temporal Swerde at his commaundement. But this saieinge of Bernardes, bifides that it is of smal force, maketh also more againste them, then with them. Againe he saithe, Vnum istorum Gladiorum Petrus non tetigit, scilicet, Saecularem, qui suus non erat: The one of these twoo Swerdes: Peter neuer touched: I meane the VVorldly, or Temporal Swerde: For that Swerde was none of his.

Like wise ye maye finde it written in your owne Decrees, vnder the name of S. Cyprian, Christus actibus proprijs, & dignitatibus distinctis, Officia Potestatis vtriusque discreuit: Christe (hathe not committed Bothe these Swerdes to one mans hande, but) by seuerall Duties, and sundrie Dignities, hathe seuered the Offices of either Power. Whereupon your owne Glose saithe thus, Ergo, est Argumentum, quod Papa non habet vtrunque Gladium: This therefore is a proufe, that the Pope hath not Bothe the Swerdes.

The Apologie, Cap. 6. Diuision. 3.

Whiche of the Anciente Fathers euer saide, that you haue Authoritie, and right to calle Councelles?

M. Hardinge.

VVho hath Authoritie to commaunde the partes of the the body, but the heade? (a) And that

Ccc

the proued.

(a) Vntruth. For his Authoritie is not sufficient, as it shal appeare. (b) Put vp thy Swerde: Ergo, The Pope hath bothe Swerdes: A simple Argumente.

Dist. 22. Omnes.

Paralipom. vii. pergenfis.

Carion. Auentinul.

Iohan. De Parisijs De Potestat. Regia. Cap. ii.

Iohan. De Parisijs. Cap. 19.

Dist. 10. Quomodo am idem.

(b) Vntruth For
Socrates saithe
not so.
(c) Vntruth,
standinge in
false Transla-
tion. Reade the
Answer.

the Pope is heade, where it is amply declared, ye hearde euen nowe. VWhere you aske, whiche euer saide, that the Pope hathe authoritie to calle Councelles, if you knowe not so muche, (b) wee telle you, that Socrates the writer of the Ecclesiastical historie saithe so, not speakinge in his owne person, but reportinge an olde rule of the Churche in these wordes. *Sed neque Iulius interfuit maxima Roma praesul, neque in locum suum aliquem destinavit, cum utiq; regula Ecclesiastica inbeat, non oportere prater sententiam Romani Pontificis (c) concilia celebrari.* But neither Iulius the Bishop of greete Rome was presente, (at the Councel of Antiochia) neither sente he any man in his place, where as the Ecclesiastical rule commaundeth, that without the aduise and wil of the Pope of Rome no Councelles be keapte. And, as Socrates witnesseth of the callinge of Councelles, so doothe Sozomenus witnesseth of the thinges donne in them. *Cum Sacerdotalis lege constitutum sit, pro irritis haberi debere, quae prater sententiam Episcopi Romani geruntur.* VWhere as (saith he) it hath benne ordeined by a lawe of Bishoppes, that what thinges be donne (in any Councel) besides th'aduise and wil of the Bishop of Rome, they ought to be taken for none, and voide. If you wil see more for this Authoritie of callinge Councelles, reade *Rescriptum Iulij Pape contra Orientales: Epist. Athanasij & Aegyptiorum Pontificum ad Faelicem Papam*, This mater is also fully answered.

The Bishop of Sarisburie.

Artic 4. Diu. 26

Μη δὲ ὡς καὶ
ὁ ἱερεὺς τὰς ἐκ-
κλησίας.
Regula iuris.

Here hathe M. Hardinge brought in a shewe of greate authorities without sense. For answer whereof, it maie please the, Gentle Reader, to consider the fourth Article of my Former Replie. Notwithstandinge, amongst al these wordes of Pope Iulius, Socrates, Cassiodorus, and forged Athanasius, there is not one worde of power, and Authoritie to calle Councelles. Onely thus mutche they saie, *No Decree maie passe in Councel without the agreements, and consente of the Bishop of Rome: for that he was one of the Foure Principal Patriarkes, & oughte to haue his voice there, as wel as others. It is a Principle ruled in Lawe, Quod omnes tangit, ab omnibus debet approbari: That toucheth al, muste be allowed by al.*

Socr. li. 7. ca. 28
ἀμελίσαντες
τὸ νόμον κα-
λέοντες παρὰ
γνώμην τῆς
ἐπισκοπῆς
καὶ ἁγίων
πνεύματος
τοῦ κυρίου
ἡμῶν
Ἰησοῦ
Χριστοῦ
De Concil. Basil.
Lib. 1.

But, lest you shoulde thinke, this was the Popes onely prerogative, and belonged to none other besides him, the same Socrates writeth the very like wordes as wel of the Bishop of Constantinople, as of the Pope. *Et hoc fecerunt, contemnentes Legem, qua cauetur, ne quis eligatur prater sententiam Episcopi Constantinopolitani: Thus did they, not regardinge the Decree, whereby order was taken, that no Bishop shoulde be chosen without the consent of the Bishop of Constantinople.* Yet maie not, M. Hardinge, conclude hereof, that therefore the Bishop of Constantinople had Authoritie to calle Councelles.

Aeneas Syluius, that afterwarde him selfe was Pope, named Pius the Second writeth thus, His *Auoritatibus mirum in modum putant se armatos, qui negant, Concilia fieri posse sine consensu Papae. Quorum sententia, si, vt ipsi volunt, inuiolata persistat, ruinam secum Ecclesiae trahit: They, that saie, no Councel maie be keapte without the consente of the Pope, thinke them selues marueylously sensed by these Authorities. But if their saitinge holde, and take place, as they would haue it, it wil drawe with it the decaie, and ruine of the Churche.*

The Foure firste greate Councelles, of Nice, of Ephesus, of Chalcedon, of Constantinople, and the reste, as it shal afterwarde moze largely appeare, were alwaies called by the Emperours, and not by the Pope. As for the Pope, he had not yet the whole worlde at his commaundement, nor any sutch Antiuersal Authoritie, to calle Councelles: but rather was commaunded him selfe, as other Bishoppes were, by the Emperoures Authoritie, to comme to Councelles, as it shal appeare.

Therefore, where you woulde conclude thus, The Pope was Heade of the Church? Ergo, he had Authoritie to calle Councelles: We maie rather, and mutche better turne pour tale backwarde, and saie thus, The Pope had no Authoritie to calle Councelles: Ergo, he was not Heade of the Churche.

The Apologie, Cap. 6. Diuision. 4.

Whiche of the Aunciente fathers, or Doctours euer saide, The vvhole vvorld is but your Diocesse

M. Har.

M. Hardinge.

He that saide to Peter, feede my Lambes, and, feede my Sheepe, * whiche Lambes and Sheepe
at Christen menne be through the worlde.

The Bishop of Sarisburie.

The Canonistes, that is to saie, the Popes Pages of Honour, haue not doubted
to infeasle theire Maister with the possession of al the worlde. One saithe thus,
Dominus Papa est Ordinarius omnium hominum: Our Lorde the Pope is the Ordina-
rie, or Bishop of al menne. An other saithe, Papa totius mundi obtinet Principa-
tum: The Pope hathe the Princehoode of al the Worlde. An other saithe, Papa est
Episcopus totius Orbis: The Pope is the Bishop of the whole worlde. An other saith,
Papa, etiam cessante negligentia Prælatorum, potest conferre beneficia totius
Orbis: Quia ipse est Ordinarius totius mundi: Though there be no defaulte, or negli-
gence in any Bishop, yet maie the Pope bestowe the benefices of al the worlde: For that he is the
Bishop of al the worlde. Therefore when the Chiefe Deacon inuesteth, or enro-
beth the Pope at his Consecration, he saithe vnto him, Ego inuestio te de Papatu,
vt prælis Vrbi, & Orbi: I doo inueste thee with the Popedome, that thou maiste rule bothe
the Cittie, and the worlde.

Of this infinite Ambition, and inordinate tyrannie many god menne haue
often complained. Franciscus Zabarella, beinge him selfe a Cardinal of Rome,
saith thus: Ex hoc infiniti sequuti sunt errores: Quia Papa occupauit omnia iura
inferiorum Ecclesiarum: Et nisi Deus succurrat statui Ecclesiarum, Vniuersa Eccle-
sia periclitatur: Hereof haue ensued infinite errors: for that the Pope hathe inuaded the
right of al inferiour Churches. And, onlesse God heale the state of the Churches, the Uni-
uersal Church is in ieopardie.

The learned Lady Anna, Daughter vnto the Emperoure Alexius, and Irene,
in her Storie, that she wrote in Greeke, emonge many other thinges to like pour-
pose, writeth thus: Papa est Dominus totius mundi, quemadmodum Latini qui-
dem putant, & prædicant: Est enim etiam hæc pars quædam illorum insolentia: The
Pope is the Lorde of al the worlde, as the Latines thinke, and speake of him. For this is one
peece of theire Ambition.

This bathe benne the late wanton Claime of the Popes Canonistes. Other-
wise the Anciente Learned Fathers haue ouermoze bounded, & limited the Pope
within his owne particulare Jurisdiction. Rufinus saith, the Fathers in the
Councel of Nice, appointed the Pope to ouersæ the Churches of his owne Suburbs:
Vt Romanus Episcopus Suburbicarum Ecclesiarum sollicitudinem gerat. Athana-
sius saith, Roma est Metropolis Romanæ ditionis: Rome is the Mother Church (not
of al the vniuersal worlde, but) of the Romaine (particulare) Jurisdiction. The
Bishoppes in the Council of Rome write thus to the Bishoppes of Illyricum, Par-
est, omnes, qui sunt in Orbe Romano, Magistros conuenire: It is conueniente, that al
the Bishoppes, that be within the Jurisdiction of Rome, shoulde accorde together. Flavianus
the Archebishop of Constantinople writeth thus to Leo, the Bishop of Rome. Di-
gnetur sanctitas vestra indicare impietatem Eutychetis omnibus Episcopis sub Bea-
titudine vestra degentibus: Let your holinesse Vouchsafe to make knowne the wickednesse
of Eutyches to al the Bishoppes, that liue vnder you. To al the Bishoppes, he saith,
that liue vnder you: Not vnto al Bishoppes through the worlde. S. Hierome,
speakinge of the vsage, and order of the Church of Rome, saith thus, Quid mihi
profers Vnius Vrbs Consuetudinem? What alleageste thou mee the Custome of one
Cittie? So mutche he abbattegeth the Popes Jurisdiction, that he extendeth it, not
vnto the Listes, and endes of al the worlde, but restraineth it onely to the limites
of one Cittie. Likewise againe, speakinge of the Bishop of Rome, he saith thus,
Non solum Vnius Vrbs, sed etiam totius Orbis erant Episcopi: Then, not onely the
Bishop of One Towne (whiche was the Bishop of Rome) but also the Bishoppes of al the
worlde are deceiued.

Thus therefore writeth Gennadius, together with the Council of Constan-
tinople,

Ecce

tinople,

* God knoweth
here is a shee-
pish reason.

Extra. De. Apo-
pistat. V. de-
bitus. In Glossa.

Extra. De statu
Regularium pes-
tulosos. In Glossa.

Extra. De Pœnis
Fœlicis. In Glossa.
Extra. de Cœciss.

Præbende. &
Ecclesie non va-

cantus, Quia dis-
uersitatem Abb.
Ceremoniar. Li. 1

Franc. Zabarell.

Anna in Histo-
ria Græca:

ἐστὶ γὰρ καὶ
τὸ τοῦ τῆς ἀλα-
ζονείας αὐτῶν.

Histor. Ecclesiast.
Lib. 1. Cap. 6.

Athanas. Ad so-
litarium vitam
agentes.

Sozomen. li. 6.

ca. 23. πάντας
τὸς ἐν ῥωμαί-
ω κόσμῳ δια-

δασκάλους
ὁμοφρονεῖν.

Hieronymus ad
Eugarium.

Inter Epistolas
Leonis. Epist. 9.

Hieronymus ad
Eugarium.

Hierony. ad eua-
ng. Vigilantiā.

Gennadius ad
omnes Metropo-
litanos. & ad
Papam Roman.

tinople, unto the Bishop of Rome, Curet Sanctitas tua Vniuersas tuas Custodias, ti-
bi que subiectos Episcopos: Let your Holinesse see vnto (not al the whole worlde, but)
al your owne charge, and sutch Bishoppes, as be subiecte vnto you.

By theise setwe wee see, the Bishop of Romes power was, not Vniuersal or in-
finite, ouer al the Churches, and Kingdomes of the worlde: but certaine, and limi-
ted within his owne particulare Iurisdiction.

As for the reasons, y^e vse for prouise hereof, I maruelle, y^e would euer trouble
the worlde with so Childlike folies. Christe saide vnto Peter, Feede my Sheepe:
Ergo (saie you) the whole worlde is the Popes Diocesse. A good Sheepe woulde haue made
a better Argumente.

The Apologie, Cap. 6. Diuision. 5.

Which of the holy Auncient Fathers euer saide, that al Bishoppes
haue receiued of your fulnesse?

M. Hardinge.

* A simple Au-
thoritic.

Besides others, so hath * S. Bernarde saide in his Booke *De consideratione ad Eugenium*.
VWhere he saithe, that he is called in *plenitudinem potestatis*, into the fulnesse of power.

The Bishop of Sarisburie.

Clemen. Li. 5. De
Hæreti. Ad ve-
rum, in Glossa.
Petrus de Palu-
de. de potestate
Pape.
Petrus de Palu-
de. de potestate
collata Apostol.
Durandus. Li. 2.
De Misistis &
Ordinib.
Augusti. de Tri-
nita. li. 15. ca. 26.

There is no folie so vaine, but by somme thiste maie be mainteined. In your
Glose, M. Hardinge, it is witten thus: Omnes subiecti sunt motioni Pape, & sunt
in illo, quasi Membra de Membris: Al menne are subiect vnto the Popes wil, and are in
him as members of a member. An other saithe, Ecclesia non habet potestatem ali-
quam Iurisdictionis, nisi à Petro: The Church hath no Power of Iurisdiction, but onely
from Peter. And againe, A Petro, post Christum, Spiritualis Gratia, & Potestas
deriuatur: Nexte after Christe, Spiritual Grace, and Power is derined from Peter. And
therefore an other of your Doctours saithe: Omnes Episcopi descendunt à Papa,
quasi Membra à Capite: & de eius Plenitudine omnes accipiunt: Al Bishoppes are de-
riued from the Pope, as Members from the Heade: and al they receiue of his fulnesse: that is
to saie, Power of his Power, and Grace of his Grace. Al theise vanities, M. Har-
dinge thinketh, maie be wel bozne out by two bare wordes of S. Bernarde.

But S. Augustine, many hundred yeres befoze Bernarde was bozne, wrote
thus: Nos quidem accipere possumus hoc donum pro modulo nostro: Fundere au-
tem illud super alios non possumus. Sed, vt hoc fiat, Deum super eos, à quo hoc effu-
citur, inuocamus: In deede wee maie receiue the gifte of God accordinge to our portion: but
to poure the same vpon others, wee are not habile. Norwithstandinge, in their behalfe wee calle
vpon God, that is the woorker hereof, that he wil doo it.

The Apologie, Cap. 6. Diuision. 6.

Whiche of al the Aunciente Doctours euer saide, that al Pover is
geeu'n to you, as vvel in Heauen, as in Earthe?

M. Hardinge.

* Vntruthe, vn-
discrete, and
vaine. For no
Aunciente Do-
ctour, or Father
euer vittered so
fonde wordes.
Extra. De trans-
latione Episcopi
Quæstio. Hostien.

* Al they whiche speake of the ministerial Power, whereby vnder Christe the militant Church
by him is gouerned. But if you meane absolutely, as your woordes seeme to sounde, so no discrete
Catholike man euer saide or thought.

The Bishop of Sarisburie.

Here by a pretty distinction of Power Absolute, & Power not Absolute, Christ,
and his Vicare are set together, to parte Tenures. Howe be it, what manner of
Power it is, that the Pope clameth, his owne Doctours, and Counsellors can tel
vs beste. Cardinal Hostiensis saithe, Excepto peccato, Papa potest, quicquid Deus
ipse potest: Sinne onely excepted, the Pope hath Power to doo, what so euer God him self
can doo.

M. Hard. fo 67 a

fol. 67. b.

Addition. M. Hardinge. This is false, and sleaundersous. This is a most
manifest, and out of al question, foule corruption. Certainly Hostiensis saithe not so. But hauing
reckened certaine things, wherein the Pope hath Authoritie vnder God, as Christes high officer, He
concludeth with these woordes, Breniter, excepto peccato, quasi omnia de iure potest, vt Deus:
Briefly.

Addi-
tion

Briefly, excepted sinne, He hath power, as a man would saie, in al thinges, of right, as God. Thus saith Hostiensis, and not as M. Iewel beliet him &c. It is saide by the Learned Canonistes, that the Consistorie of God, and of the Pope is one Consistorie: As a Bishoppes and his Chauncellours Consistorie is one, and the same Consistorie. Nowe let vs consider the impudencie of this false Minister. Firste he auoucheth his shamelesse lie boldly, as though, where truthe faileth, for shewe of truthe, the mater might be stouted out. The woordes, saith he, be moste manifeste, and out of al question: *Excepto peccato, Papa potest, quicquid Deus ipse potest*: That is to saie, the Pope can doo, as mutche as God him selfe can doo, sinne excepted. But what if these woordes be not most manifeste? Is it not then a moste manifeste impudencie, so to affirme of them? Is not this Minister a Minister of Lies? &c. Firste he hath nipte awaie this woorde, *Breuter*: Then this woorde *Quasi*, which mitigateth, and qualifieth the saicinge: Then againe those other woordes of necessaie importance, *Omnia, de iure*, and, *vt*. Nexte he corrupted the sentence by puttinge to these woordes of his owne, *Quicquid*, and *ipse*, &c. VVho euer sawe one litle poore sentence so nipte, so hakte, so hewed, and mangled, so turned, and caste in a newe mould?

The Answer. It fareth with you, M. Hardinge, as it did sometime with a god honest plaine man, that tolde his friende vpon a reckninge, that he would not be answered with siue poundes, but would haue fiftiene god pables, euery pennie: and that he would not be so mockte. For although there be somme alteration in these woordes, yet in sense, and meaninge there is as great oddes, as is betwene fiftiene pables, and siue pounde. You saie, I haue nipte, and hakte, and hewen these woordes, and haue leste out this woorde *Breuter*: Powe verily, M. Hardinge, any wise man maie thinke, this is a very simple quarrel for a man of your Learning. For, if I had nipte of this woorde, *Breuter*, as in dede I haue not, yet what would that make to the backinge, and betwinge of the sense? But you saie, I haue leste out other woordes besides, as *Omnia, De iure*, and *vt*, woordes, as you tel vs, of necessaie importance. I beseeche you, M. Hardinge, if you haue any sutch fanisie to these woordes, put them al in againe, and mutche god maie they doo you. So shal your sentence be this, *Papa potest omnia de iure, vt Deus potest*: The Pope maie doo al thinges of right, as beinge God: or, as God can doo. We thinketh, hereby the mater is but courtly mended. It seemeth worse, then it was before. For thus muste you saie, The Pope of Right maie doo al thinges, as God maie doo. So mutche haue you gained by addinge of these necessaie and special woordes, *De iure*, and, *Vt*. Notwithstandinge, in Abbas Panormitanus, out of whom I alleged these woordes of Hostiensis, ye shal finde, neither, *Breuter*, nor, *De*, nor, *Iure*, nor, *Vt*, neither. So necessaie is theire importance. Thus haue you thre of your greatest Canons easily discharged with litle a doo: Onlesse you wil likewise saie, that Abbas Panormitanus is also a False Minister, and impudently beliet Hostiensis. Wherein certainly, M. Hardinge, you haue a special grace to speake at pleasure.

Of the other side, you saie, I haue added vehemente woordes of mine owne, to enforce the mater. For whereas Hostiensis saith onely, *Deus, God*: I haue imagined him to saie, *Deus ipse, God him selfe*. And I praise you, M. Hardinge, What difference finde you betwene God, and God him selfe? Is God him selfe one, and God another? I thanke God, I knowe none other God, but God him selfe. This then, I trowe, muste be your meaninge, The Pope can doo al thinges (not that God him selfe can doo, for that you saie, were blasphemie, but) that God can doo.

Again (you saie) I haue leste out this woorde, *Omnia*. But you might easily haue scene, that in stee thereof I placed, *Quicquid*. And I would thinke, that, *Quicquid*, were as mutche, as, *Omnia* quæ: onlesse you can shewe vs somme pretie new Louanian Grammar to the contrarie.

Once againe you saie, I haue leste out this woorde, *Quasi*, whiche woorde (you saie) mitigateth, and qualifieth the saicinge. Then, I trowe, this saicinge is sutch, as hath the neede of some Mitigation. Now be it in dede this is but a *Quasi* quarrel, M. Hardinge. If your Pope maie not be God him selfe, yet at leaste, ye would haue him to be a *Quasi* God. It shameth mee, thus to encumber the worlde with sutch vanities. But your importunitie, M. Hardinge, enforceth me further, then I would.

The very woordes in Abbas Panormitanus, reported out of Hostiensis, are

Extra. De trans-
latione prelati.

C. Quato Abbas

M. Hard. 67. b.

Extra in sexto
Lib. I. De con-
suetudine. Non
putamus.

Extrauagan. 10-
han. 22. Caim
inter. printed at
Parisse anno 1553
And at Lions.
anno. 1555.
De Peniten. dis.
3. Quamus.
Ceremoniar. li. 1
Cap. 2.

Concil. Lateran.
Sub Leo. 10. In
oratione Sre
phani Patra-
censis.

Tran. Zabarella.

these: Papa, & Christus faciunt vnum Consistorium: ita quod, excepto peccato, potest Papa quasi omnia facere, quæ potest Deus: *The Pope, and Christe make one Consistorie, or one judgemente seate: so that, sinne excepted, the Pope in a manner maie doo al thinges, that God maie doo.* These be the wordes, *M. Hardinge*: Let somme Lawier turne your booke: You shal finde them so. And here, once againe I telle you, you haue, neither, Breuiter, no, De, no, Iure, no, Vt, no, any other iustte cause, why y^e shoulde fare so terribly with poze Ministers.

Where as Hostiensis saith, *The Pope, and Christe make one Consistorie*, This (you saie) is wel saide by the Learned Canonistes: as a Bishoppes, and his Chauncelloures Consistorie, is one, and the same Consistorie. Your meaninge herein, I trowe, is this: That God is the Bishop, and the Pope his Chauncelloure: and as there lieth no appraile from the Chancelloure to the Bishop, so there lieth no appraile from the Pope to God, so that the Pope, and God haue one onely Consistorie: And the Law saith, Ab vno ad seipsum non est appellatio.

But why shewe you your selfe so squamishe, and so dangerous in these wordes, The Pope maie doo what so euer God maie doo? You maie remember, that your Canonistes haue moued questions, V Whether the Pope be God, or no. You maie remember, that the Pope hath suffered him selfe to be called God. For thus one saide vnto him presently befoze his face in the Council of Laterane without rebuke, Tu es alter Deus in Terris: Thou arte an other God in the Earthe. You maie remember, that the Pope suffereth his Canonistes thus to publishe, and to blase his Godhed to the worlde in printed Bookes: Dominus Deus noster Papa: Our Lorde God the Pope. Thus, and euen with these selfe same expresse wordes hath it benne printed often, and in sundrie places. Yet haue I not hearde of any Pope, that euer founde faulte with the printinge. You maie remember, that where as S. Augustine saith, Quis audeat dicere Deo: Who dareth to saie thus to God. Your Canonistes haue made vp, and betfred the mater in this sorte, Quis audeat dicere Deo, vel Pape: Who dareth to saie thus to God, or to the Pope: Thus thei say, as if there were somme equalitie bitwene the Pope, and God. You maie remember, It is written in the Ceremoniarie of the Church of Rome, Moderatio Imperij Romani pertinet ad Papam, Dei vices gerentem in Terris, tanquam ad eum, per quem Reges Regnant: The Governement of the Romaine Emperie belongeth to the Pope, beinge Goddes Vicare in Earthe, as vnto him, by whome Kinges rule, and weare their Crowns. And what is he, *M. Hardinge*, by whome Kinges be Kinges, & haue their Authoritie, but onely God? You maie remember these wordes were spoken in a Council holden in Rome, in the Popes owne Palaice of Laterane euen in the presence, and hearinge of the Pope: In Papa est omnis potestas, supra omnes potestates tam Cæli, quam Terræ: In the Pope is al manner of power, aboue al powers, as wel of Heauen, as of Earthe. I beseech you, good *M. Hardinge*, what Power maie this be, but onely the Power of God him selfe.

You maie remember, Franciscus Zabarella saith, Papa facit, quicquid libet, etiam illicita, & est plusquam Deus: The Pope dooth, what so euer he listeth, yea although it be unlawful, and is more then God. Thus, you see, *M. Hardinge*, your Pope is a God of the Earth: Your Pope is Lorde, and God: Your Pope is he, by whom Kinges are Kinges: Your Pope hath the Power aboue al Powers, either in Heauen, or in Earthe: Your Pope is more then God. True these wordes what sense, or incense maie like you beste: Enbawme them with your moste sauourable, and swetest Constructions, y^e shal neuer be hable to make them sauourie: when al your Doctrine is sifted, the bottome thereof is this, Sinne onely excepted, the Pope in a manner maie doo al thinges, that God maie doo. Therefore, *M. Hardinge*, calle not the Ministers of Goddes Truthe, the Ministers of Lies. He hath of longe time Ministred Lies vnto the worlde, that, beinge a wretched unful man, hath staled him selfe in the place of God. And you, forcinge al your wittes, & learning to upholde, and sothe him in his blasphemie, muste needs be a Minister of open Lies.

Stephanus

Stephanus the Bishop of Patraca, in poure late Councel at Laterane in Rome, saithe thus, In Papa est omnis Potestas supra omnes Potestates, tam Coeli, quam Terræ: *Al Power is in the Pope above al the Powers, as wel of Heauen, as of Earthe.*

And, to make the mater plaine, your owne Bernarde him selfe saithe, Tibi data est omnis Potestas: in qua, qui totum dicit, nihil excludit: *Al manner of Power is geuen to thee: He that saithe, Al, excepteth nothinge.*

And, Abbate Panormitane saith, Plenitudo Potestatis superat omnem Legem positiuam: Et sufficit quod in Papa sit pro Ratione Voluntas: *The fulnesse of Power passeth al Positiue Lawe: and it is sufficient in the Pope, that Wil stande in steede of Reason.*

This is that Power, that M. Hardinge here hathe so closely conueied in, vnder the Cloude of his Distinction.

But, Baldus, that by experience saue the practise hereof, saithe thus: Hæc Plenitudo Potestatis, est Plenitudo Tempestatis: *This Fulnesse of Power, is a Fulnesse of Tempeste.*

An other of your Doctoures saithe: Bernardus nullam Potestatem ponit in Papa, quam non ponit in Prælati inferioribus: licet in Papa ponat Summam: Bernardus alloweth no Power vnto the Pope, but he alloweth the same to other inferioure Bishoppes: *Notwithstandinge, he alloweth the greatest Power vnto the Pope.* S. Bernarde him selfe saithe to like pourpose, Sic factitando probatis, vos habere plenitudinem Potestatis: Sed Iustitiz fortè non ita: *Thus dooinge, and dealinge, yee shewe your selfe to haue the Fulnesse of Power: but perhaps not likewise the Fulnesse of Justice.*

The Apologie, Cap. 6. Diuision. 7.

Whiche of the Ancient Fathers euer saide, that neither Kinge, nor Prince, nor the vvhole Cleregie, nor al the people together are hable to be Iudges ouer you?

M. Hardinge.

(a) VVhat Sheepe shalbe iudges ouer their shepherde? For as the Fathers of the moeste ancient Councel of Sinnessa saide, in the cause of (b) Marcellinus the Pope, *Nemo unquam iudicauit Pontificem*: No man euer iudged the Pope, nor any Prelate his highe Priest. *Quoniam prima sedes non iudicabitur à quoquam*: * because the firste See shal not be iudged of any body.

The Bishop of Sarisburie.

In these two pointes standeth the Popes Garde of truste, and the keepe, and Castel of al his Power. Firste, the Church of Rome, what so euer waie she take, can neuer erre: Perse, the Pope, what so euer he do, maie neuer be called to any reckeninge. These two pointes beeing graunted, the reste is sure. One of poure Doctoures saithe thus: Omne factum Sanctissimi Patris interpretari debemus in bonum. Et, siquidem fuerit furtum, vel aliud ex se malum, interpretari debemus, quod Diuino instinctu fiat: *Wee muste expounde euery acte of the Holy Father for the beste.* And, if it be theafts, or any other thinge, that of it selfe is euil (as Adounerie, or Fornication) wee muste thinke, it is donne by the secrete inspiration of God. An other saithe, Si Papa innumerabiles populos cateruatim secum ducat mancipio Gehennæ, cum ipso plagis multis in æternum vapulatuos, huius culpas arguere præsumat mortalium nullus: *If the Pope drawe infinite Companies of people by heapes together with him selfe into Hel, to be punished with him with many stripes for euer, yet let no mortal man presume to reprove his fautes.*

An other saithe, Papa solutus est omni Lege Humana: *The Pope is exempted from al Lawe of Man.* An other saithe, Sacrilegi instar esset, disputare de facto Papæ Facta Papæ excusantur, vt homicidia Samsonis: vt furta Hebræorum: vt adulterium Iacob: *It is a sinne, as greate, as Sacrilege, or Church robbing, to reason of any the Popes dooinges.* For his Actes are excused, as Samsons Murders: as the Iewes Robberies: and as the Adouneries of Iacob. An other saithe, Nec Totus Clerus, nec totus Mundus potest Papam iudicare, aut deponere: *Neither al the Cleregie, nor al the whole Worlde, maie either Iudge, or Depose the Pope.* And againe, Papa in nullo casu,

Ecc liij

quamdiu

In Concil Lateran. 12. sessione. 12.

Citatur in codè Concil. Lateran.

Extra, de Cõstitutionibus, ca. 1.

Baldus.

Iohan. de Paris. ca. 18.

Bernard. De Cõfederation. lib. 3.

(a) VVoorthy reasons.

(b) This Marcellinus beinge Pope, had committed open Idolatrie, in makinge Sacrifice vnto Diuelles.

Iohan. De Paris. De Potesta. Regia. & Papali.

Distinct. 40. 53 Papa.

9. Quæsti. 3. cuncta.

Dist. 40. Non nos. In Gloss.

Petr. de Palude. De Potest. Papæ. Ar. 4.

Idem eodè loco.

quamdiu est Papa, propter quodcunque crimen potest deponi, nec à Concilio, nec à tota Ecclesia, nec à toto Mundo: *The Pope, while he is Pope, cannot in any case, for any offense by him committed, be deposed, neither by the General Councel, nor by all the Church, nor by the whole Worlde.*

In Epistola Ni-
colai Papæ:
Inter decreta
Adriani Papæ.
Dist. 21. Inferior.
Iohan. de Pari-
sys. Ca. 20.
Concil. Tomo. 1.
In purgatione
Sixti.

And al this they are wel hable to proue by god substantial Authoritie of the Scriptures. For thus they reason, The Scholare is not about his Maister: The Seruante is not about his Lorde: And againe, The Axe boasteth not it selfe againste the Carpenter, that heweth with it: Ergo, no man maie accuse the Pope.

Therefore, an other of your Doctours saith: Iudicare de factis Papæ, hoc aliqui dicunt esse, Tangere Montem, & ponere os in Cælum: *To Iudge of the Popes deedes, this, somme menne saie, is to touche the Holy Mounte (wherein God gaue the Lawe, and shewed him selfe to Moses) and to set the face againste the Heauens. And the Pope him selfe saith, The accusinge of him is the Sinne againste the Holy Ghoste, whiche shal neuer be forgeuen, neither in this worlde, nor in the worlde to come.*

Thus maie the Pope depose Kinges, and Princes, and trouble the whole State of the worlde, and do what he listeth, without Controlmente. Yet maie no man dare saie vnto him, Sir, why doo yee so? Therefore the Accusers of Pope Symmachus saide in the presence of Kinge Theodoricus, Successores Petri vnà cum Sedis Priuilegijs peccandi quoque licentiam accepisse: *The Pope maketh his boaste, that together with the Power of teachinge, he hath receiued free libertie to doo it.*

Ennodius.

Concil. Tomo. 1.
In Marcellino.

Pope Marcellinus, whose name ye haue alleged, out of the Councel of Sinuessa, for defense hercof, was an Apostata, and had forsaken Christe, and beinge Pope in Rome, had made Sacrifice vnto Diuels. Al this notwithstanding, ye saie, no mortal man mighte accuse him. Thus hath the Pope a Special Perogative, and Premunire, to forsake Christe, and to committe open Idolatrie, and to geue Honour, and Sacrifice vnto Diuels, without Controlmente.

Gala. 2.
Cyprian. Ad
Quirinum.

Yet S. Paule accused S. Peter, euen vnto his face, in the presence of many. And S. Cyprian saith, Petrus se non Vindicauit, seu aliquid insolenter assumpsit, vt diceret, se Primatum tenere, & obtemperari sibi à nouellis, & posteris oportere: Peter (beinge thus checked openly by S. Paule) neither reuenged him selfe, nor took any thinge proude upon him, as to saie, that he had the Primacie, or that others, that were but Nouices, and aftercommers (as Paule was) ought to be obediante vnto him. Mena, the Bishop of Constantinople, Judged, and Excommunicated Pope Vigilus. The Bishoppes of the East Church, Judged, and Excommunicated, & deposed Pope Iulius. One of youre Doctours saith, Si Papa committat crimen Depositione dignum, debet puniri, ac si esset vnus rusticus: *If the Pope committe an offence, wherefore he should iustly be deposed, he ought to be punished, as if he were a Clowne of the Countrie.* Your neighbours of Leodium, in their Epistle againste Pope Paschalis, write thus: Remoto Romanæ Ambitionis typho, cur de grauibz, & manifestis, non reprehendantur, & corrigantur Romani Episcopi? Qui reprehendi & corrigi non vult, pseudo est, siue Episcopus, siue Clericus: *Settinge aparte the Pride of Romishe Ambition, the Crimes beinge greates, and manifeste, why maie not the Bishoppes of Rome, bothe be reprobued, and also corrected? He, that sleeth rebuke, and correction, is a false man, whether he be Priest, or Bishop.*

Nicephor. Li. 17.
Cap. 26.
Sozomenus. li. 3.
cap. 11.
Felinus in Re-
fertorio. Dignis-
sas.
Concil. Tomo. 2.
Epist. Leodien.
contra Pascha-
lem Pap.
Iudas.

The Apologie, Cap. 6. Diuision. 8.

Whiche of the Ancient fathers euer saide, that Kinges, and Emperours, by Christes vvil, and Commaundemente, receiue their Authoritie at your handes?

M. Hardinge.

* There maie
you finde no-
thing to proue
nothinge.

VVhat is to be answered hereto, * you maie gather of that is alleged before out of S. Bernarde, speakinge of bothe swordes.

The Bishop of Sarisburie.

It is euident by the recorde, & general consente of al Ancient Writers, that the

the Pope hath neither possession, nor soote of Landes, nor House to dwell in, nor the name of Vniuersal Bishop, nor Chartar, nor Libertie, nor Iurisdiction, but that he hath receiued, either of the Frenche kinges, or of the Emperours. Yet would he now beare the wo:ld in hande, that the Emperoure hath nothinge, neither Landes, nor Honour, nor Power, nor Right, nor Swerde, nor Iurisdiction, but onely from him. If any man doubt hereof, bishpes other testimonies of Antiquitie, let him reade that moste vaine, and Childishe Donation, that the Pope him selfe hath forged vnder the name of the Emperoure Constantine. S. Ambrose saith, Si non vis esse obnoxius Cæsari, noli habere, quæ sunt Mundi. Si habes diuitias, obnoxius es Cæsari: If thou wilt not be subiecte to the Prince, then possesse not the thinges, that be of the Worlde: If thou haue worldly richesse, then arte thou subiecte vnto the Prince. Likewise S. Augustine, Dices, Quid mihi, & Regi? Quid tibi ergo, & possessioni? Per Iura Regum possessiones possidentur: Thou wilt saie, (as the Pope saith) what haue I to doo with the Prince? What then haste thou to doo with Landes? For possessions are holden (not by the Popes righte, but) by the right of Kinges, and Princes.

Charles the Frenche Kinge, þenew to Charles the Greate, wrote thus vnto Pope Adrian: Imperatores Ius distinguendorum negotiorum Episcopis Sanctis iuxta Dualia Constituta permiserunt: non autem Episcoporum Villici extiterunt: Emperours, by their Commissions vnder their greate Seales, haue graunted vnto Bishoppes Authoritie to heare causes: but they them selues were neuer Stewardes, or Bailifes vnto Bishoppes. One of your owne late Doctours saith, Papa habet gladium (Ciuilem) ex Commissione, & permissione Principis: The Pope hath the Temporal Swerde, or Ciuile Iurisdiction, by the Commission, and Sufferance of the Prince. Therefore it seemeth greate folle to saie, The Prince hath his Swerde, or Iurisdiction onely by the Commission of the Pope.

Your owne Barbarous Glose saith, Imperator in temporalibus habet Potestatem à solo Deo. Et imperium fuit, antequam Apostolatus esset: The Emperoure in Temporal thinges hath his Authoritie (not from the Pope, but) from God onely. And the Emperie was, before the Apostles were. Againe, Imperator non habet gladium à Papa: Sed Imperium est à solo Deo: The Emperoure hath not his Swerde of the Pope: but the Emperie is onely from God. Againe, Ex sola electione Principum, dico, verum esse Imperatorem, antequam confirmetur à Papa: I saie, that the Emperoure is a very righte, and perfite Emperoure, by the onely Election of the Princes, yea, before he be confirmed by the Pope.

What shal wee neede moe witnesses? Your very Ceremoniarie of Rome saith thus, Hoc affirmamus, ante Carolum Magnum, neminem Imperij Romani Coronam ex Manu Romani Pontificis Romæ suscepisse: Thus wee saie, that before the Emperoure Charles the greate (that is, for the space of eight hundred yeeres after Christe) no man euer receiued the Crowne of the Romaine Emperie at Rome, by the Handes of the Bishop of Rome. S. Bernarde hereof thus wisteth vnto the Pope: Esto, vt alia quacunque ratione hoc tibi vendices: non tamen Apostolico iure: Nec illud tibi dare, quod non habuit, Petrus potuit: Be it, that yee claime this right by somme other meanes. Yet by the Apostles right yee cannot claime it: Neither coulde Peter geue you that right, that he him selfe neuer hadde.

The Emperoure Ludouicus the fourthe saith thus: Mea Potestas non pendet à Papa, sed à Deo immediatè. Et vanum est, quod dici solet, Papam non habere Superiorem: My Power hangeth not of the Pope, but immediatly of God alone. And it is but a peeuish vaine tale, that they saie, the Pope hath no Superioure. Iohannes Maior saith, Bonifacius Octauus multum apparenter definiuit, quod Romanus Pontifex est supra Reges in Temporalibus: quod tamen oculatissimi Theologi dicunt esse falsum: Pope Bonifacius 8. hath concluded with greate shewe of reason, that, euery in Temporal Causes, the Pope is aboue Kinges. But I maie tel you, the V Vilest Diuines saie, it is but a false tale. Iohannes de Parisijs saith, In Temporalibus, Potestas secularis maior est Potestate Spiritualis, nec, quoad ista, est ei subiecta in aliquo: In Tem-

Nicephor. lib. 7.
cap. 46.
Cario in Bonif. 3
Sabellicus in
Phoca.
Ambrosi. in Luis
cam. li. 9. ca. 20.
August. in Ios
hannem. tractat
in Epist. Leodici.
contra Paschale
Concil. Tom. 2.
Citat. ab Illyro
rileo inter Testes
veritatis. Pa. 102
Iohan. de Parisijs
De Potestate
Regia, Ca. 19.

Extra. De Mafo-
ria. & Obedi-
vnam sanctam
in Gloss.
Dist. 96. Cum ad
verum. In Gloss.
23. qu. 4. Que-
situm.
Dist. 96. Cum ad
verum. In Gloss.
Ceremonia. li. 1.
Section. 5. ca. 7.

Bernardus De
Considerat. li. 2.

Paralipomena
Vrspergen. in
Ludouico. 4.
Iohan. Maior. 4.
Senten. Dist. 20.
qua. 2.
Iohan. De Part.
suis. De Potesta.
Regia. & Pa-
poral pact. cap. 3.

Dist. 98. Si Im-
perator. In Glos.
Lupoldus De
Iurib. Regni &
Imperij. In
Proce.
Extra De foro
competen. c. li.
cer.

Iohan. de Pari-
sij. De Potest.
Regia & Pa-
pali. Ca. 5.

Auentinus. Lib.
6. Pag. 636.

A pleasant
Mathemati-
cal Diuinitie.

*By this reason
euery simple
poore parishe
Prieste is seuen-
tie, and seuen
times greater
then the Em-
perour.

Iohan. Andree.
Clement.

poral Causes the Temporal Power, is greater then the Spiritual Power, and, touchinge the same, is not subiecte to it in any point. Againe he saith, Si Imperator habet Potestatem suam immediate à Papa, Ergo, Imperator est Minister Papæ: If the Emperour receiue his Power immediately from the Pope, then is the Emperour the Popes Seruante.

All these Authorities notwithstanding, the Pope him selfe saith of him selfe, The Emperour hath no right, nor Authoritie, but onely of mee. And, touchinge the laste Obiection of Parisien, that the Emperour should be the Popes Seruante, he thinketh, it maie be wel admitted without any greate inconuenience. For thus saith one of his Priuate Counsel, Istæ Romanus Imperator, est Procurator, & Defensor Romanæ Ecclesiæ: This Romaine Emperour is (nothinge els, but) the Procurator, and Stewarde of the Church of Rome. Cardinal Hostiensis saith, Imperator est Feudatarius Romanæ Ecclesiæ: The Emperour is a Vassal, or a Feed man of the Church of Rome. And Pope Innocentius saith, Imperator tenet Imperium à Papa. Vnde tenetur præstare Papæ Iuramentum Homagij, scilicet, quod Vassallus præstare solet Domino suo: The Emperour holdeth his Emperie of the Pope: And therefore he is bounde to sweare Homage and fealtie to the Pope, as the Vassal is bounde to his Lorde. I thinke, the Pope wil desire to haue nomore. The Emperour is brought, to be his man.

Likewise saith Iohannes de Parisijs, Dicunt, quod solus Papa est Verus Dominus Temporalium: ita vt possit auferre ab alio, quod aliàs suum est: & tenet factum eius, licet peccet. Sed Prælati ceteri, & Principes, non sunt Domini, sed Tutores, Procuratores, & dispensatores: They saie, that onely the Pope is the right Lorde of Temporal possessions: so, that he maie put any man from his owne. And although he offende in so dooinge, yet his dooinge taketh place. As for other Bishoppes and Princes, they be not Lordes, but Ouerseers, Bailifes, and Stewardes.

Therefore Pope Adrian namelp thus aunanced him selfe aboue the Emperour Fredericus. 1. Imperator per nos imperat: Vnde habet Imperium, nisi à nobis: Ecce in Potestate nostra est, vt demus illud, cui volumus: Propterea constituti sumus à Deo super Gentes, & Regnâ: vt destruamus, & euellamus, & ædificemus, & plante- mus: By meane of us, the Emperour is Emperour: For, whence hath he his Emperie, but of vs? Beholde, it is in our hande, so bestows the Emperie, vpon whome wee liste. And to that ende are we placed by God, ouer Nations, and Kingdomes: that we should destroye, and plucke up, and builde, and plante. But the proude vauntes the Pope maketh of him selfe, without either shame of the worlde, or feare of God.

The Apologie, Cap. 6. Diuision. 9.

whiche of the Anciente Learned Fathers, with so precise, and Mathematical Limitation, euer surueied, and determined you to be seuentie, and seuen times greater then the Mightiest Kinges?

M. Hardinge.

Some mery felowe, or other, whiche thought he might be bolde to speake Mathematically, so Clement he kepte him selfe wthin compasse, and without iuste reprehension. For where as the spiritual Cō. Apost. power so farre passeth the Temporal, as the Soule dothe excell the Body, and the Heauens sur- li. 2. ca. 14. mounte the Earth, as S. Clement saith, and Gregorie Nazianzen: * you shoulde not so greatly Nazianzen. be offended with the seuentie and seuen times greater dignitie, and we neede not condemne him as Ad popu- an Heretike, whiche would be pleasaunt in his algorithme, especially Iohannes Andree in the same Nazianzen. place referringe the mater to the Astronomers.

The Bishop of Sarisburie.

Somme Mery felowe, I warrante you, yor saie. And thus, nowe in mirth, nowe in sadnesse, ye haue of longe time mockt the worlde, and forced Kinges and Emperours to be your slaues. As for yourselewe Doctours, lacke of Andree, and Sir Clement, as you euermore cal him, the Apostles felowe, we weighe them none other wise, then they be worthy. But, touchinge Gregorie Nazianzen, it is true, that he saith, The Truthe, and Mighte of Goddes Wordes infinitely passeth al worldly Power. But, what maketh al this for the Pope, that walloweth onely in his Temporalities, and worldly cares, & as wel in preachinge Goddes Wordes, and

*A whole
page of
sermons
and some
studied
quarier.

De Maiori
& Obedi-
Solitz.

It w
in a

and Ministring the Sacramentes, as also in other Spiritual exercises, is as farre
inferioure to any meane Priest, as the Earthe is inferioure to the Heavens:

Howe be it, that it maie appeare, what prety Mirthe ye haue made herewith,
one of your owne felowes saith thus: Ecclesiastici debent iudicare per contem-
ptibiles, id est, per Laicos, Secundum tenorem, & debitum Terreni Iuris: The Eccle-
siastical Officers, or Bishoppes, ought to iudge by them, that be Vile, and Contemptible, that is
to saie, by the Laie Magistrates, accordinge to the renoure, and order of the Temporal
Lawe. Here in your Mirthe, and pleasure, in comparison of your selues, ye calle
Princes, and Temporal Magistrates, Vile, and Contemptible, and so would ye haue
them regarded amonge the people.

Againe, ye saie, Patet, Regnum, siue Regimen Regale non esse acceptum à
Deo. Sed ipsum solum permisit indignatus. Et magis esset acceptum Deo, quod
per solum Papam Mundus in omnibus regeretur: It is plaine, that the state of kinge-
dome, or kingely gouernement came not from God, For God onely suffered it in his an-
ger. And it were more acceptable vnto God, that the whole worlde were in al thinges gouer-
ned by the Pope alone. It were good, ye should tel vs, whether ye speake this onely
in Mirthe, and Game, or els in earnest, and good sadnesse.

Nextly, when ye so proudly compare the Pope to the Sunne, and the Empe-
roure to the Moone, your meaninge is, that as the Moone hath no lighte, but
onely from the Sunne, so the Emperoure hath no Authoritie, but onely, that he re-
ceiueth from the Pope. Notwithstandinge, in this comparison, Isidorus your
owne Doctor saith, ye are sorely ouersene. For thus he writeth, Per Solem
intelligitur Regnum, & per Lunam intelligitur Sacerdotium: By the Sunne, is meante
Kingely Dignitie, and by the Moone, is meante Priesthoode. Howe therefore lacke
Andrew, your mery man, by this reckeninge made cast your accomptes backe-
ward, and saie, The Emperoure is seuentie, and seuen times greater, then the Pope.

The Apologie, Cap. 6. Diuision. 10.

Whiche of the Anciente Fathers euer saide, that more ample Au-
thoritie is geuen to you, then to the residue of the Patriarkes?

M. Hardinge.

* The Fathers of the Nicene Council, by witness of * Iulius the firste, who then liued, * and
those of the Council of Sardica, * Athanasius, and the Bishops of Aegipt, Thebaida, and Lybia,
and the Fathers of certaine other Councelles.

About al other moste specially the firste Christian Emperoure (a) Constantine the greate.
VVho beinge fully instructed of the moste godly and learned Bishops of his time, (a) what autho-
ritie the successour of Peter, had by (a) commission of our Sauour Christe, thought good by his
(a) Emperial Commaundement and decree, to confirme, ratifie, and for his owne persone to yelde
vnto (b) blessed Syluester then Pope, and to his successours Bishoppes of Rome, the same Authori-
tie, and Superioritie, not onely ouer Bishoppes and Patriarkes, but also Power and Honour, higher
and greater, then that of Kinges, and Emperours. The wordes of (c) his solemne decree in that
behalf made, are these, whiche as they are founde in sundrie other Greeke writers, so most plaine-
ly in (d) Matheus Hieromonachus. Θεοτιζομεν σύμπασιν τοῖς ἀρχιερεῦσιν καὶ τῇ συγκλήτῳ
τῆς ἡμῶν βασιλείας. τὸν ῥά μὲν ἐπίσκοπον καὶ διάδοχον τοῦ κορυφαίου τῶν ἀποστόλων,
καὶ κυρίου μου πέτρου, πλείονα τῶν βασιλέων ἔχει ἐξουσίαν κτλ. πᾶσαν τὴν οἰκουμένην,
καὶ παρὰ πάντων πολλῶν πλεονῇ τοῦ βασιλέως τιμᾶσθαι καὶ σεβασθαι, κεφαλὴν τε εἶναι
τῶν τεσσάρων πατριαρχιῶν θρόνον, κρίνεσθαι τε παρ' αὐτοῦ καὶ ἀφίχεσθαι τὰ τῇ ἐκθε-
σὶ συμβαινόντα πῶς. VVhiche in oure tounge is this mutche to saie. VVee geue in decree
and commaundement to al Lordes, and to the Senate of our Empire, that the Bishop of Rome,
and the successour of S. Peter chiefe of the Apostles, haue Authoritie and Power in al the worlde
more then that of the Empire is, and that he be honoured and woorshipped more then the Empe-
roure, and that he be Heade of the foure Patriarchal seates, and that thinges appertaininge to the
right faith, be of him iudged and determined. Iustinian the Emperour likewise made an expresse
decree, that the moste holy Pope of the elder Rome (for these be his very wordes) be taken accord-
ing to the determination of the holy Councelles, to be the (e) firste and principal of al Bishoppes.
It were not harde to alleage muche more for prouise hereof, of good and sufficient authoritie: but
in a matter not doubtfull this may suffice.

Iohan. de Paris
lib. 5. Ca. 11.

Iohan. De Paris
lib. 5. Ca. 11.

Isidorus in Glos.
in Genesim.

Iohan. De Paris
lib. 5. Ca. 4.

(a) Vntruthes,
without any
woorde or
shewe of truth.
(b) Vntruth.
For Syluester
was dead longe
before these
matters are ima-
gined to be
donne.

(c) This solene
Decree is no-
thing els, but a
solemne folie.
(d) For shame:
hath the Pope
none other Re-
corde to proue
his Charrat by,
but onely one
poore, hungrie,
forged Grecian,
that neuer sawe
Rome?

(e) Firste, and
principal in
Councelles, we
confesse: But
Lorde and
Maister of al
other Patri-
arkes, that
would be pro-
ued.

The

The Bishop of Sarisburie.

This is a folie of al folies. Yet is there no folie so greate, but by wordes and countenance it maie be mainteined. It shameth me to be folwe wordes herin: and so mutche the moze, so; that you saie, the case is so cleare, and out of doubte. I as-
suere you, M. Hardinge, of al other your innumerable Louanian vanities, concer-
ninge the practise of the Church, and stozie of time, this one vanitie is the vainest.

But lesse any man, by Simplicitee, or Ignorance shoulde be decciued, not vnderstandinge the Mysteries of this Donation, or Chartar, by the iudgemente of your owne Doctors, the meaninge thereof is this: Volunt aliqui quod ratione huius Doni, Papa est Imperator, & Dominus Mundi: & quod potest Reges institue-
re, & Destituere, sicut Imperator: Somme thinke, that by force, and vertue of this Dona-
tion, the Pope is the Emperoure, and the Lorde of the V Worlde: And that hereby he
hathe Power bothe to set vp, and also to put downe Kings, as an Emperoure. Therefore
I cannot blame you, M. Hardinge, so; that you stand so stiffely to this Donation.
For if ye lose this, ye lose the Emptire of the worlde.

The fable hereof is so pcrush, that the wiseste, and beste learned of your
very frendes, Platyna, Cardinal Cusanus, Marsilius Patavinus, Laurentius
Valla, Antoninus Florentinus, Otho Frisingensis, Hieronymus Paulus Catala-
nus, Volaterranus, Nauclerus, Capnion, Mullinæus, and others haue openly re-
proued it vnto the worlde, and haue written againste it, and are mutche ashamed
of your folies.

And, to allege one in stæde of many, Cardinal Cusanus hereof hathe written
thus: Donationem Constantini diligenter expendens, reperi ex ipsamet Scriptu-
ra manifesta argumenta Confictionis, & Falsitatis: Advisedly weighing this Don-
tion, or Graunte of Constantine, (whereby the Pope claimeth al his Tempozal
power) euen in the penninge thereof, I finde manifeste tokens of falsched, and forgerie.

Againe he saithe, Sunt, meo iudicio, illa de Constantino, Apocrypha: Sicut
etiam fortassis quædam alia longa, & magna scripta Sanctis, Clementi, & Ana-
cleto Papæ ascripta. Ipsæ enim Epistolæ, applicatæ ad tempus illorum Sancto-
rum, seipsas produunt: By my iudgemente these Chartars of Constantine are forged: as
perhaps are also other longe, and greate Letters, that beare the name of S. Clemente, and
Pope Anacletus. For the Letters them selues, applied vnto the time of these Holy Fathers,
betraie them selues.

Againe, the same graunte of Constantine, euen in Gratian the Popes owne
Register, is founde onely in the Palea, and not in the Original allowed texte. And
in many Olde Bookes, that haue no Glose, it is not founde. And in the
Glose vpon the same it is noted thus, Palea ista non legitur in Scholis: qua con-
tinetur Priuilegium, quod Constantinus concessit Romanæ Ecclesiæ: Scilicet,
vt Primatum inter omnes Ecclesias obtineret: This patche is not read in the Scholes:
wherein is contained the Priuilege, that Constantinus the Emperoure graunted to the
Church of Rome: that is to saie, that the saide Church shoulde haue the Souerainie o-
uer al Churches.

And, to put the mater oute of doubte, euen Pope Pius him selfe thereof saithe
thus, Dicta palea Constantinus, falsa est: The saide patche, that so beginneth, Con-
stantinus is starke falsse. Here M. Hardinge, the Pope him selfe telleth you, that
your Donation, whereby the Pope holdeth his Kingedome, and Triple Crowne,
is nothinge els but a falsse forgerie, craftily clowted vp by somme of your Para-
sites for the purpose. Whereunto Felinus your Canonist addeth these wordes:
Et inuehit contra miseros Legistas, qui laborant in disputando, an valuerit id, quod
nunquam fuit: And the same Pope Pius rageth earnestly againste the poore Lawiers, for
that they take such pains to reason, whether that thinge maie be good, and auailable in
Lawe, that neuer was made.

And againe, the same Doctors, that woulde seeme moste frendely, and sa-
uonably to speake of this Donation, by their owne iudgemente, do quite con-
demne

Iohan. de Pari-
sis. De Potestate
Regia, Ca. 11.

Nicolaus Cusa-
nus, de Concor-
dantia Carbo-
lica. lib. 3. cap. 2.
Nicol. Cusa. eo-
dem loco.

Dist 98. Constā-
tinus.

Glosa eodē loco.

Pius. 2. in dia-
log.

Felinus de Mas-
sariate & O-
bedien. solita.
Column 3.

demne it. For thus they saie, In Donatione illa audita est Vox Angelorum in aëra dicentium, Hodie Venenum effusum est in Ecclesiam: At the time of the Confirminge, and passinge of this Donation, there was a Voice of Angells heard in the aire, saie- inge, This daie Poison is powred into the Church. Thus you see, notwithstandinge your Donation were good, and true, yet, by the Testimonie of the Angels of Hea- uen, it were nothinge els, but the poison, and destruction of the Church of God.

Briefely, to touche somme parte of the Contentes, & Substance of the same, the foolish Body, that forged it, was so simple, and boise of witte, that he knewe not whether Constantinople stode in the East from Rome, or in the Northe: Whether Byzance were a Cittie, or a Countrie: Whether the Imperial Diademe were made of Silke, or of Goulder. He telleth a tale of the Patriarke of Constan- tinople, that he shoulde be boner, and buron to the Bishop of Rome: and yet at that time, when, as he imaginethe, the Graunte was made, the Cittie of Con- stantinople was not builded, nor any sutch name as yet known in the worlde. Nowe consider also what a special grace this Clerke hathe in the Latine tongue. These be his flowers, Signa, & Banna: Decernere dispenda: Concedere per- manenda: Licentiam dare: Equos equitare &c. And Clericare in his language, is god Latine, to make Priestres. This is sutch Latine, as, I wil not saie, Con- stantine him selfe, but Constantines Cooke would neuer haue spoken.

And yet is the Marginal Glose hereupon, as good, and as substantial, as the Terte. For, where as the Terte saithe, Contradimus Beato Syluestro phrygium nostrum, id est, mitram: Wee deliuer unto Blessed Syluester our phrygium, that is to saie, our Miter, there shal you finde this pretty note in the Margine, Nota, quod Phrygium factum est ex pennis pauonum: Marke wel, that this Phrygium, or Miter, was made of a Pecoakes taile. No doubt, a worthy gifte for an Emperoure: and a more Miter for a Pope. All these things M. Hardinge, you know to be true: and yet haue you a penne, and a mouth to defende them. But, as I saide before, it shal meth nre, in so Childlike a fable, to stande so longe.

As for your Greeke Doctoure, Hieromonachus, he shalbe stalled together with your Clemens, Leontius, Amphilocheus, and other like your worthy and weighty Doctours. For shame, what shoulde ye bringe vs this one saile your Greeke witnesse, whos name ye neuer hearde before, to testifie of Grauntes, and Conueiances made in Rome? Can your Pope finde out neither Councel, nor Doctour, nor Father, nor any other Master of likely recorde, to heape him in so greates a case, but onely one more rascal Grecian, that knewe no more of the mater, then you your selues? It bewraiethe the needinesse of your cause. He that durste so lewdely to falsifie sutch a Graunte, thereby to intrude him selfe in to the possession of the Emperie, woulde not blushe to falsifie somme Beggerly Witnesse, to auouche the same.

Nowe, where ye woulde seme to saie, The other Foure Patriarkes stode euer more at the Commaundement of the Bishop of Rome: not onely the saide three Patriarkes, whiche neuer neither yelded, nor knewe any sutch Obedience, but also the general practise of the worlde wil some reprove you.

Nilus a Greeke VVriter saithe, Vt liquidius appareat, Papam non imperare alijs omnibus Episcopis, legatur Sextus Canon Synodi Nicenæ, quo disertè præcipi- tur, vt alijs Ecclesijs Alexandrinus, alijs Romanus, alijs Antiochenus præsit: Vt non liceat alteri, alterius prouinciam inuadere: That it maie wel and plainly appeare, that the Pope hathe no Power, or Gouvernement ouer al other Bishoppes, reade the Sixthe Ca- non of the Nicene Councel. There it is expressely Commaunded, that the Bishop of A- lexandria shal haue the rule ouer certaine Churches, and the Bishop of Rome ouer cer- taine, and the Bishop of Antioche likewise ouer certaine: And that it shal not be laweful for any one of them, to inuade the Iurisdiction of an other.

The Emperoure Iustinian saithe, Ecclesia Urbis Constantinopolitanæ Romæ Veteris prærogatiua letatur: The Church of the Cittie of Constantinople enioieth

In vitasyluestri.
Iohan. De Pari-
fij. Ca. 12.

Council. Tomo. 2.
Pag. 227.
Phrygium.

Nilus De pri-
maru Romani
Pontificis.
ναὶ ὁ ὁ ὁ ὁ ὁ ὁ
ἐπὶ ἐπὶ ἐπὶ ἐπὶ
ἐπὶ ἐπὶ ἐπὶ ἐπὶ
ἐπὶ ἐπὶ ἐπὶ ἐπὶ

Cod. De sacro-
san. Eccl. Cōmū
noue innovations.

nowe the prerogative of Rome the Elder. Nicephorus saith, Romano & Constantinopolitano Episcopo ex æquo paria sunt & dignitatis præmia, & honorum iura: The title of dignitie, and right of honoure, geuen to the Bishop of Rome, and the Bishop of Constantinople are one, and equal.

So likewise it was determined by Decree in the Council of Constantinople: Definimus Sedi Constantinopolitanæ paria Iura, & Priuilegia cum Sede Veteris Romæ: Wee decreet, that the See of Constantinople shal haue Rightes, and Priuileges equal with the See of Olde Rome. Nowe consider wel this matter of Hardinge. If the Patriarke of Constantinople were the Popes Equal, howe was he his Subiecte? If he were his Subiecte, howe was he his Equal? Wee shal hardly force these things, to frame together. Therefore, as it is saide before, Gennadius, together with the Council of Constantinople, wrote thus vnto the Bishop of Rome: Curet Sanctitas tua Vniuersas tuas Custodias, tibi que Subiectos Episcopos: Let your Holinesse see vnto al youre owne Cures, and to the Bishoppes, that be subiecte vnto you.

S. Cyprian, Cyrillus, Athanasius, and others, writinge, either of, or vnto the Bishop of Rome, calle him, not their Lorde and Maister, vnto whome of duettie they ought Obedience, but their Brother, and their Fellowe Seruaunte. Yea the Pope him selfe, in somme cases hath rather offered his Obedience vnto other Bishoppes. For thus writethe Pope Liberius vnto Athanasius the Bishop of Alexandria: Quæ so vt huic confessioni subscribas, vt ego securior efficiar, & tua mandata in hæsitante obeam: I beseeche thee, so subscribe to this Confession, that I maie be out of doubt, and maie doo your Commaundementes without grudginge.

Yet nowe the Bishop of Rome, to mainteine his Title by a Title of Right, for as mutche as the foure principal Patriarkes of the worlde haue forsaken him, appointethe out Foure of his ordinarie Chaplains, and geueth them the names of foure Patriarkes: The firste for Constantinople: the seconde for Alexandria: the thirde for Antioche: the fourthe for Hierusalem. And thus, hauinge these foure at Commaundement, in his pleasaunte fantasie, he ruleth, and gouerneth the whole worlde. In sutch a solemne brauerie, the greates Cham of Tartarie at this date, after he hath dined him selfe, soundeth out a trumpet, and geueth al the Kings, and Emperours of the worlde leaue to goe to dinner: and in this imagination, and tollitie, he continueth his claime to the possession of al the worlde, euen by as good right, and Title, as dothe the Pope. And, when so euer the Pope him selfe, in his owne persone, openly, and solemnely saith his Masse, he commaundeth the Gospel, and Epistle to bee readde in Greeke. Whereupon his owne Maister of Ceremonies saith thus: Hanc consuetudinem hinc ortam puto, vt appareat Romanam Ecclesiam in se continere Vtramque Gentem: Hereof, I thinke, this Custome firste proceeded, that hereby it maie appeare, that the Church of Rome containeth in it Bothe Nations, as wel Greekes, as Latines. At this notwithstandinge, Antoninus saith, Hoc Græci non credunt: For al this, the Greekes beleue it not.

The objections of Iustinian, and of the Council of Sardica, are answered in my former Reple to Hardinge.

The Apologie. Cap. 6. Diuision. 11.

Whiche of the Anciente Holy Fathers euer called you Lorde, and God?

M. Hardinge.

None that wise is, so speaketh absolutely: neuertheless in some certaine sense, (a) S. Clemente calleth euery Bishop. *Terrænum quendam Deum*, a certaine earthly God, as it is written, (b) I haue saide, ye are Gods, &c.

The Bishop of Sarisburie.

So that we make not the Pope an Absolute God, we thinke, we maie otherwise cal him God safely, and without prejudice. A proper listte, to mainteine a vaine man in the possession of his Godhed. In sutch a pleasant imagination

Antiochus

(a) A vaine forgerie.

(b) These wordes are spoken of Princes and Magistrates.

Antiochus sometime the King of Syria, intitaled him selfe by the name of God. So the Emperoure Domitian bled to assigne his Proclamations: Dominus Deus vester Domitianus: *Your Lorde God Domitian.* So the Emperoure Caligula called him selfe, Deum optimum Maximum, & Iouem Latiale: *The beste, and moste mighty God, and the greate God Iuppiter of Italie:* So Sapore the great kinge of Persia, called him selfe, Fratrem Solis, & Lunæ: *The brother of the Sunne, and the Moone:* So the parricide Physician Menecrates called him selfe Iuppiter: So Nicostratus called him selfe Hercules: So Nicagoras made him selfe a patre of whylges, and woulde needes be called the God Mercurius: So Manichæus the Heretique called him selfe the Holy Ghoste: So the Romaines in olde times erected by an Image in the honour of Simon Magus the Sorcerer, with this Inscription, or Poëse, Simoni Sancto Deo: *In the honour of Simon the Holy God.* By this youre so handesome Distinction, M. Hardinge, of God Absolute, and God not Absolute, I see not, but euery of these might wel, and safely haue maintained his title without blame.

Certainely, in this arrogante vanitie, scarcely any of al this was ever comparable to the Pope. Pope Nicolas saith, Constat Summum Pontificem à Pio Principe Constantino Deum appellatum: *It is wel known, that the Pope, of the godly Prince Constantine, was called God.* Likewise the Pope was wel contente, to suffer one of his Parasites to saie vnto him, in the late Councel of Laterane, Tu es alter Deus in terris: *Thou arte an other God in Earthe.* Likewise Cardillus the Spaniarde in Defense of the Popes Late Chapter at Tridente, oftentimes calleth the Pope Terrenum Deum: *An Earthely God:* By the same stile, and righte, whereby Holophernes sometime saide, Nabuchodonosor est Deus Terræ: *Nabuchodonosor is the God of the Earthe.*

*The Pope is neither God, nor Man. Our Lorde God the Pope.

Upon the Popes owne Clementines, y^e shall finde the mater thus taken vp, and qualified with greate indifferencie, and modestie, and thus specially noted in the Margine: * Papa nec Deus est, nec Homo. And, to leaue other his like blasphemous, and sonde stiles, in an other like Glose y^e shall finde it written thus, Credere, Dominum Deum Nostrum Papam non potuisse statuere, prout statuit, Hæreticum censeretur: *To beleue, that Our Lorde God the Pope mighte not decree, as he decreed, it were a mater of Heresie.* Here haue we founde by expresse, and plaine wordes, euen in the Popes owne Authentical, and allowed Booke, Our Lorde God the Pope.

These thinges might seme incredible, had not S. Paule foretolde vs, that the Man of Sinne should sit in the Temple of God, and shewe him selfe, as if he were God. S. Gregorie, writings of Antichriste, saith thus, Cum sit damnatus Homo, & nequaquam Spiritus, Deum se esse mentitur: *Whereas he is a damned man, and not a Spirit, by lyinge, he faineth him selfe to be God.* Anselmus saith, Simulabit se Religiosum, vt sub specie decipiat Pieratis: Imò se Deum esse dicet: & se Adorari faciet: atque regna Cælorum promittet: *Antichriste shall faine him selfe to be Holy, that he maie deceiue menne vnder the Coloure of Holinesse. Yea, and he shall cal him selfe God: and shall cause him selfe to be woorshipped: and shall promise the Kingdome of Heauen.* Now telle vs, M. Hardinge, who cuer did, or attempted to do these thinges, but onely the Pope.

Eusebius saith, Hoc est Argumentum, eos odisse Deum, quod velint seipso appellari Deos: *This is a token that they hate God, for that they wil haue them selues called by the name of God.*

Likewise saith the Ancient Father Irenæus, Antichristus existens Apostata, & Latro, quasi Deus, vult Adorari: & cum sit Seruus, Regem se vult præconari: *Antichriste, beinge a Renegade, and a Theefe yet wilbe woorshipped as a God: and, beinge but a slave, yet he wilbe Proclaimed, and published, as a Kinge.* Wherefore, although the Pope be not, as you saie, an Absolute God, or an Absolute Christe, yet without any greate inconuenience, I trowe, he maie wel be an Absolute Antichriste.

Hierony. in Daniel. cap. 3.

AVTIOXOC 6 0665.

Suetonius in Domitiano.

Suetonius.

Pompon. Let. 15

Athenaus, li. 7.

Chrysost. De spi.

Sancto.

August. Contra

Faussum, lib. 12.

cap. 17.

Euseb. li. 2. ca. 13.

Dill. 96. Satis

euidenter.

Christoph. Mar-

cel. in Conc. Las

tra. Sess. 4.

Cardillus pro

Concil. Trident.

Iudith. 5.

Extr. 449. 109

ban. 21. Cum in-

ter in Glossa.

Impress. Lugdu-

ni. An. 1555.

Paris. An. 1513.

2. Thessalon. 2.

Gregor. in Job.

ca. 34. Li. 25. ca.

14.

Anselmus in 2.

Thessalon. 1.

Eusebius de

Preparat. Li. 7.

Δεσφύα τῶ-

ταυ τῆς θεοῦ

αρχῆς, τὸ

θεῖον ὄψιν

αὐτοῦ θεοῦ

ἐννοεῖται.

The Apologie, Cap. 6. Diuision. 12.

whiche of the Anciente Holy Fathers euer saide, that you are not a mere Natural man, but a certaine Substance made, and grovven rogether, of God and Man?

M. Hardinge.

A faine excuse.
(b) A soare punishment for open Blasphemie.

Can you bringe him before his face, that shal saie so vnto him? I warrant you (Maister Defender) he shal either be reprovved for his flattering, or proued to vnderstande no more by it, then (a) a certaine diuine power aboute the Natural state of men, (b) or warned, that he be more circumspecte in his glosinge, when Heretikes are ready to slander the whole Chirche, because of one Priuate mans affection.

(a) A certaine Diuine Power in the Pope.

The Bishop of Sarisburie.

In Sexto: De Electione. & Elect. Fundamentum. In Glossa. Clemen. In Pro-
cmio. In Glossa.

He that make cal him selfe, Lorde, and God, make easily Claime him selfe to be more, then a Man. In the Popes owne Decretalles, it is noted thus in the Margine, Papa non est Homo: The Pope is not a Man. Your Glose vpon the Popes owne Clementines, allegeth these wordes out of one of your allowed Poëtes, Papa stupor Mundi: The Pope is the wonder of the Worlde. And againe, Nec Deus es, nec Homo: quasi neuter es inter Vtrunque: Thou arte neither God, nor Man: In a manner thou arte neither of bothe: but rather a meane betweene bothe.

By the Authozitie of this Doctoure, it appeareth, that the Pope is neither God, nor Man. Angel, I trowe, he is not. What other Creature ye make make of him, I leaue to you further, to consider. But bringe him soorth (ye saie) that thus hath spoken. Bringe him before the Popes face, that he may be punished. For he shalbe warned, as he is, to be more circumspecte in his glosinge. So cruelly, M. Hardinge, ye punish, and tormente, and crucifie them, that enfease a poore miserable sinful creature with the glorious name of God Immortal.

The Apologie, Cap. 6. Diuision. 13.

whiche of the Anciente Fathers euer saide, that you are the onely Headspringe of al Lawes?

M. Hardinge.

VVho so euer saith it, speaketh not without euident reason, considering that of the Principal of euery gouernement, al lawes belonging to the same, be deducted and deriued.

The Bishop of Sarisburie.

Here haue ye brought vs a ful simple reason, as God knoweth. But to haue brought vs somme Authozitie of Doctoure, or Councel, it had benne better. We haue no doubt of youre pretie reasons. We demaunded onely, VVhiche of the Anciente Fathers euer saide so?

The Apologie, Cap. 6. Diuision. 14.

whiche of the Anciente Fathers euer saide, that you haue Pover ouer Purgatorie?

M. Hardinge.

* No doubts, it were a worthy mater.
VVisely.

* O that ye would firste beleue a Purgatorie, and then shoulde ye vnderstande, what dispensation of loosinge and bindinge is committed to the Vicare of Christe. For, as Esaie saith, Excepte ye beleue, ye shal not vnderstande: and the consequente doctrine muste needes be obscure, as longe as the principal grounde thereof is wickedly denied.

Esaie 7.

The Bishop of Sarisburie.

Roman. 12.
August de Tempore Sermon.
145. Feria 3.
Paschat.
August in questionibus veteris Testamenti. quæ 43.

Of your Purgatorie fantasies, we haue sufficiently saide befoze. Where ye wishe, we woulde beleue, there is a Purgatorie, Verily we beleue constantly, what so euer God hath willed vs to beleue. S. Paule saith, Faith commeth by hearinge: Hearinge commeth by the VVoorde of God: and thereby onely is Faith directed. As for your Follies, and Mockeries, they are subiecte to Fantasie, and not to Faith. S. Augustine saith, Nemo de Christo credat, nisi quod de se credi voluit, Christus: Let no man beleue of Christe, but that, that Christe hath commaunded him to beleue of Christe. Againe he saith, Constat Fidem stultam non prodesse, sed potius obesse: It is certaine, that Foolishe Faith dooth no good, but rather hurteth.

Not withy

Notwithstandinge though al your Listes, and gaineful Territozies of Purgatorie were fully graunted, yet shoulde it be very harde for you to proue, either by Scripture, or by Doctoure, that the Pope beareth any greater Authoritie, or swea there, to commaunde in, or out at his pleasure, then any other simple Priest. Al be it, one of your allowed Doctours saith, Purgatorium est peculium Papæ: Purgatorie is the peculiar possession of the Pope, I trowe, as bringe a Colledge onely of his owne Foundation.

povver o-
uer the
Angelles
of God.
Angelus Parissi-
ensis.

The Apologie, Cap. 6. Division. 15.

Whiche of the Anciente Fathers euer saide, that you are hable to Commaunde the Angels of God, as ye liste your selfe?

M. Hardinge.

Nor olde Father, * nor newe Doctour. And what so euer he be, that shal so tel you, beleue him not. He speaketh not Catholically: and you must make no scruple in suche matters.

The Bishop of Sarisburie.

Here, at laste, M. Hardinge, for shame, ye are faine to yelde. No Doctoure (ye saie) euer thus saide, neither Olde, nor Newe. Howe be it, hereto ye haue laide a very good exception, with a special savinge: If any man haue so saide (saie ye) what so euer he were, he spake not Catholically. And yet againe ye tel vs further, How so euer it be, wee should neuer be scrupulous in suche matters.

But, what if the Pope him selfe, the Father of al Fathers, and Doctoure of al Doctoures, bothe Newe, and Olde, haue not blusshed to saie the same? Wale we saie, as you saie, The Pope him selfe was not Catholique? Or, if wee so saie, wil you beleue it?

In dede, Kinge Xerxes, the greate Kinge of Persia, when he had brought ouer his huge Armie into Græcia, sente out his letters of defiance vnto the greate Mounte Athos, that is in Macedonia, and commaunded him to stande still, and not to stirre a foote, nor to worke any displeasure, either to him selfe, or to his Armie, vpon paine of his highe indignation. Euen by like Authoritie, and with as good discretion, the Pope hath vsed to sende out his Preceptes, and Princely Summones, and to commaunde Angels, Archangels, and al the Powers of Heauen, to comie, to gee, to fetch, to carrie, and to be ready to do his will. Therefore is he the better contente, to heare his frendes tel him thus, Tibi data est omnis potestas, supra omnes potestates, tam Cœli, quam terræ. Qui totum dicit, nihil excludit: To thee is geuen al manner of Power, aboue al Powers, as wel of Heauen, as of Earthe. He that saith, Al, excepteth nothinge.

Felinus your Doctoure saith thus, Nedum Circa Cœlestia, Terrestria, & Infernalìa Papa gerit Vicariatum Christi, sed etiam super Angelos, Bonos, & Malos: The Pope hath Christes Lieutenantship, not onely ouer thinges in Heauen, ouer thinges in Earthe, and ouer thinges in Hel, but also ouer the Angels, bothe Good, and Badde.

Innocentius the Pope him selfe saith, Vicario Creatoris omnis Creatura Subiecta est: Vnto the Creatours Lientenante euerie Creature is subiecte. Your owne Doctoure Antoninus, the Archebishop of Florence, saith, Potestas Papæ maior est omni alia potestate creata, aliquo modo extendens se ad Cœlestia, Terrestria, & Infernalìa: vt de ea verificari possit, quod dictum est, Omnia Subiecisti sub pedibus eius: The Popes Power is greater, then any other power, that God euer made: and after a sorte stretcheth it selfe vnto thinges in Heauen, thinges in Earthe, and thinges in Hel: so that, of that Power the woordes maie be verified, that are written by the Prophete Dauid, Thou hast made al thinges subiecte to his feete. Camotensis saith, Papa Angelis præcipit, & potestatem habet in Mortuos: The Pope commaundeth the Angels (of God), and hath power ouer the Deade. Gregorius Haimburgensis saith, Vt terminis vtar suorum Adulatorum, Papa Angelis habet imperare: To use the woordes of his Flatterers, the Pope hath Power to commaunde the Angelles. Therefore, if any man happen to die vpon the waie, as he passeth in Disgremage towards Rome, Pope Clemente. 6. commaundeth the Angelles of God, to be at hande,

Obdij

and Austria.

* Vntru the ma-
nifeste, As shal
appeare.

Herodorus.

In Concil. Late-
ranen. sub Leo-
ne 10. sess. 10.

Extra. De Cons-
titutionib. Sta-
tura Canonum.
Felin.

Felinus eodem
loco.

Antoni. in Sum.
par. 3. Titu. 12.
Cap. 5. ante 5.

Agrippa de va-
nitate Scientia-
rum.

Gregor. Haim-
burgen. in Ap-
pellatione sigis-
mundi Ducis

and to carrie his soule immediately into Heauen.

Hereto, and to al other the like, *M. Hardinge* saith, These Popes, these Do-
ctours, these Fathers, these Pages, these Parasites, in these pointes were not Ca-
tholique.

Notwithstandinge, he saith further, If the Pope for his fanzie, take somme
what vpon him, and sometimes be a little ouer bolde with Goddes Angelles, to
Commaunde them, and Countremaunde them, at his pleasure, in sutch cases we
ought not to be ouer scrupulous.

The Apologie. Cap. 6. Diuision. 16.

Whiche of the Anciente Fathers euer saide, that you are the
Lorde of Lordes, and Kinge of Kinges?

M. Hardinge.

He vseth the cleane contrarie Title, callinge him selfe *Seruum Seruorum Dei*, the Seruante
of the Seruantes of God. Yet if he, for the largenesse of his Iurisdiction, haue a number of Lordes
and Kinges within his folde, although he him self dothe not boaste of it, yet in a right good sense,
that Title maie be geuen to him.

The Bishop of Sarisburie.

Notwithstandinge the Pope cal him selfe the Kinge of Kinges, and the Lorde
of Lordes: Notwithstandinge he saie, The Emperoure is so far inferiour vnto
him, as the Moone is inferiour vnto the Sunne: Notwithstandinge he saie, The
Emperoure is but his Bailife, his Stewarde, and his Man: Notwithstandinge he
saie, He hath power to set vp, and to put downe Kinges, and Emperours at his
pleasure. Yet, saith *M. Hardinge*, al this maie be spoken in right good sense: for the Pope
vseth a cleane contrarie Title, and calleth him selfe, *Seruum Seruorum Dei*, The Seruante of
Goddes Seruantes. Thus he thinketh it sufficient, to weighe matters onely by Ti-
tle, and not by Truthe.

How be it, al this is but plaseinge vnder a Visarde. The Diuel seldome shew-
eth his hornes: but rather changeth him selfe into an Angel of Lighte. Touchinge
this Title, As the Pope calleth him selfe a Seruante, euen so dothe the Empe-
roure likewise abase him selfe to the name of a Seruante. If ye doubt hereof,
reade your owne Glose vpon your Decretalles. The wordes there be these: Etiam
Imperator seipsum appellat Seruum: Likewise againe the same Glose saith,
Papa se seruum appellat, & Imperator vocat se Seruum Vltimum Ecclesie: The
Pope calleth him selfe a Seruante, and the Emperoure calleth him selfe the vilest Ser-
uante of the Churche.

Al this is nothinge els, but a politike kinde of dissimulation, and Hypocri-
sie. For if these be Seruantes in deede, I praise you then, whoe be the Lordes?

Herueus, one of your owne Doctours, hereof saith thus, Dicere, quod talia di-
cunt Summi Pontifices ex Humilitate, est omnino perniciosum. Et hoc est po-
nere os in Coelum. Philosophus dicit, hoc esse peccatum Ironie, quod opponitur
virtuti. Et addit, tales humiles non esse virtuosos, sed timidos, & blanditores. Et
Augustinus ait, Cum Humilitatis causa mentiris, si non eras peccator antequam
mentireris, mentiundo peccator efficeris: To saie, that the Popes speake these wordes
of Humilitie, it were very hurtful. And this is, To set the face againste the Hea-
uens. Aristotle saith, this is the sinne of Dissimulation, or Hypocrisie, whiche is con-
trarie vnto vertue. And saith further, that sutch humble menne are not vertuous,
but feareful, and flatteringe. And S. Augustine saith, when so euer thou speakest vnto the
under the coloure of Humilitie, if thou were not a sinner before, yet by tellinge vnto the
arte made a Sinner.

Good Reader, pul of this painted Visarde: and vnder this vaine Title of, Ser-
uante of Seruantes, thou shalt finde a Lorde of Lordes: and sutch a Lorde, so
Lordelike, and so princely, as seldome thou shalt finde amonge the Heathens. For
proue hereof, thus the Pope him selfe saith, Neither Emperoure, nor Kinge maie
iudge the Pope. And his reason is this, Non est Seruus supra Dominum: For (the
Emperoure

In a right
good sense.

Extra. De Maio-
rita. & Obedi-
entia. solite.
Diff. 98 Si Impe-
rator. In Glosa.
Auentinus in
Adriana.

2. Corin. 11.

In Decretal.
Grego. In proce-
mia. In Glosa.
Extra. de Pre-
ben. & Digni-
tatib. Iohan. 22.
Execrabilis. In
Glosa.
Iohan. de Pari-
sij. Ca. 13.

August. de Ver-
bis Apostoli.

Epistola Nic-
lat Pope.

Inter Decreta
Adriani Papae.
Concil. Tomo. 1.
In purgatione
Saxi.

Emperoure beinge a Seruante, is not aboue (the Pope, that is) his Lorde. Thus yee see, he that so humbly calleth him selfe the Seruante of Seruantes, if yee touche him, or arger him, wil suddainely change him selfe into the Kinge of Kinges, and Lorde of Lordes. For in these wordes he plainly, and expressely calleth the Emperoure the Seruante, and him selfe the Lorde. And, what so euer be saide to the contrarie, verily the Popes Exposition muste needs be moze Authentical, then *M. Hardinges*.

He maketh the Emperoure to holde his Stirope: He maketh the Emperoure to leade his Biddle: He maketh the Emperoure to kisse his Foote: He maketh the Emperoure to lie downe grouelinge, and setteth his Foote on his necke: And yet til calleth him selfe, The Seruante of Seruantes. Fewe god Seruantes wilbe so homely with their Maisters. Doctoure Bonner saith thus, *Notwithstandinge the Pope be a very Raueninge Wolfe, dressed in Sheepes clothinge, yet he calleth him selfe, The Seruante of Seruantes.*

Doct. Bonner in
praef. in Libel.
Stephani Gardineri,
De Vera
Obediencia.

The Apologie, Cap. 7. Diuision. 1.

We can also goe further with you in like sort. What one, amongst the whole number of the olde Bishops, and fathers, euer taught you either to saie Priuate Masse, whiles the people stared on, or, to lifte vp the Sacramente ouer your heade, in which pointes consisteth nowe al your Religion: Or els, to mangle Christes Sacramentes, & to bereue the people of the one part thereof, contrarie to Christes Institution, and plaine expresse wordes: But that wee maie once come to an ende: Wh at one is there of al the fathers, whiche hath taught you to distrib ute Christes Bloude, and the Holy Martyrs Merites, and to selle openly your Pardones, and al the roomes and lodgings of Purgatorie, as a gaineful knde of merchandise?

M. Hardinge.

Your obiections of Priuate Masse, of liftinge vp the blessed Sacramente, of ministringe the Communion vnder one Kinde, be as common with you, as Life be with Beggars, and lies with Heretikes. For in deede your questions be but beggerly and heretical. Touchinge the same, I haue saide (a) so muche in my answere to M. Iewel your nearest friende his Challenge, as here to rehearse it againe, it is needlesse. You maie seeke it there. The Doctrine of pardones I iudge verily you vnderstande not. Here is no oportunitie to discusse it. The ful treatise of the same requiringe a long processe, maie wel to an other time be differred. Of Purgatorie I haue saide some deale here before. These be the maters, wherein you and your ignorant felowe ministers gladly shewe your vile railing, and scoffinge eloquence. Yet concerninge the Doctrine of Pardones (b) leaste I seeme to saie nothinge, this muche I haue thought good to saie here.

(a) Note, that
M. Hardinge, in
his saide three
Articles of An-
swere to M.
Iewel, hath pu-
lished three-
score & niene
greate Vn-
truthes.
(b) And al the
same is lesse
then nothinge.
(c) A Doctrine
ful of sundrie
blasphemies.
(d) King Dauid
alleged for
prouse of Par-
dones.

In the Sacramente as wel of Baptisme, as of penance, al the bandes of sinne are loosed, and the whole euerlastinge paine due to sinne is forgeuen. At Baptisme no temporal paine is enioyned to vs, bicause Christe moste freely bestoweth the benefite of his death vpon vs at our firste entrie into the Church. (c) But if afterwarde wee abuse his mercie, returninge againe to filthy sinne, Christe woulde our seconde, thirde, and al other reconciliations from thence forth, to be with due satisfaction, not of his dreadful angre, (whiche onely his bloude, and the Sacramente of penance, by due contrition and confession in deede or in vowe receiued, is able to remoue) but with satisfaction of suche temporal paine, as his merciful iustice required bothe of al others from the beginninge, and (d) namely of Kinge Dauid: To whome confessinge his faulte Nathan saide, Our Lorde hath put awaie thy sinne, thou shalt not die. Beholde the forgeuenesse of the mortal sinne, and of the euerlastinge paine due to the same. But yet so is it forgeuen, that withal it is transferred into a temporal satisfaction. VVhat was that? It foloweth in the storie, that bicause Dauid through his adoutery and murder had caused the enemies of God to blaspheme his holy name, the childe borne of the wife of Vrias shoulde surelie die. And so it came to passe. If the death of a Sonne be so greuous a punishment to a good Father, that Kinge Dauid was contente to praie, to faste, to lie on the grounde, afflictinge him selfe seuen daies, onely to trie whether he might as it were by exchange by out this death of his Sonne, and yet so coulede not obtaine his desire: we maie be moste certaine, that the very beste friendes of God, sinninge after Baptisme (or circumcision, whiche in the olde lawes stode in place thereof) muste be ordinarie coultie satisfie with some temporal affliction that iuste iudgemente of our merciful Maker, and Redeemer, if farther grace be not founde

(c) Vntrathe a-
uouched vpon
Christe. See the
Answer.

(f) A folie pas-
tinge al other
folies.

(g) A texte ful
wisely applied
to prouoc Par-
donnes.

(h) O Fonde mā
Christe saithe,
VWhat so euer
thou loofest in
Earth, and not
in Purgatorie

by some other waie. This satisfaction hath benne therefore iustly called the thirde and laste parte of penance. VVhiche if it be not fulfilled in this life, vndoubtedly it shal be straightly ex-
acted in the worlde to come in the fire of Purgatorie. For that sinnes maie be in an other worlde
forgeuen to those who die not in the deadly bondes of them, (c) our Sauoure hath geuen vs to
vnderstande, saieinge, That the sinne against the Holy Ghoste shal not be forgeuen, neither in this
worlde, nor in the worlde to come, whereof it appeareth that some other sinnes maie be forgeuen
in the worlde to come.

Matth. 12.

VVel, this satisfaction maie notwithstandinge be fulfilled more then one waie. For a man
beinge once by the Sacrament of penance iustly reconciled to the mystical Body of Christ, which
is his Church, wherein (as the Prophete saithe) a faithfull man is made partaker of al that feare
God and keepe his commandementes: wee haue in that bande of peace suche an vnitie of Spirit
communicated to vs al, that the defecte of one maie be in spiritual causes (f) supplied out of the
plenty of al others his felowe membres, accordinge as the Apostle saithe, (g) Beare ye one an others
burdens. And because the Heade (whiche is Christe) is the chiefe member of al, and farre more
then al the reste, suche influence is from him deriued throughout his mystical Body, that euen his
death maie as wel inwardly by charitie, as outwardly by an other waie also be applied to vs for the
pardoninge of that temporal satisfaction, whiche after the Sacramente of penance is lefte vnfor-
geuen. And that is by suche authoritie, as Christe gaue to Peter, saieinge: To thee I wil geue the
Keyes of the Kingedome of Heauen, and what so euer thou bindest in Earthe, it shalbe bounde al-
so in Heauen, and what so euer thou (h) loofest in Earthe, it shal be loosed also in Heauen. Lo,
what so euer Peter loofeth in Earthe, it shal be loosed in the sight of God. If therefore the Pope,
who succederh Peter, doo by iuste cause loose not onely the mortal Sinne by the Sacramente of
penance, but also the bande of Temporal paine, whiche remaineth, yet due to the Sinne: it is vn-
doubted, that suche paine is loosed in the sight of God. The cause of loosinge muste be, not onely
the wil of the Pope (who is put in Authoritie to builde, and not to destroe: to dispense, and not to
launche) but a reasonable change or recompence substituted in that behalfe, such as apperteineth to
the Honour of God, or to the profite of soules: As mainteininge warre and fightinge against in-
fidels for the defence of Christendome, recouery of the Sepulchre of Christe, succoringe widowes,
Orphanes, or other poore persons, the buildinge or mainteininge of Holy places, the visitinge of
Prisons and Martyrs tombes, or any like Deuoute and Charitable deedes. VVhiche whiles the
Faithfull Christian doothe obediently performe (although otherwise the thinge enioyned be not
greate) he maie obtaine remission also of that temporal satisfaction, whiche was lefte in penance
vnremitted. This kinde of Pardon S. Paule gaue to that notorious sinner, who at Corinth had his
Fathers VVife, and was for that faulte separated from the Church of God, to be afflicted tempo-
rally in his fleashe. But when the Corinthians had informed S. Paule of his earnest and true repen-
tance, and had shewed their owne fauoure and good willes towards him: the Apostle answereth,
VVhome yee forgeue ought, I also (forgeue) for I also in that I haue forgeuen, if I haue forgeuen
ought, for your sakes in the person of Christe, I haue forgeuen it. VVel, we are assured the Apostle
speaketh of forgeuinge suche afflictions, as the partie was in, by reason he was deliuered out of
the defence of holy Church, to that state, where the Deuil, as S. Chrysostome vppon that place
noteth, *Pro solutione Peccatorum*, for payment of his Sinnes, might vex him: and wherein suche
persons beinge put to their penance, vied to remaine for a certaine space of moneths or yeres,
vntill their penance were donne and expired. Nowe the reconcilinge of the man not yet hauinge
donne due satisfaction before his ordinarie time is a pardon. VVhiche the Apostle saithe, he dooth
geue in the person of Christe, as hauing authoritie of him to doo it: and for the Corinthians sakes,
as who were able by their Holy Fraiers and common sorowe (whereof the Apostle speaketh) to
make recompence for that whiche lacked on the behalfe of his owne satisfaction. If this muche
doe not satisfie any man, desiringe to be fully resolved herein, let him resorte to the Latine workes
of that holy and learned Bishop of Rochester.

Psalm 117.

Galat. 6.

Matth. 16.

1. Cor. 5.

2. Cor. 2.

In 1. Cor. 5.

Homil. 11.

And thus M.
Hardinge a-
waked out of
his dreame.

The Bishop of Sarisburie.

These objections, ye saie in your pleasante homely comparisson, are as com-
mon with vs, as Life with Beggars. And yet to my remembrance, neither your Pri-
uate Masse, nor your Halfe Communion was euer touched in this whole Apolo-
gie, more then once, before this place: the Liftinge vp, or Shewinge of the Sacra-
mente, not once at al. We shoulde haue wrighed your auantages better, sp. Har-
dinge, before ye thus bestowed your lothesome quarrels.

But thought you in orde, sp. Hardinge, I will not saie, as you saie (that with
so Lowly, and Beggerly, but) that with so poore, and simple stuffe ye should be hable
to moeke to we;loe? Many sonde tales bothe you, and your felowes haue sente
vs ouer: but a sonder tale, then this tale is, of your Pardones, and Purgatories,
ye haue sente vs none. I muste saie to you, as S. Augustine sometime saie to
Iulianus the Pelagian Heretique: *Neccesitate compellitur Talibus pannis indui*
tam

tam magna etiam Vestra superbia: Your Pride, be it neuer so greate, euen for very poore needs, and beggerie, is faine to coner it selfe with sutch soary clowtes.

I beseeche you, consider, howe aduisedly, and reuerently ye vse Goddes Holy VVoorde: Thus you saie, Nathan saide vnto Dauid, Our Lorde hathe put awaie thy sinne: thou shalt not die: Christe saithe, The Sinne againste the Holy Gholte shal not be foregeuen neither in this Worlde, nor in the Worlde to come: As S. Marke saithe, He that sinneth againste the Holy Gholte, hathe no remission for Euer: but shalbe guilty of Euerlastinge Sinne: S. Paule saithe, Beare ye one an others burthen: Christe saithe to Peter, To thee wil I geue the Keyes of the Kingedome of Heauen, &c. S. Paule saide of him, that had liued in shamefull incest with his Fathers wife, Let sutch a one be geuen ouer to Satan. These be your Scriptures. M. Hardinge: ful properly applied, and to godd pourpose: heresof ye ful discretely, and learnedly Conclude thus: Ergo, The Pope hathe a warrante sufficient to graunte his Pardones, and that, as wel to the dead, as to the quicke.

M. Hardinge, God is not to be mocked: feare his iudgementes: Abuse not his Name, or VVoorde in vaine. Ful wel you knowe, that neither Dauid, nor Nathan, nor Christe, nor Paule were Pardounoungers. What shoulde I further saie to him, that with so greate a countenance, and so mutche a do, can saie no thinge: Let S. Augustine bytely answere al these vanities. Thus he saithe, Hoc quid est aliud, nisi diligenter pro humana suspicione contendere, & Scripturas Sanctas negligenter attendere? What thinge els is this, but stoutely to strine for mannes fustie: and negligently to consider Goddes Holy VVoorde?

The Prophete Dauid, vpon whom ye woulde seme to grounde these folies, answereth you thus, Narrauerunt mihi iniqui fabulationes: Sed non vt lex tua Domine: The wicked haue tolde mee many foolish tales: But, O Lorde, their tales are no thinge to thy Lawe. S. Augustine, if he were nowe alieue, woulde saie of you, as he saide of other your Predecessours, O Vanitas, vendens Vanitatem, Vanitatem audituris, Vanis, & Credituris: O Vanitie, sellinge Vanitie, to them that wil heare Vanitie: and Vaine are they, that wil beleue it.

Leo saithe, In hanc insipientiam cadunt, qui cum ad cognoscendam Veritatem aliquo impediuntur obscuro, non ad Propheticas voces, non ad Apostolicas Literas, nec ad Euangelicas Authoritates, sed ad semetipsos recurrunt: Into this folie they ful, that, when they be hindered by somme darkenesse from the knowledge of the Truthe, goe not to the Voices of the Prophetes, nor to the Writings of the Apostles, nor to the Authorities of the Gospelles: but onely haue recourse vnto them selues.

Nowe, sommetwhat to saie particularely of the mater, touchinge youre Pardones, your owne Doctoure Syluester Prierias, Maister of the Popes Palaice, wisteth thus: Indulgentiarum Autoritate Scripturarum non innouere nobis: Sed Autoritate Ecclesie Romanæ, Romanorumque Pontificum, quæ maior est: Pardones are not knowne vnto vs by the Authoritie of the Scriptures: but by the Authoritie of the Church of Rome, and of the Popes, whiche is greater, then the Authoritie of the Scriptures.

Therefore, M. Hardinge, by this Doctours iudgemente, it was greate folie to allege so many Scriptures for prouise of your Pardones. For here ye are taught in godd sadnesse, that your Pardones canne neuer be proued by any Scriptures. It had benne mutche better for you, to haue alleged onely the Popes Authoritie. For that, as your Syluester teacheth you, far passeth al the Authoritie of the Scriptures.

Roffensis saithe, Ego respondeo, non satis certò constare, à quo primùm Indulgentiæ tradi cœperint. Apud Priscos vel nulla, vel certè quàm rarissima fiebat mentio de Purgatorio. Quàm diu autem nulla esset cura de Purgatorio, nemo quæsiuit Indulgentias. Nam ex illo pendet omnis Indulgentiarum æstimatio. Si tollas Purgatorium, quorsum Indulgentiis opus erit? Cœperunt Indulgentiæ, postquàm ad Purgatorij Cruciatus aliquandiu trepidatum est: Thus I answere: It cannot wel appear, from whom Pardones firste beganne. Emonge the Olde Doctours, and Fathers of the

Augustin contra

Iulianum, Lib. 5.

Cap. 7.

2. Reg. 12.

Matth. 12.

Marci. 3.

Galat. 6.

Matth. 16.

1. Cor. 5.

August De Cisi

uit. Li. 13. Ca. 24.

Psal. 113.

August in Li. 50

Homil. Rom. 36.

Leo ad Flauti-

num. Epist. 10.

Syluester. Prierias

as contra Luth.

Roffensis con-

tra Lutherum.

Polydor. De in-

uentorib. Lib. 8.

Cap. 1.

the Church, there was either no talke at al, or very litle talke of Purgatorie. But as longe, as Purgatorie was not cared for, there was no man that sought for Pardones. For the whole price of Pardones hangeth of Purgatorie. Take awaie Purgatorie, and what shal wee neede of Pardones? Pardones beganne, when folke were a litle fraide with the paines of Purgatorie.

Iohannes Maior, in
4. sent. Dist. 20.
quæst. 1.

Iohannes Maior saith, De Indulgentijs pauca dici possunt per certitudinem, quia Scriptura de illis expresse non loquitur. Nam quod dicitur Petro, Tibi dabo Claves, &c. certum est, quod oportet intelligere illam Authoritatem cum sale. Fatue ergo & Superstitiosæ sunt quædam Indulgentiæ viginti millium annorum. Of Pardones litle maie be saide of certintie: for the Scripture expressly saith nothinge of them. Touchinge that Christe saith vnto Peter, Vnto thee wil I geue the Keyes &c. Wee muste vnderstand this Authoritie with a corne of Salte (otherwise it maie be vsauery). Therefore certaine of the Popes Pardones, that promise twentie thousande yeeres, are foolishhe, and Superstitious.

Veselus.

Your Schole Doctours them selues were wonte sometime to saie, Inuentio indulgentiarum est pia fraus, & dolus non malus, quod populus officioso errore trahatur ad pietatem: The Diuisinge of Pardones is a Godly guile, and a hurtlesse deceite: to the intent, that by a deuoute kinde of Erroure the people maie be drawen to Godlinesse.

Here, M. Wardinge, you see, the Antiquitie, Authoritie, and best countenance of your Pardones: That they flowed first out of the finkes of your Purgatorie, as one Wantie floweth out of an other: You see, that your Pardones sometimes maie be Superstitious, and ful of folie: You see, that the sale of your Pardones is a Godly guile, and a deuoute kinde of erreure, to leade the peole. This is the fairest coloure, ye can diuise, to lase vpon it. But miserable is that people, that thus muste be leade by guile, and erreure.

Alphonf. do Castro,
stro. Li. 3. Indulgentie.

Alphonfus de Castro saith, Nulla res est, quam minus aperte Sacre Literæ prodiderint: & de qua minus vetusti Scriptores dixerint. Non est mentio vlla de Indulgentijs: There is nothinge that the Scriptures haue lesse opened, or whereof the olde Learned Fathers haue lesse written, then of Pardones. Of Pardones (in the Scriptures & Doctours) there is no mention.

1. Timoth. 6.

2. Petri. 2.

Opus Tripart.

continuum cum

Concil. Lateran.

Lib. 3. Cap. 8.

August. in Epist.

Iohannes Tract. 1.

Of the Shamelesse Parchandise, and sales hercof, many Godly menne haue complained. We haue turned godlinesse into gainc: and, as S. Peter saith, Through conetousnesse, by fained speache, yee haue made Martes, and Markettes of the people. One of your owne friendes saith thus, In multis Breuibus continentur tot Indulgentiæ, vt boni Viri mirentur, vnam de Conscientia Papæ, vel alicuius boni viri potuisse illa procedere: In many of their Bookes there are contained so many daies, and yeeres of Pardonne, that good menne marueile, that they coulde euer come out, by the Consente either of the Pope, or of any other good man.

To conclude, wee will saie with S. Augustine, Fratres, Iesum Christum Iustum habemus Aduocatum apud Patrem. Ipse est propitiatio pro Peccatis nostris: Hoc qui tenuit, Hæresim non fecit: Hoc qui tenuit, Schisma non fecit. Vnde enim facta sunt Schismata? Cum dicunt homines, Nos iusti sumus: Nos Sanctificamus immundos: Nos iustificamus impios: Nos petimus: Nos impetramus: My Brethren, we haue Iesus Christe the Righteous our Aduocate with the Father. He is the Propitiation, or Pardonne for oure sinnes. He that helde this, neuer made Hæresie: He that helde this neuer made Schisme. For whereof doo Schismes come? Hereof they come: When menne saie, (as now the Pope saith,) Wee are righteous: Wee doo make Holy the vnholy: Wee doo iustifie the wicked: Wee doo Praie: Wee doo obtaine Pardonne for others by our Praier.

The Apologie, Cap. 8. Diuision. 1.

These menne are woonte to speake mutche of a certaine secrete Doctrine of theirs, and of their manifolde and sundrie readings. Let them therefore bringe forth the somme what now, if they can, that it maie appere, they haue at leasse readde, or doo know somme what.

They

They haue often stoutely noised in al corners, where they went, that al the partes of their Religion be very olde, and haue benne appro- ued, not onely of the multitude, but also by the consent, and continual obseruation of al Nations, & times. Let them therefore once in their life, Metue this their Antiquitie: Let them make appeare to the eye, that the thinges, wherof they make sutch a doo, haue taken so longe, and large increase: Let them declare, that al Christian Nations haue agreed by consente to this their Religion.

Nay, nay, they turne their backs, as we haue saide already, and flee from their owne Decrees, and haue cut of, and abolished againe within a short space, the same thinges, whiche but a few peeres be- fore, them selues had established, for euer more, for sooth, to continue. Howe woulde one then trust them in the Fathers, in the Olde Coun- cels, and in the wordes spoken by God? They haue not, good Lorde, they haue not (I saie) those thinges, whiche they boaste, they haue: they haue not that Antiquitie, they haue not that Vniuersalitie, they haue not that Consente, neither of al places, nor of al times. And, though they haue a desire rather to dissemble, yet they them selues are not ignorant hereof: yea, and sometime also they let not to confesse it openly. And for this cause they saie, that the ordinaunces of the Olde Councels, and Fathers be sutch, as maie now, & then be altered, and, that sundrie, and diuers Decrees serue for sundrie, and diuers times of the Church. Thus lurke they vnder the name of the Church, and beguile seely creatures with their vaine glosinge. It is to be merueiled, that either menne be so blinde, that they can not see this: or, if they see it, that they can be so patiente, so lightly, and so quietly to beare it.

M. Hardinge.

Here is much a doo, and as some saie, great boaste, and smal roste: many wordes, litle matter. The sence of these wordes (if I be not deceiued) resemblen M. Jewels chalenginge sprite, as like as an Ewe resemblen a sheepe. VVhat we can bringe sooth, wee saie not. (a) Neither thinke we it necessarie at your requeste, to shewe, what we haue read, and what we knowe. Boasting and bragging shewes we leaue to you: that you require, hath benne sufficiently declared otherwheres. Al thinges are not to be saide at al times. Yet two of your lowde lies besides other that you make here, I wil be so bolde, as to discouer. The decrees of the late Tridentine Councel (for that is it that you meane) although they be not yet in al places moste exactly obserued, yet be they not repealed, cut of, and abolished againe, as you saie.

(b) And what a fowle lie is that other, where you saie, that our selues acknowlege and con- fesse openly, that the faith and Doctrine, which we holde, is not Ancient, and Vniuersal, for times, places, and consente of al? VVhat els meane we, when we challenge vnto vs and claime the Catho- like Faiche? But this is your accustomed slender Rhetorike, when proufes and argumentes of truth faile you, to vse the figure of impudent lyinge, and saie, that we our selues confesse it to be true, which you impute vnto vs. VVhat so euer you saie in this place, wee maie of right retourne it euer to you. So we doo, and so take you in; &c. And for ought that I can see yet, as our Synagog had of late the beginnning, so it is like shortly to make an endinge.

The Bishop of Sarisburie.

Of al these wordes, & others moe, so vaine, as many, there is not one worde w: the the answeringe. What alliance M. Hardinge, and his friends haue in their Antiquitie, if maie appeare by the laste Diuision.

The Apologie, Cap. 9. Diuision. 1.

But, whereas they haue commaunded, that those Decrees should be holde, as thinges now waxen too olde, and that haue losse their grace,

(a) It is good policie for him, that hathe no- thinge to shew, to holde his peace.

(b) For trial hereof, consi- der onely the wordes of Rosenlis, Maior, and Alphonsus, alleged in the former Diuision.

grace, perhappes they haue prouided, in their steede, certaine other better thinges, and moze profitable for the people. For it is a common saieinge with them, that, if Christe him selfe, or the Apostles vvere alieue againe, they coulde neither better, nor more Godly gouerne Goddes Church, then it is at this presente gouerned by them. **They haue put somewhat in their steede in deede: but it is chaffe in steede of vvhete, as Hieremie saith: and sutch thinges, as, according to Esaie the Prophetes woordes, God neuer required at their handes. They haue stopped vp, saith he, al the vaines of the cleare springinge vvater, and haue digged vp for the people deceiuable, and puddelike pittes, ful of mire, and filthe, vvhiche neither haue, nor are hable to holde pure vvater. They haue plucked awaie from the people the Holy Communion, the VVoorde of God, from whence al comfozte shoulde be taken, the true VVoorshippinge of God also, and the right vse of Sacramentes, and Prayer: and haue greeneen vs of their owne to plaie withal in the meane while, Salte, VVater, Oyle, Boxes, Spittle, Palmes, Bulles, Iubilees, Pardounes, Crosses, Senlinges, and an endelesse rabble of Ceremonies, & (as a man might terme them with Plautus) pretty games, to make spozte withal.**

Hierem. 23.

Esa. 1.

Indas Indisficates.

M. Hardinge.

(a) But the Pope vseth nether of them bothe.
(b) Vntruthes, without either measure, or regarde of shame
(c) O folie. The Change is in you, and not in God.

Naile and reuel whiles ye wil, the Church is gouerned by (a) woorde, and by (a) discipline. If Christe him selfe or his Apostles were alieue againe, the woorde, that is to saie (b) the Doctrine of our helpe, nowe preached and receiued in the Catholike Church (b) neither shoulde be altered, (b) nor coulde be bettered. (b) For it is the same, he taught him selfe. And that we doubt not of it, accordinge to his promise, he hath sente the holy Ghoste, to enforme the Church of al truthes. Remember you not who saide, I am God, (c) and am not changed? againe, that the woorde of God remaineth for euer?

Malach. 3.
Psal. 118.

This beinge true, it is euident, that we haue the sounde and weighty wheate, whiche no persecution of tyrantes, no blastes of Heretikes, no contagion of euil manners, for these fiftene hundred yeeres coulde either blowe from the floore of our Lordes berne, the Church, or corrupt. VVe haue accordinge to the Apostles counsel, keapte that hath benne committed vnto vs. VVe haue enioyed the fountaine of the water of life.

Deposition
1. Tim. 4.

(d) The Gospel in your mouth. For al these five thinges the Pope hath quite taken awaie.
(e) Vntruth. For your Barbarous vnknewen Practices, in the time of the Anciente Learned Fathers, were neuer known.
(f) Vntruthes joined with open Blasphemie.

Ye charge vs soare, that wee haue plucked awaie from the people the holy communion, the VVoorde of God, the true woorsshippinge of God, the right vse of the Sacramentes, and Prayer. VVho so euer taketh these five awaie, wherein chiefly standeth our saluation, the same (d) is Antichriste. VVere not that ye haue already donne so muche for vs, as the worlde maie take you for impudent liars, we woulde not quietly beare so greuous a mater. But nowe, that ye haue tried your selves so false of your woorde, wee litle esteeme it: your railing is no slander. Lastly concerninge prayer, what hath benne ordeined by our holy forefathers (e) of al ages, directed with the sprite of God, for the maintenance and encrease of it to Goddes honoure, al that in fewe yeeres by the instincte of Sathan, to promote his Kingedome, yett haue vterly abolished, and by wicked violence brought the people from (f) deuotion to a carelesse idleness, from speakinge to God with hartes and lippes, to (f) a spiritual dumnesse, from prayers (f) to chapters, from holy thinkinge to (f) vnprofitable harkeninge.

Ye can not abide Salte, VVater, Oyle, Palme, the Crosse, Incense, &c. no maruel. No more can not the Deuill, who possesseth you, and rideth you, and after his owne wil driueth you from truth, from Christen Religion, and from al Godlines. VVere it so that your sprite coulde awaie with those thinges, then were it not agreeinge with his sprite. Vntill ye geue place to the sprite of God, who maie driue out of you the spirite of Sathan, wee looke to heare no better tidings of you.

The Bishop of Sarisburie.

Ye were somewhat angrie, M. Hardinge, when ye thus besturred your selfe.

It pitteth me in your behalfe. Christe, and his Apostles (ye saie) neuer ruled the Church in better order, then it is now ruled by the Pope, and his Cardinales. **Euen so might they haue saide, that had touned The House of God into a Cane of Theeues.** One of youre frendes saith, Apostolorum temporibus rudis adhuc erat Ecclesia: *In the time of the Apostles, the Church as yet was rude, and Barbarous, and out of order.* And, beinge afterwarde reproued for his blasphemous sprache, he answered lewdely in his pleasure.

Rudis, indigestaque moles:

Others of you saie, Christus in Cælo præsidet: Papa in Terris residet: Christe ruleth in Heauen: the Pope in Earthe. An other saith, Omnes Sanctiones Sedis Apostolicæ sic accipiendæ sunt, tanquam ipsius Diuina voce Petri firmatæ: *Al the Lawes of the Apostolique See of Rome muste so be taken, as if they were confirmed by the Diuine voice of Peter him selfe.* An other saith, Sicut ostium regitur Cardine, ita Ecclesia Romana regitur Consilio Cardinalium: *As the doore is ruled by the booke, so is the Church of Rome ruled by the Counsell of Cardinales.*

Therefore the Pope him selfe saith thus vnto them, Vos eritis Senatores vrbis, & Regnum similes, veri Mundi Cardines, super quos militantis ostium Ecclesiæ voluendum, & regendum est: Tee shal be the Senatores of my Cittie, and like vnto Kinges, the very bookes, and staies of the worlde, upon whom the very doore of the Church Militante muste be turned, and ruled. But he are they, whom S. Hierome imagineth thus to saie, Non est vir in domo. Non est Christus Corporaliter in Ecclesia. Surgens enim a mortuis, Ascendit in Cælum: nobiscum Ministerium gubernandæ Ecclesiæ, suam, videlicet, Domum reliquit: *My Husbände is not at home. (That is to saie) Christe is not now Corporally in the Church. For, beinge risen from the deade, he is Ascended into Heauen: and hath lefte vnto vs the gouernement of his Church: that is, the whole orderinge of his House.*

True it is, as you saie, God is one, and is not changed. And his Worde endureth for euer. But the Change is in you, O. Hardinge, and not in God. Goddes Worde is the Worde of Life: youre Worde is the Worde of Vanitie. God the Father hath not planted it: Therefore it shalbe plucked vp by the rotes. God saith by the Prophete Malachie: *The lippes of the Priest shall keepe knowledge: and the people shall require the Lawe at his mouth. For he is the Angel of the Lorde of Hostes.* Vos autem recessistis de Via, &c. But you are gonne backe from the VVaie: you haue offended many a one in the Lawe: you haue broken the Couenante of Lewi, saith the Lorde of Hostes. And therefore haue I made you to be despised.

We haue changed the moste parte of the Apostles Doctrine: And of al, that euer they ordeined, ye haue in a manner leaste nothinge standinge. S. Bernarde saith of your owne Church of Rome, A planta pedis vsque ad verticem Capitis, non est sanitas vlla: *From the sole of the foote, vnto the Crowne of the heade, there is not one whole place.* And yet ye beate vs strongly in bande, that Christe, and his Apostles neuer ruled the Church in better order, then it is now ruled by the Pope, and his Cardinales.

Al the reste of youre emptie talke is answered sufficiently before. Yet one pange of your eloquence, I wase not in any wise leaue vntouched. Thus ye saie, By the instincte of Satan, ye haue brought the people from deuotion to carelesse idlenesse: from speakinge to God with hartes, and lippes, to a spiritual dumberesse: from Praiers, to Chapters: from Holy thinking, to vnprofitable hearkeninge. If I were not wel acquainted with your speche, O. Hardinge, I coulde not thinke, ye woulde so vnadvisedly bestowe your wordes. I doubt not, but euen hereby it shal sone appeare, whether of vs hath wilfully broken the Apostles Ordes, and refused the Godly examples of the Holy Primitive Church of God. We telle vs, that the Readinge of the Scriptures vnto the people, in the Church of God, is a Spiritual dumberesse, and a thinge vnprofitable, as onely diuised of our selues, and that, as you saie, by the instincte of

Ere

Sathan,

gouerne-
mente no
better
then the
Popes.

Matth. 21.

Latomus De V-
triusque Specie.

Iacobus Andreæ
aduersus Hosi-
um, pag. 70.

Dist. 19. Sic om-
nes.

Andreas Bar-
barius Siculus
ad Bessarionem.
Polydor. Vergil.
de Iduentorib.

Lib. 4. Ca. 9.

Ceremoniar. li. 1
sect. 8. Ca. 6.

Hierony. in Pro-
uerb. 7.

Malach. 3.

Isa. 112.

Matth. 15.

Malach. 2.

Bernard. in Cõ-
uersione Pauli.

Sathan, and neuer besoze, either knowen, or vsed by any Catholique Learned Fa-
ther.

So litle regarde you, what you saie. Any man, that hath benne conuersante
in the Anciente Fathers, maie easily reprove your folie.

Origen. in Iosua
Homil. 15.

Origen saith, Iudaicarum Historiarum Libri traditi sunt ab Apostolis, Le-
gendi in Ecclesijs: *The Bookes of (the Olde Testamente, whiche are called) the sto-
ries of the Iewes, were deliuered by the Apostles, to be readde in the Churches.*

Dionysius Eccle.
Hierar. Ca. 3.
ἡτοιμασθαι
ἀλλὰ τὸν ἀνὰ
ὑμῶν.
Iustinus Martyr
Apologia. 2.

Dionysius saith, Deinde ordine habetur Sacrorum Librorum Lectio: *Afterwarde
folowe in order the Lessons of the Holy Bookes.* Iustinus Martyr saith, Die Solis
omnes, qui in oppidis, vel in agris morantur, vnum in locum conueniunt: Com-
mentarij Apostolorum, vel Prophetarum Scripta leguntur. Deinde, is, qui
præst, admonet omnes, & hortatur, vt ea, quæ lecta sunt, bona, imitentur. Deinde
surgimus omnes, & comprecamur: *Vpon the Sondaie, the Christian people, that dwel in
towne, or Countrie, meete together in one place. There the Epistles of the Apostles, or the
Prophetes V Vritings are pronounced vnto vs. Afterwarde, he that is the Chiefe, or
Minister, warnethe, and exhortethe al the reste, that thei wil folowe those good thinges, that
thei haue hearde readden. That donne, wee rise vp al, and prae together.* S. Cyprian
saith, Lector personat Verba sublimia: Euangelium Christi legit: A Fratribus con-
spicitur: Cum gladio Fraternitatis auditur: *The Reader soundethe out the highe, and
Heauenly Woordes: He readethe out the Gospell of Christe: He is seene of the Brethren: He
is hearde with ioie of (al) the Brotherhoode.*

Cyprian. Lib. 2.
Epist. 5.

Concil. Constan-
tinopo. 5. Actio 1

The Fathers in the Council of Constantinople saith thus, Tempore Di-
ptychorum cucurrit omnis multitudo cum magno silentio circumcirca Altare,
& audiebant: *At the time of Readinge (of the Chapter) al the multitude of the people
with greate silence drewe rounde about the Altare, or Communion Table, and gaue eare.*

Concil. Laodice.
Can. 16.
Leo. de Resurre-
ctione Domini,
sermo. 2.

In the Council of Laodicea it is written thus, In Sabbatis Euangelia cum
alijs Scripturis legi conuenit: *Vpon the Sabbothe daie it is conueniente, that the Gospels,
and other Scriptures be readde (in the Church vnto the people).* Leo saith,
Solennitati Sacratissimæ Lectionis subiungatur exhortatio Sacerdotis: *After the
solemne Readinge of the moſte Holy Lesson, let there folowe the Sermon, or Exhortation of the
Prieste.*

Chrysostom. in
Acta, Homil. 15.

S. Chrysostome saith, Stat Minister, & Communis Minister, & alta voce cla-
mat. Post illam vocem Lector incipit Prophetiam Esaie: *The Minister, and Com-
mon Minister standethe vp, and crieth out with lowde voice (sainge, keepe silence, and
geue eare). After that, the Reader beginneth the Propheſie of Esaie.* S. Ambrose saith,
Non possum ego à me facere quicquam: sicut audio, & iudico. Audistis Lectum: E-
go non accuso vos: Moses vos accusat: Audistis Lectum: (Christe saith) *I cannot doe
any thinge of mee selfe: As I heare, so I iudge. Ye haue hearde it readden: I accuse you not:
it is Moses, that accusethe you. Yee haue hearde it readden.*

Ambros. Lib. 5.
Epist. 20.
Iohan. 5.

Aug. in Psal. 36.
August. in 50.
Homil. Hom. 49.
August. de Tem-
pore, sermo. 2.

S. Augustine saith, Audistis, cum Euangelium legeretur: Modò, cum legeretur,
si intenti fuistis Lectioni, Audistis: Audiuimus in Lectione, quæ lecta est, Fra-
tres dilectissimi: *Yee hearde, when the Gospell was readde: Ye hearde erewhile, when it was
readde, if ye gaue eare to the Readinge: Dearely beloued, wee haue hearde in the Lesson,
that hath benne readde.*

Hereby, I thinke, it maie appaere, that the Readinge of Lessons, and Chapters,
is no ſeue Diuſſe in the Church of God.

And yet wil you tel vs, M. Wardinge, that al this is onely a Spiritual dounb-
neſſe, and an vnprofitable Harkeninge, broughte in by the inſtincte of Sathan, to
promote his Kingedome? Or if you dare so to tel vs, muſte wee beleue you?

Isidor. de Eccles.
Offic. li. 2. ca. 10.

Uerily, Isidorus saith, Lectio est non parua audientium ædificatio. Vnde or-
portet, vt quando Pfallitur, Pfallatur ab omnibus: quando Oratur, Oretur ab omni-
bus: quando Lectio legitur, factò silentio, æquæ audiatur à cunctis: *The Lesson (in
the Church) bringethe greate profite to the hearers. Therefore, when Singinge is, let
al Singe together: when Praier is, let al Praie together: And, when the Lesson, or Cha-
pter*

pter is readde, let silence be made, and let al heare together. Tertullian saithe, Coimus ad literarum Diuinarum Commemorationem: Fidem Sanctis Vocibus pascimus: Spem erigimus: Fiduciam figimus: Wee comme together to the readinge of the Holy Scriptures: Wee feede our Faith with those Heauenly Voices: Wee raise vp our affiance: wee fasten our hope. Againe he saithe, Vbi fomenta Fidei de Scripturarum Lectione? Where is the feedinge of Faith, that commeth by the open pronouncinge, and Readinge of the Scriptures.

Origen saithe, Non fuisset necessarium, Legi hæc in Ecclesia, nisi ex his ædificatio aliqua audientibus præberetur: It had not benne Necessary, to haue these thinges readde in the Church, onlesse thereof might growe somme profite to the hearers.

Origen in Leuiticum, Hom. 5.

Leo saithe, Sacram Dominicæ Passionis Historiam Euangelicam, vt moris est, narratione decursam, ita omnium vestrum arbitror in hæc sille pectoribus, vt vni- quique audientium, ipsa Lectio quædam facta sit visio: I thinke, that the Holy storie of our Lordes Passion, whiche wee, as the manner is, haue readde vnto you, is so fastened vnto al your hartes, that the very hearinge is selfe vnto euery of the Hearers is a kinde of seeinge. Chrysostome saithe, The manner was, that befoze euery sutch Lesson, or Chapter, the Minister shoulde saie vnto the people, with a loude voice, Attendamus: Let vs Marke.

Leo de passione Domin. serm. 19

S. Augustine saithe, Epistolæ Apostolicæ, non tantum illis Scriptæ sunt, qui tempore illo, quo scribebantur, audiebant, sed etiam nobis. Non enim ob aliud in Ecclesia recitantur: The Apostles Epistles were not written onely to them, that heard them at the same time, when they were written, but also to vs. For to none other pourpose are they readde openly in the Church.

Chrysost. in Acta Homil. 19.

August. contra Crescontum, li. 1. ca. 9.

This therefore is no Spiritual Doumbenesse, M. Wardinge: This is no Vnprofitable Harkeninge: This is no Instincte, or VVoorke of Sathan. S. Augustine saithe, Vide Formicam Dei: Surgit quotidie: Currit ad Ecclesiam Dei: Orat: Audit Lectionem: Hymnum cantat: ruminat, quod audit: Apud se cogitat: recondit intus grana electa de area: Beholde Goddes Emote: Shee riseth daiely: Shee remeth to the Church of God: Shee Praieth: Shee heareth the Lesson, or Chapter: Shee singeth the Psalme: Shee cheweth, or remembreth, that shee hath heard: Shee museth vpon it within her selfe: And within shee laith vp the Cornes chosen from the floore.

Aug. in Isal. 68

Howe maye you bethinke your selfe, M. Wardinge. Howe can you so bairnely saie, that the Readinge of the Holy Scriptures, or Chapters is a newe diuise in the Church of God: You see, al the Anciente Learned Fathers with one consente beare witness againste you. What shal wee thinke, is the VVoorke of God, if the Hearinge of Goddes Word, be the VVoorke of Sathan? What wil you cal Spiritual speakinge in the Church, if the Publishinge of Goddes Holy Will, be Spiritual Doumbenesse? Acknowledge your errour. Gæue gloze to God. What wise man wil beleue you further?

But, here maye you calle to minde, the Spiritual Speeches, and Heauenly soundes of youre Churches. There maye you heare, Ave Mater Anna, plena melle Cana: Dic nobis Maria, quid vidisti in via? And at the Halowinge of your Agnos Dei, in cometh a Masse in haste, and sweatinge, and telleth the Pope, Domine, Domine, Domine: Isti sunt Agni nouelli, qui annuntiauerunt Alleluia. Modò venerunt ad fontes &c. Here is pety geare to comforte the Conscience, as god, as a songe of Robin Hoode. Better were it for you, to sitte doumbe in the Church of God, then thus to speake.

Durandus li. 6. sabbato sancto.

Pour Churches, your Churches, M. Wardinge, are ful, not onely of Spiritual, but also of Corporal, and Horrible doumbenesse. Al, that is saide, or donne there, be it neuer so sonde, the poze Godly People knoweth nothinge. S. Augustine saithe, Si intellectum mentis remoueas, nemo ædificatur, audiendo, quod non intelligit: If ye remoue the vnderstandinge of the minde, no man is edified, or taketh profite by hearinge, that he cannot vnderstande.

Aug. de Genf. ad Literam, li. 12. ca. 8.

Chrys. in Math.
Rom. 13.1.
In Pontificali.

Math. 13.

Chrysostome saith, *Perdiderunt audiendi laborem, & tempus. Nam qui non intelligit, quod audit, perdit quod audit: Thei haue losse bothe their laboure in hearinge, and also the time. For he, that vnderstandeth not, that he heareth, lossethe the thinge, that he heareth.* Therefore the Pope him selfe in his Pontifical, geueth this special Charge vnto the Reader, *Stude Lectiones Sacras distincte, & aperte proferre ad Intelligentiam, & edificationem fidelium: Endeouore thee selfe to pronounce the Holy Lessons (or Chapters) distinctly, and plainly (not to a Spiritual dumberesse, but) to the vnderstandinge, and profite of the Faithful.*

Touching the Prayers, that the simple people maketh in a tongue vknownen, Christe saith, *This people honoureth me with their lippes: But their hartes are farre from mee.*

The Apologie, Cap. 9. Division. 2.

In these thinges haue they set al theire Religion, teachinge the people, that by the same, God maie be duely pacified, Spirites be diuine awake, and mennes consciences wel quieted.

M. Hardinge.

*Vntrithe. For hereby ye professe to quiet mennes consciences. Reade the answere.

What shal I saie to al this, but that ye lie? I would saie, as the manner is, Sauing your woorthippes: but that your often and vnshamefast lieing hath quite taken awaie from you al opinion of honestie. Al Christes Religion which we professe, consisteth not in these thinges, neither by these be mens consciences quieted. By certaine of these, euil and impure sprites be driuen awaie in dede. VVhiche here by sundrie Auncient recordes and Testimonies I would declare to be moste true, were it not wel yenough knowen by daily experience. But as for you, whereas neither Breade, nor VVater, nor Crosse driueth you awaie, it seemeth ye are woorse to be coniured, then the deuill him selfe. Many of your secte Catholike Princes haue founde so stubborne, as they coule yet neuer ridde theire Countries of them, but by coniuration of fire.

The Bishop of Sarisburie.

Augu. Steuchus
in Librum Nu-
meror. Ca 19.
Sinnes fore-
geuen by
Holy VVater.

In Pontificali.

Proverb. 12.

We saie, yee neuer sought to quiet mens Consciences by Oile, VVater, Palmes, &c. And therefore ye stande vp a tippe toe, and in your familiare manner, crie oute, yee lie. For thoste trial hercof, one example maie suffice, in stee of many. Augustine Steuchus, one of your special, & worthy Doctoures, saith thus, *Aquas Sale, & Orationibus Sanctificamus, vt ad earum Aspersum nostra deleantur delicta: We halowe Water With Salte, and Prayers, that by the Sprinklinge thereof our sinnes maie be foregeuen. Reade your owne Pontifical: and ye shal finde in the halowinge of your VVater, your Asshes, your Palmes, your Candles, & this clause euermore in the ende, Vt sint nobis ad Salutem Animæ, & Corporis: That they maie be to vs to the Salvation of Body, and Soule.*

Whereas in the ende ye vaunte your selfe of your Crueltie, and so pleasantly make sporte with the Bloude of your Brethren, take it not for ill, if I answere you with the wordes of Salomon, *Viscera impiorum crudelia: The bowels of the wicked be alwaies cruel. Therin, M. Hardinge, standethe your greatestte puissance. If ye were no better armed with Fire, and Swerde, then ye be with Scriptures, and Doctoures, no wise man would be greatly feare your force.*

Nicola. Cusan.
Cybrattonis.
Li. 3. ca 3.

Cyprian. Li. 1.
Epist. 3.

Tertullian in
Apologetico.

Roma. 2.

We maie saie of you, as Cardinal Cusanus saith of the Turke, *Omnium, quæ in Alchorano continentur, vltima resolutio est gladius: The laste resolution, and trial of al thinges, that are conteined in the Alchoran, is the Swerde.*

As for vs, we maie answere you now, as S. Cyprian sometime answered the Heathens: *Nobis ignominia non est, pati à Fratribus, quod passus est Christus: neque vobis gloria est, facere, quod fecit Iudas: It is no shame for vs, so suffer of our Brethren the same violence, that Christe suffered: neither is it any praise for you, to doo the same thinge, that Iudas did.*

Tertullian saith vnto your Fathers, *Crudelitas vestra, gloria nostra est: Semen est Sanguis Christianorum: Your crueltie, is our glorie: The Bloude of Christians is the seede of the Gospel.* I praise God, al that innocente Bloude, that hath bene shedde in this cause, be not required at your handes in the daie of Wrathe, and at the declaration of the iuste iudgemente of God.

The

For these, loe, be the oriente coloures, and pretious scoures of Christian Religion: these thinges doothe God looke vpon, and acceptethem thankfully: these muste comme in place to be honoured, and muste put quite awaie the Institutions of Chryste, & of his Apostles. And, like as in times paste, when wicked Kinge Ieroboam had taken from the people the righte seruinge of God, & had brought them to woozship the Goulden Calues, lesse perchance they mighte afterwarde change their minde, and slippe awaie, geatinge them againe to Ierusalem to the Temple of God, there he exhorted them with a longe tale, to be stedfaste, saieinge thus vnto them: O Israel, these Calues be thy Goddes. In this sorte commaunded poure God, you shoulde woozshippe him. For it shoulde be wearisome, and troublous for you, to take vpon you a iourney so farre of, and yerely to goe vp to Ierusalem, there to serue, and honoure your God: Euen after the very same sort, when these menne had once made the Lawe of God of none effecte, thzough their owne Traditions, fearinge that the people shoulde afterwarde open their eies, and sal an other wate, and shoulde some whence els seeke a surer meane of their Saluation, Iesu, how often haue they cried out, This is the same woozshipping, that pleaseth God, & which he straitly requireth of vs, and where with he wil be turned from his wraethe: that by these thinges is conserued the Vnitie of the Church: that by these al sinnes be cleansed, and consciences quieted: and that, who so departeth from these, hath the leaste vnto him selfe no hope of Euerlasting Saluation. For it were wearisome, and troublous (saie they) for the people to resorte to Chryste, to the Apostles, and to the Anciente Fathers, and to obserue continually, what their wil, and commaundement shoulde be. This, ye maie see, is to vvithdrawe the people of God from the vveake Elementes of the vvorlde, from the Leauen of the Scribes, and Phariseis, and from the Traditions of menne. It were reason, no doubt, that Christes Commaundementes, & the Apostles were remoued, that these their hestes, and diuises might comme in place. O iuste cause, I promise you, why that Anciente, and so longe allowed Doctrine shoulde be nowe abolished, and a newe Forme of Religion be brought into the Church of God.

M. Hardinge.

It shoulde haue become Scoggin, Patche, Iolle, Hary Pattenfon, or VVil Sommer, to haue tolde this tale muche better, then your Superintendentships. And if ye woulde needes haue plaied the parte your selues, it had ben more conuenient to haue done it on the stage, vnder a vices cote, then in a booke set abroad to the worlde in defense of al your new Englishe Church. Ye shal neuer make any reasonable man beleue your scoffinge tale. VVe esteeme litle your railing comparison, with your spiteful woordes, and so muche deuillish villany.

The Apologie, Cap. 10. Diuision. 2.

And yet, whatsoeuer it be, these menne crie still, that nothinge ought

See iii

to be

to be changed: that mens mindes are wel satisfied herewithal: that the Church of Rome, the Church, whiche cannot erre, hath decreed these thinges. For Syluester Prierias saith, that the Romishe Church is the Squire, and Rule of Truthe, & that the Holy Scripture hath received from thence Authozitie, and Credite. The Doctrine, saith he, of the Romaine Church, is the infallible Rule of Faith, from the vvhiche the Holy Scripture taketh her force. And indulgences, and Pardons (saith he) are not made knowen to vs by the Authoritie of the Scriptures, but they are not knowen to vs by the Authoritie of the Romaine Church, and of the Bishoppes of Rome, vvhiche is greater, then the Scriptures. Pighius also letteth not to saie, that without the licence of the Romaine church, we ought not to beleue the very Plaine Scriptures. Muche like as if any of those, that cannot speake pure, and cleane Latine, and yet can babble out quickly, and readily a little somme such Latine, as serueth the Courte, woulde needes holde, that al others ought also to speake after the same waie, that Mammetreus, and Catholicon spake many yeres agoe, and which themselves doo yet vse in pleadinge in Courte: for so maie it be vnderstoode sufficiently, what is saide, and menthes desires maie be satisfied: and that it is a fondenesse, nowe in the later ende, to trouble the worlde with a newe kinde of speakinge, and to cal againe the olde finenesse, and eloquence that Cicero, & Caesar vsed in their daies in the Latine tongue. So muche are these men beholden to the folie: and Darkenesse of the former times. Many thinges, as one writeth, are had in estimation oftentimes, because they haue benne once dedicate to the Temples of the Heathen Goddes: Euen so we see at this date, many thinges allowed, and highly set by of these menne, not because they iudge them so muche worthy, but onely because they haue benne receiued into a custome, and after a sorte dedicate to the Temple of God.

C. P. 111.

(a) So was Christe taken of the Phari-
seis.

(b) The fundamen-
tion of the
Church of
God, is not Pe-
ter, but Christ.

(c) Vntruth. For
generally it is
contrarie to the
Faith of Peter.

(d) It is easily
founde in his
Booke,
*Contra Lu-
therum*.

(e) A commen-
tarye beside the
Texte.

M. Hardinge.

Ye haue neuer done with the Church of Rome. I cannot blame you. For so longe as that standeth, without ye repeate and turne, (a) ye shal neuer be taken but for suche as ye be, Schismatikes, and Heretikes. But alas poore soules, what thinke ye to onerthrowe that Church builded vpon the rocke (b) Peter, againste whiche hitherto neither tyrantes, nor Heretikes farre passinge you in learninge, and honestie of common life, coulde euer preuaile? Trowe ye to extinguishe that Faith of the Romaine Church, (c) whiche is the same that was the faith of Peter, for whiche Christe praised, that it should neuer faile? Ye labour in vaine. VVell maie Sathan winne you: the Church which our Lorde praised for, by you shal he neuer winne. Geue ouer therefore your vaine and wicked attempts. Truste not in the patches, that falsely ye allege out of Canonistes Gloses, Scholmenne, rime Poetes, Heretikes, and who so euer, be they neuer so bad. Some ignorant persons maie ye deceiue, whose sinnes deserue the same.

VVhat Syluester Prierias saith, I minde not here to discusse. (d) Neither where he saith, that you allage, haue you thought god to tel vs, lest, by perusinge the place, we shoulde take you in a lie, as we haue almoste in al your other allegations. The like sinceritie you vse in alleging Pighius. VVe binde our selues neither to the wordes of Syluester, nor of Pighius. If they erre, what is that to vs? Let them beare their owne burthen. If they tel truth, we beleue them for truthe sake. If otherwise, we leaue that parte for you to carpe. If Syluester Prierias saide, that for pointes of belefe, the Doctrine of the Romaine Church is a squire to trie their truthe by: the same (e) heinge wel vnderstan-

Lac. 22.

Contra E-
pistolam Fun-
damenti,
c. 1.

vnderstanded it is right true. Likewise if Pighius saie, that the Romaine Church sheweth vnto vs, which be the approued and vndoubted Scriptures, and which be not: this is so true, as your selfe (I suppose) wil yelde thereunto. As for that the Scripture receiued from the Church of Rome Authoritie, credite, and force: (f) if in your meaninge you exclude God, that is your lie, not Syluester's sentence. If relation be made to vs, that we ought not geue credite vnto it, (g) onles it had ben shewed to be holy Scripture by the Romaine Church, which is the true Church of Christ: in this sense, be it Syluester, or who els so euer saith it, it is a true saying, and agreeable to S. Augustine, who said, *Ego Euangelio non crederem, nisi me Catholica Ecclesia commoueret Authoritas*. I woulde not beleue the Gospel, excepte the Authoritie of the Catholike Church moued me. And for that you allege out of him, touchinge indulgences, trithe it is, the ful, and whole knowledge of them is not plainly opened vnto vs, by expresse and euident wordes of Scripture, no more then the myserie of the blessed Trinitie, baptizinge of infantes, and many other truthe: but rather by the doctrine of the Romaine Church.

VVhere you tel vs of Pighius, that he letteth not to saie, that without the licence of the Romaine Church (for in that woorde you please your selfe wel) wee oughte not to beleue the very plain scriptures: (h) we wil proclaime you a lyer, vntil you shewe vs, where he spake so far beside reason, and learninge. The holy Church dothe not wil vs to staie from belefe of the Scriptures, vntil we haue licence: but by al waies and meanes inuitcheth and stirreth vs to beleue the truthe in the Scriptures uttered.

The Bishop of Sarisburie.

The greatest twight hereof hangethe vpon two of your Doctors, Syluester Prierias, & Albertus Pigghius. Whoes credite notwithstandinge ye woulde saue otherwise saue by right, yet here, as it seemeth, ye are contente, for shame to geue them ouer. VVe binde our selues (ye saie) neither to the wordes of Syluester, nor of Pigghius. If they erre, what is that to vs? This shorte, and blunke answer, notwithstandinge it seeme to like wel you, yet perhaps Prierias, and Pigghius it woulde not like. I see no greate cause to the contrarie, but either of them might as wel renounce poure Authoritie, & saie of you, VVe are not bounde, neither to M. Hardinges wordes, nor to his felowes. For that ye doubt the Truthe of our allegations, reade Syluester Prierias, Master of the Popes Palace, in his Booke intituled, *Contra presumptuosas Martini Lutheri Conclusiones, de potestate Papae*. His wordes there amongst others be these, *Quicumq; non innititur Doctrinæ Romanæ Ecclesiæ, ac Romani Pontificis, tanquam Regule Dei infallibili, à qua etiam Sacra Scriptura robur trahit, & Authoritatem, Hereticus est: Who so euer leaneth not to the Doctrine of the Romaine Church, and of the Bishop of Rome, as vnto the infallible Rule of God, of which Doctrine the Holy Scripture taketh force, and Authoritie, he is an Heretique.*

Here, M. Hardinge, this Doctore teacheth you, that the Authoritie, and credite of the Scriptures hangeth of the allowaunce of the Pope, as without which, the Scriptures of God, shoulde be no Scriptures.

Againe he saith, *Authoritas Romanæ Ecclesiæ, Romanique Pontificis maior est, &c. The Authoritie of the Romaine Church, and of the Bishop of Rome is greater, (then the Authoritie of Goddes worde)*. If this suffice you not, M. Hardinge, I knowe not, what thinge maie suffice you.

As for that is here alleged of Pigghius, it is the very sounde, and sense of the greatest parte of his Common place, *De Ecclesia*. Of whoes iudgemente herein, M. Caluine wylte thus, *Pighius ait, Nullius Scripturæ Authoritate, quantumlibet Clare, nostro quidem iudicio, & euidentis, aduersus Claram, consonantemq; Orthodoxorum Patrum Sententiam, & aduersus communem Ecclesiæ Definitionem, aliquid credere cuiquam licere: Pighius saith, that no man maie lawfully beleue any thing, by the Authoritie of any Scripture, be the same in our iudgement, neuer so plaine, and euident, againste the clare, and agreeable iudgement of the Catholique Fathers, and againste the Common determination of the Churchie*. By whiche he meaneth onely the Church of Rome. Therefore, M. Hardinge, it maie please you nowe a litle to spare poure voice, and to staie your Proclamation.

But for as muche as ye seme, so litle to esteeme these two Doctors, Prierias, and Pigghius, beinge otherwise, not longe sithence, the chiefe Leaders, and Captaines of al yours bandes, ye maie therefore soine others to them, to better

See thy

theirs

(f) A proper
Close.
(g) Vanitie of
Vanities: For
the Scriptures
were knowne
and beleued,
before there
was any
Church in
Rome.
(h) It is no hard
mater to finde
it. Reade the
Answer.

Syluester Prie-
rias contra Luth-
erum.

Alb. Pigghius
in locis Com-
munibus de Eccl.

Nicola. Cusan.
ad Bohemos,
Epist. 2.

Iohan. Maria
Verractus. Edi-
tus est. Ann. 1561
Alb. Pigghius
Hierar. li. 1. ca. 2
Alb. Pigghius
in controuersijs
De Ecclesia.

Deuter. Ca. 17.
Hermens de Po-
test. Papa. ca. 23.

Nicol. Lyra in
Deuter. Cap. 17.

Augusti. contra
epist. Fundam.
Ca. 5.

Augusti. in Psal-
mum 57.

Augusti. De Vni-
tate Ecclesie.
Ca. 2.

Augusti. Contra
Crescent. Gram-
mat. li. 1. ca. 33.

Augusti. De V-
nitate Eccle. ca. 16

Augusti. eodem
libro.

Crisostom. in
Matth. 11. om. 49.

theire credite, and to encrease the Companie. And, so; as mutche as we speake of the Church of Rome, let vs heare the iudgemente of a Cardinal of the Church of Rome, not withstandinge otherwise alleged before.

Cardinal Cusanus therefore hereof saith thus, *Hæc est omnium &c.* This is the iudgemente of al them, that thinke rightly, that fonde the Authoritie, and vnderstandinge of the Scriptures in the allowance of the Church: and not contrariwise, laie the Fundation of the Church in the Authoritie of the Scriptures. There be no commaundementes of Christe, but suche onely, as so be taken, and holden by the Church. Therefore the Scriptures folowe the Church: but contrariwise the Church folowethe not the Scriptures. Likewise saith Iohannes Maria Verractus, *Humiliter confitemur, Ecclesie Authoritatem esse supra Euangelium:* Wee doo humbly confesse, that the Authoritie of the Church is aboute the Authoritie of the Gospel. Likewise Albertus Pigghius saith, *Apostoli quædam scripserunt: non vt Scripta illa præessent Fidei, & Religioni nostræ; sed potius, vt subessent. Scripturæ sunt Muti Iudices: Scripturæ sunt veluti Cereus Nasus:* The Apostles haue written certaine thinges: not that theire saide Writings should rule our Faith, or Religion: but rather, that they should be vnder, and bee ruled by our Faith. The Scriptures are doumbe Iudges: The Scriptures are like a Nose of waxe.

By theise, and other like vntuenteres, and godlesse speeches, they seeke to leade the poore simple deceiued people from the Holy Scriptures, & Voice of God to the Authoritie of theire Church: by which Church, they vnderstande onely the Pope, and his Cardinales of the Church of Rome.

But yee saie, These be the Priestes of the House of Leui: The Pope is the Iudge for the time, in the place, that oure Lorde hath chosen. Somme others of you saie, *Papa est tota Ecclesia Virtualiter:* The Pope is by Power, and Vertue the whole Church. What so euer theise shal happen to saie, wee maie not swarue from theire iudgemente, neither to the Righte hande, nor to the Lease hande. Whereupon the Hebrewes Glose noteth thus, *Si dixerint tibi, quod Dextra sit Sinistra, aut quod Sinistra sit Dextra, talis Sententia tenenda est:* Although thei tel thee, that thy Right hande is thy Lease hande: or, that thy Lease hande is thy right hande, yet sutch a Sentence muste be holden as good.

S. Augustine, ye saie, holde the harde of poure side. He saith, *Non crederem Euangelio, nisi me Ecclesie Catholice Authoritas commoueret:* I woulde not beleue the Gospel, excepte the Authoritie of the Catholique Church moued mee. These fewe poore wordes, haue benne tossed of poure parte, and wronge, and pressed to the vttermoste, to yelde out that, was neuer in them. For hereby ye would saie, that the Authoritie of the Church, whereby ye euermore vnderstande poure Church of Rome, and none other, is aboute the Authoritie of Goddess Voorde: that is to saie, that the Creature is aboute the Creatour, that made Heauen, and Earthe.

But what if S. Augustine, as he saith, I beleue the Gospel because of the Church, haue likewise saide, I beleue the Church because of the Gospel? Then, I trowe, ye muste turne poure tale, and saie, The Gospel is aboute the Church. His wordes be plaine, *Ex ore Veritatis Ecclesiam agnosco participem Veritatis:* By the Mouth of (God, that is) the Truthe, I knowe the Church, that is partetaker of the Truthe. Againe he saith, *Nolo, Humanis Documentis, sed Diuinis Oraculis Ecclesiam Sanctam demonstrari:* Ecclesiam quære debemus in Verbis Christi, qui est Veritas, & optime nouit Corpus suum: Ecclesiam sine vlla ambiguitate Sancta Scriptura demonstrat: In Scripturis Sanctis Ecclesia manifesta cognoscitur: Ecclesiam, sicut ipsum Caput, in Scripturis Sanctis Canonicis debemus agnoscere: I woulde, the Church should be shewed, not by the Decrees of Menne, but by the Heauenly Oracles, or VVoordes of God: Wee muste seeke the Church in the VVoordes of Christe, which is the Truthe, and best knowethe his owne Body. The Holy Scripture sheweth vs the Church without doubtinge: In the Holy Scriptures

Scriptures the Church is plainly known: Wee muste knowe the Church by the Holy Canonical Scriptures, as we knowe (Christe, that is) the Heade.

Likewise saith Chrysostome, Nullo modo cognoscitur, quæ sit Vera Ecclesia, nisi Tantummodo per Scripturas: It is not any waies known, whiche is the True Church of Christe, but Onely by the Scriptures.

And thus, for as muche as we knowe, bothe Christe by the Church, and the Church by Christe, the one geuinge euidence to the other, by this reckeninge, *¶* Hardinge, and by your chistinge of turnes, we muste sometimes place Christe about the Church, and sometimes the Church about Christe.

Chrysostom. in
Matth. Hom. 49.

Howe be it, S. Augustines minde was not, to commence an Action betwene Christe, and his Church, in Comparison of their Dignities, or for trial, and hearinge of their boundes: or, to teache vs, that the Trueth of God taketh Authoritie of the Church: but onely, to shewe vs, that the Church is a Witnesse to Goddes Trueth. And certainly it hath greates weight of perswasion, to moue the Conscience of any man, to see so many Kingedomes, & Countries to ioine together in the profession, and obedience of one Trueth. And I doubt not, but euen this date, many thousandes are the sower leade, to humble them selues vnto the Gospel of Christe, for that they see, the whole worlde, that is to saie, the whole Church of God, is contented so willingly, and so humbly to embrace the same. Dauid, to testifie the Trueth, and certaintie of the Gospel, saith thus, *The sounde of the Apostles went out into al the Earthe, and the Woordes of them into the endes of al the Worlde. This is the turninge of the Right hande of God.*

Psalm. 18.

Roman. 10.

Psalm. 76.

Aug. contra Iul.

Li. 32. ca. 19.

Wherefore S. Augustine saith vnto Faustus the Heretique, Cur non potius Euangelicæ Authoritati, tam Fundatæ, tam stabilitæ, tanta gloria diffamatæ, atque ab Apostolorum temporibus, vsque ad nostra tempora, per Successiones certissimas commendatæ, te non subdis? Why doest thou not rather submitte thee selfe vnto the Authoritie of the Gospel, beinge so grounded, so stablished, Preached, and published with so greates glorie, commended, and deliuered vnto vs by moste certaine Successions from the time of the Apostles, vntil our time?

Likewise in this same place by you alleged, S. Augustine saith, Ego non crederem Euangelio, nisi me Catholicæ Ecclesiæ commoueret Autoritas. Quibus ergo obtemperauit dicentibus, Credite Euangelio, Cur eis non obtemperem dicentibus, Noli credere Manichæo? I woulde not beleue the Gospel, onlesse the Authoritie of the Catholique Church moued me. Seeinge therefore I haue obeyed them, saieinge to mee, Beleeue the Gospel, Why shoulde I not also obeie them saieinge vnto mee, Beleeue not Manichee?

Augusti. contra

Epist. Fundam.

Ca. 5.

Thus the consente of the Church beareth witnesse to the Gospel: without whiche witnesse not withstandinge, the Gospel neuerthelesse were the Gospel still. Therefore Chrysostome saith, Si dixerint, in ipsis Veris Ecclesijs Christum apparuisse, nolite eis credere dicentibus ista de me: Quia non est digna Diuinitatis mex notitia hec: If they shal tel you, that Christ hath appeared, yea euen in the very True Churches, yet beleue them not saieinge thus of me: For this is no meete knowledge for my Godhed.

Chrysostomi. in

Matth. Hom. 49.

in Opere imper.

To conclude, *¶* Hardinge, we will saie to you, as S. Augustine sometime saide to the Donatian Heretiques, auancinge their onely Church in Africa, euen as you nowe auance onely your Church of Rome: Nos post vocem Pastoris nostri, per ora Prophetarum, per os proprium, per ora Euangelistarum nobis apertissime declaratam, voces vestras non admittimus, non credimus, non accipimus: After the voice of our Sheepehearde, vnto vs by the mouthes of the Prophetes, by his owne mouth, and by the mouthes of the Euangelistes, if ye bringe vs youre owne voices, wee allowe them not, wee beleue them not, wee receiue them not.

Augusti. De Vni

tate Ecclesiæ,

Ca. 11.

The Apologie, Cap. 11. Diuision. 1.

Our Church, saie they, cannot erre. They speake that (I thinke) as the Lacedæmonians longe sithence vsed to saie, that it was not possible

Summa Angelica
in dictione
Papa.
Theodoricus de
schismate.

Platarchus.

possible to finde any Adulterer in al their Common Wealt he: where-
as in deede they were rather al Adulterers, and had no certaintie in
their Mariages, but had their wiues in common amongest them al:
Or, as the Canonistes at this daie, for their bellies sake, vse to saie
of the Pope, that, for so muche as he is Lorde of al Benefices, though
he selle for monie, Bishoprikes, Monasteries, Priesthooe, Spiritu-
al Promotions, and parte with nothings freely, yet bicause he coun-
teth al his owne, he cannot committe Simonie, though he vvould
neuer so faine. But howe strongly, and agreeably to reason these
things be spoken, wee are not as yet hable to perceiue, excepte per-
chance these menne haue plucked of the whinges from the Truthe,
as the Romaines in olde time did pzoine, and pinion their Goddesse
Victoria, after they had once gotten her home, to the ende, that with
the same whinges wee shoulde neuer be hable to flee awaie from
them againe.

M. Hardinge.

(a) This is
good plaine
dealinge. For in
deede this An-
swere is very
scnder.

Towarde the ende of your Apologie, Syr Defender, who so euer you be, that peiced it togea-
ther, you doo but trifle. Of like your stuffe is spente. For here litle saie you, that you haue not saide
already. VVherefore I craue Pardon of the Reader, if accordinge to the slenderesse of maters ob-
iected, my (a) confutation seeme also slender. Syr you doo nowe but patche peeces togeather,
which you haue gathered out of your note Bookes, into the same inforced some out of the Cano-
nistes, some out of the Scoolemen, and them not of the greatest estimation, moſte of al out of Hu-
manitie Bookes, wherein you be pretely seee. And that seemeth to be your chiefe profession. As
for Diuinitie, there appeareth no greate knowledge in you. VVhat ye rehearse of the Lacedemoni-
ans, it pertaineth to your owne companies, no lesse, then to them, I meane onely your Apostates,
Monkes, Friers, Priestes, and Nonnes.

(b) VVith M.
Hardinges
good instructi-
ons.

You finde greate faulte in the Canonistes that be at this daie, and name in your Margente
Summa Angelica, the Authour whereof died many yeeres paste. If he, Theodoricus, what so euer
he was, or any other Canoniste offende you, as for his bellies sake, speakinge of the Pope, that
should set your teethe anedge: what pertaineth that to vs, who defende the Catholike Faith, not
the saicings of euery Canoniste? You were beste, seeinge you make so muche adoo with them, to
Article their errors, and either write a railing Booke againste them, which ye (b) can easily doo,
or sende one of your best learned superintendentes to Bononia, there in open scoole with disputa-
tions to confute them. And so doubtelesse ye shal either conuerte them, whiche were a woorthy
acte: or proue your selues fooles, whiche were greate pitie.

(c) A woorthy
distinction.
Hereby the
Pope may selle
Bishoprikes, &
Benefices
without
Simonie.
(d) This kinde
of Simonie
standeth only
in sellinge of
Orders, and Sa-
cramentes, &c.
(d) Vntrithe
shamelesse, as
shal appeare.

But to answer your obiection, we saie, firste, that you allege *Summa Angelica* falsely. No-
thinge is found soundinge to that ye burthen the Pope withal in the place by you quoted, in
dist. Papa. Nexte, whereas it is written in *Summa Angelica*, *In Curia Romana titulus de Si-*
monia non habet locum: you, Syr Defender, either not knowing what folowed, or of malice abu-
sing the place, haue reported the same, as if it were precisely said without any distinction. VVhere-
as in deede the selfe same Summe vseth this distinction, saieinge, *Verum est in ijs qui sunt Si-*
moniaca de iure positio solum: Sed non in ijs qua sunt Simoniaca de iure Diuino.
VVhereby he meaneth that the Pope is not vnder the rules of Simonie concerning (c) suche lawes
and paines, as him selfe, or his predecessours haue made in that behalfe. For they haue made many
things belonginge thereto, as you maie wel knowe your selfe, who are so pretely scene in the Ca-
non Lawe, as it maie appeare by the often and cunning allegations whiche you bringe out of the
Gloses. But concerninge (d) that Simonie, which properly is so called, the Pope is nolesse subiecte
thereto by the true iudgement of *Summa Angelica*, (e) whiche you haue shamefully belied, then
any other man.

In dist. Si-
monia.
Ver. rum
auctoritas

You ieste at Goddes blessed Truthe alwaies remaininge in his Holy Church, and prophanely
resemble it to a birde prined and pinyoned, that it flie not awaie. As though the Church kepte
truthe with suche policie, as the olde Romaines are fained, to haue kepte their Goddesse Victorie.
VVel Syr, we tel you in sadnesse, we are assured of the Truthe, that it is in the Church, and that it
shal neuer departe from thence. And if ye cal this, cuttinge awaie of her wings, that it neuer flie
from the Church: we graunte they be cut in suche sorte, as fliee shal keepe the Church for euet
as her owne nest. And wil you knowe who telleth vs this? Euen God him selfe, saieing in his Pro-
pheie Esaie to Christe of his Church: I wil make this covenant with them, saithe our Lorde: My
spirite

spirite whiche is in thee, and my wordes which I haue put in thy mouthe, (f) shal not depart from thy mouthe, and from the mouthe of thy seede, and from the mouthe of thy seedes seede, saithe our Lorde, from this time forth for euermore.

Against this truth, what so euer ye bringe in reprove of Popes liues, whom notwithstandinge moste impudently ye belie, what vndiscrete saicings, or flateries so euer ye burthen the Canonikes with, al tourneth to nothinge. The truth remaineth vnsaken: your spirite of lyinge, scoffinge, and malice thereby is disyfred.

The Bishop of Sarisburie.

Here, ye saie, Syr Defender is pretely scene in Humanitie: For that (ye saie) seemethe to be his chiefe profession. Verily, M. Hardinge, we are wel pleased, to take sutch, and so much learninge, as you maie spare vs. We contende onely for Truthe, and not for Learninge. What so euer our Learninge be, if it maie please God, to vse it to his glorie, it shalbe sufficient, be it neuer so litle. Howe be it, had you not had somme god likinge in poure owne Learninge, ye woulde not vpon so simple occasions haue vpbraid others.

Touchinge that, sundrie of your Doctors haue saide, the Pope cannot commit Simonie, firste it shalbe necessarie in that behalfe, to consider the estate, and practise of the Church of Rome. S. Bernarde, writtinge vnto Pope Eugenius, saith, *Limina Apostolorum Ambitio iam plus terit, quam deuotio. Vocibus Ambitionis vestrum toto die resultat Palatium: Ambitio in Ecclesia per te regnare inolitur: The Apostles Entries, or Gates in Rome, are now more worne with Ambition, then with Deuotion. Al the daie longe your Palaice ringeth with the sounde of Ambition. By thy meanes, Ambition seeketh to reigne in the Church of God.* Againe he saith, *Sacri gradus dati sunt in occasionem turpis Lucri: & quantum æstimant Pietatem: The Holy degrees, or Ecclesiastical rounes are geuen ouer to occasion of filthy gaine: and the same gaine thei coumpte Holinesse.* Ludouicus Vives saith, *Roma, cum omnia prope vendantur, & emantur, nihil tamen agas sine Lege, ac Formula, aq; etiam Sanctissimi iuris: At Rome, notwithstandinge al thinges be boughte, and solde, yet maie yee doo nothinge there without Fourme, and Order, and that of moste Holy Religion.*

Your owne Glose saith, *Roma est Caput Auaritiæ. Ideo omnia ibi venduntur: Rome is the Heade of Couetousnesse. Therefore al thinges there are bought and solde.* Where as also Iohannes Andreæ, your greate Canonike, noteth this Verse, *aluding the name of Rome.*

Roma manus rodit: quos rodere non valet odit.

Durandus saith, Simonie so reigne the in the Church of Rome, as though in deede it were no Sinne. To be shorte, these two Verses were commonly spreadde of Pope Alexander,

Vendit Alexander Clauis, Altaria, Christum.

Vendere iure potest: Emerat ipse prius.

Pope Alexander maketh the sale of his Keies, of his Altars, and of Christe him selfe. We maie he selle these thinges: for he him selfe paid wel for them.

Notwithstandinge, ye doubt not, but al this, by a pretie scary distinction, maie some be excused. For thus ye saie: *Verum est in ijs, quæ sunt Simoniacæ de iure Positivo solum: Sed non in ijs, quæ sunt Simoniacæ de iure Diuino.* VVhereby (ye saie) the Authoure meaneth, that the Pope is not vnder the Rules of Simonie, concerninge suche Lawes, and paines, as he him selfe, or his Predecessours haue made, and provided in that behalfe. And therefore, as your modeste manner is, ye saie, we haue falsely alleged, and shamefully belied *Summa Angelica.* But why doe you not better open the seuerall partes of poure Distinction, M. Hardinge? Why doe ye not better teache vs to vnderstande what is Simonie by Lawe Positiue: and what is Simonie by the Lawe of God? And why doe ye not declare eche parte by plaine Examples? Seeinge you thus to scale as waie in the darke, we haue somme cause to doubt your dealinge.

Polus

cannot
commit
Simonie.

(f) Ful discretely,
and wel appli-
ed: As if these
woordes had
benne meante
of the Pope, &
his Successours,

Bernardus de
consideratione,
li 3.

Bernardus in
conversione
Pauli, sermo. 1.
De ciuitate Dei
li. 8. cap. 22.
Vives,
In sexto. De Ec-
clesiasticis. & Ec-
clesiæ. p. test. Fan-
damenta. in
Glossa.

Durandus de
modis celebran-
di Concil. li. 20
Masculin in lo-
han. cap 6

Summa Angel.
in Simonia.

The Pope
cannot
commit
Simonie.

Extra. De Offi-
cio Iudicis De-
legati. Ex parte
N. in Glossa.

Aurum specu-
lum.

ff. De Offi. pra-
toris. l. Barba-
rus Colum 2.
ff. Eod. Titulo.
Ead. l. Bartolus.
Theodoricus De
Schismate Inter
Urban. & Cle-
ment. li. 1. ca. 32.
Felinus de Offi-
cio Iudicis dele-
gati. Ex par-
te N.

A iuste, and a
reasonable
cause, whereas
fore the Pope
maie selle Bi-
shopricks, Dea-
ries, Abbies,
&c.

Extra. De Simo-
nia. C. 1. Nomes
ro. 6. Fol. 18. Abb
Archidiacon. in
Tract. De Ha-
eresi ver. Et quia
tanta est.

Howe be it, to make the mater plaine, your owne Glose saith thus, Simonia-
aca de sui natura, sunt, que Nouo, aut Veteri Testamento prohibita sunt: vt, Emere,
vel Vendere Sacramenta. Simoniaci de Iure Positiui, sunt, quæ solum sunt Spiri-
tualia ex Constitutione Ecclesiæ: vt sunt Tituli Beneficiorum Ecclesiasticorum &c.
These things are Simoniacal of their owne Nature, that are forbidden in the Olde, and
Newe Testamente: as to buie, or selle Sacramentes. These things are Simoniacal by
Lawe Positiue, which are Spiritual onely by the ordinance of the Church. Suche are the
Titles of al Ecclesiastical Benefices, and Dignities: As be Bishoprikes, Deanries, Ab-
bies, Archedeaconries, &c. Thus, *sp. Hardinge*, if your Pope selle Sacramentes,
whiche wil yelde him but litle monie, he maie be charged with Simonie. But if
he selle Bishoprikes, Deanries, Abbies, Archedeaconries, Prebendes, Personages, ne-
uer so many, yet by the thiste of your prety Distinction, noman maie charge him.
For al these things are Spiritual, onely by the Popes owne Positiue Lawe, that is
to saie, by the Ordinance of the Church. And thinke you not, so good a Distinction
was wel worth the finding out? One of your owne Companie, speakinge here-
of, saith thus, O Petre, quantam animarum multitudinem cateruatim transmisit,
& transmittit ad Infernum hæc Superstitialis, & Damnanda Distinctio? Multis est
occafus, & viam aperit ad ruinam Damnationis æternæ: O Peter, Peter, howe many
Soules bathe this Superstitious, and Damnable Distinction sente by beapes, and yet doothe
dailie sende into Helle? It is an occfion vnto many, and openeth the waie vnto the fal of E-
uerlastinge Damnation.

To make the mater plaine, Baldus saith, Simonia non cadit in Papam reci-
pientem: Though the Pope take monie, yet no Simonie can touche him. In like sorte
saith his felowe Bartolus, Papa non dicitur facere Simoniam, conferendo benefi-
cia, & Dignitates, accepta Pecunia: The Pope is not saide, to committe Simonie, al-
thoughe he take Monie for the Benefices, and Dignities of the Church.

Theodoricus saith, Papa non potest committere Simoniam. Sic tenent
Iuristæ. Quia Simonia excusatur per Authoritatem eius: The Pope cannot com-
mit Simonie. So holde the Canonistes. For Simonie by his Authoritie is excused.

Felinus saith, Ista Glosa videtur dicere, quod Papa non committit Simoniam
in recipiendo Pecuniam pro collatione Beneficiorum: ex quo non ligatur prop-
rijs Constitutionibus. Tamen Moderni tenent indistincte, quod Papa non in-
uoluatur Crimine Simonie: Et ita ego teneo: Et sic est seruanda communis opi-
nio. Ergo Papa potest dictam prohibitionem Simonie firmatam in Vniuersali Ec-
clesia, limitare respectu Apostolicæ Sedis. Et si diceres, Requiritur in talibus appa-
rens causa, dico, hic esse causam apparentem. Nam cessante tali redditu, qui maxi-
mus est, attenta hodierna Tyrannide, Sedes Apostolica contemneretur: This Glose
seemethe to saie, that the Pope committeth not Simonie, receiuinge Monie for the bestowing
of Benefices: for as muche as the Pope is not bounde to his owne Constitutions. Yet nowe a-
daies the Lawiers holde, without any suche Distinction, (of Lawe Positiue, and Lawe of
God) that the Pope cannot in any wise come within the danger of Simonie. And so I met
selfe doo holde: and so the common opinion muste be holden. Therefore, notwithstandinge the
Lawe that forbiddeth be Simonie, take place in the whole Vniuersal Church, yet in respects
of the Apostolique See of Rome, it maie be restrained. But thou wilt saie, In suche cases
there ought to be somme apparence cause. I telle thee, that there is a cause apparence. For this
reuenewe (of Simonie) which is very greate, beeing once cutte of, consideringe the Tyran-
nie, that nowe is, the Apostolique See woulde be despised. By this Auzhoritie it ap-
preareth, the Pope is not hable to mainteine his Estate, and Countenance, nor
to saue al thinges by right, without Simonie.

Panormitane saith, Et si Papa accipiat pecuniam pro collatione alicuius Pra-
laturæ, aut Beneficij, tamen Dominus Cardinalis ait, Non committitur Simonia:
Notwithstandinge the Pope take monie for the bestowinge of a Bishoprike, or of a Benefice,
yet my Lorde Cardinal saith, there is committed no Simonie. Archidiaconus Flo-
rentinus saith, Papa recipiendo pecuniam, non præsumitur animo vendendi reci-

di recipere: Sed vt illa pecunia ad vsum suum conuertatur: cum Papa sit Dominus Rerum Temporalium, per illud dictum Petri, Dabo tibi Omnia Regna Mundi: The Pope receiuinge monie (for Bishoprikes, or Benefices) is not thought to take it by waie of sale: but onely, to turne the same monie to his owne use. For the Pope is Lorde of al worldly goodes, as it appeareth by the wordes of Peter (whiche wordes notwithstandinge Peter neuer spake, for they were spoken by Sathan). Vnto thee wil I geene al the Kingdomes of the Worlde.

Againe Felinus saith, Quod datur Papæ, datur Sacratio Petri: nec est proprium Papæ: Sed prodest danti, tanquam facienti opus piissimum: What so ever is geuen to the Pope, (for Bishoprike, or Benefice, by waie of Simonie) it is geuen to S. Peters Treasurie. Neither is it the Popes owne seueral goodes. But it is available to the geener, as vnto one, that dothe a moste Godly dede. Sutch a special grace hath the Pope. Of moste Diuelishe Vice, he is hable to make moste Godly Vertue. And for the better furtherance of the mater S. Peter muste be made accessorie to the Simonie.

Hostiensis saith, Papa potest vendere Titulum Ecclesiasticum, vt Episcopatum, Abbatiam, &c. The Pope maie selle any Ecclesiastical Title, or Dignitie, as a Bishoprike, or an Abbie, without danger of Simonie.

But, what speake we of the Pope: Your Cardinales them selues, by your favourable Constructions, and Godly orders, are likewise perswaded, to committe Simonie, safely, and freely, and without blame. Panormitane saith, Cardinalis, pro Palafreno à nobili viro recepto, non præsumitur committere Simoniam: A Cardinal, for receiuinge a Palfray of a Noble Man, (for a Benefice, or a Bishoprike) is not thought to committe Simonie.

Thus, whereas Christe draue Buiers, and Sellers out of the Church, you by your proper Distinctions, haue receiued in Buiers, and Sellers, and thruste onto Christe. S. Hierome saith, Per nummularios significantur Beneficij Ecclesiastici venditores: qui Dominum Dei faciunt Speluncam Latronum: By the Exchangers are signified the Sellers of Ecclesiastical Benefices: whiche make the House of God, a Denne of Theeues. In your owne Decrees it is written thus, Tolerabilior est Macedonij Hæresis, qui asserit, Spiritum Sanctum esse Seruum Patris, & Filij. Nam isti faciunt Spiritum Sanctum Seruum suum: The Hæresie of Macedonius, that saide, the Holy Ghoste is Seruant, and slaue to the Father, and to the Sonne, is more tolerable, then is the Hæresie of these Simonistes. For these menne make the Holy Ghoste their owne Seruante.

Pet, yee saie, yee are wel assured, that the Truthe is in the Church of Rome, and shal neuer departe from thence, notwithstandinge any disorder, or faulte what so ever, there committed. And for proufe thereof, yee allege, as yee saie, the wordes of God him selfe in the Prophete Esaie. Al be it, in that whole Prophete, there is not one worde expressely mentioned of the Church of Rome. Sutch a fantasie, as it appeareth, was sometimes in the Heretiques, called the Manichees. For thus they saide, A Principibus Gentis Tenebrarum Lumen, ne ab ijs aufugeret, tenebatur: The Princes of the Nation of Darkenesse helde faste the Light, leaste it shoulde flee from them. For euen so dothe the Pope, and his Cardinales holde the Truthe, as the Princes, or Powers of Darkenesse helde the Lighte. And what are the Popes and their Cardinales, but onely the Powers, and Princes of Darkenesse. It was harde dealinge for you, to binde Christe in Recognisance, not to departe from the Pope: yee shoulde rather haue bounde the Pope, not to departe from Christe.

S. Hierome saith, Prophetæ Hierusalem non habent in ore Prophetiam: Et in Domino requiescant, & dicunt: Non venient super nos mala. Quorum causa Speculatorium Dei hostili aratro diuiditur: Et locus, quondam pacis ruinis plenus fit: & Templum Domini in vepres, spinasque conuertitur, & est Habitatulum bestiarum: The Prophetes of Hierusalem haue neuer a worde of Prophecie in their mouthes. Yet they reaste them selues vpon the Lorde, and saie, There shal no euil come vpon vs.

cannot
commit
Simonie.

The Diuels
VVoordes
alleged vnder
the name of
S. Peter.

Felinus De Offi.
Iudici delega.

Ex parte. N.

The Pope
changeth
Vice into
Vertue.

Extra. De simo-
nia. ca. l. Hostien.

Extra. De simo-
nia. l. si que-
stiones.

Hieronymus.

l. Quest. l. Eos
qui.

Esaie. 58.

August. De Nã-
tura Boni. Ca. 46

Hierod. in
Michæam. Ca. 4.

For theire sakes the Watche Tower of the Lorde is turned up with the enimies Ploughe: the place of peace is full of ruine: the Temple of the Lorde is turned into Breeres, and Thornes: and is become a stable of wilde beastes.

The Apologie, Cap. 11. Division. 2.

But what if Ieremie telle them, as is afore rehearsed, that theise be Lies: what if the same Prophete saie in an other place, that the selfe same menne, who ought to be Keepers of the Vineyarde, haue brought to nought, and destroyed the Lordes Vineyarde? Howe if Christe saie, that the same persons, whor chiefly ought to haue a care ouer the Temple, haue made the Lordes Temple a denne of Theeues?

M. Hardinge.

Here come you in with your whatiffes, whiche commonly you vse, when other Rhetorike faileth you. VVee tel you plainly without any isses, that * Ieremie meante of you, and suche as you be, and calleth your whole newe fangled Doctrine, *Verbum mendacii*, the woordes of licinge, earnestly geuinge warninge, that menne geue no credite to them. His other rebuke pertaineth also to you. VVhen were euer suche Theeues in the Church of God, as yee are?

The Apologie, Cap. 12. Division. 1.

If it be so, that the Church of Rome cannot erre, it muste needes folowe, that the goodlucke thereof is farre greater, then al theise mennes policie. For such is their Life, their Doctrine, and their Diligence, that for al them, the Church maie not onely erre, but also vtterly be spoiled, and perishe. No doubt, if that Church maie erre, whiche hath departed from Goddes VVoorde, from Christes Commaundementes, from the Apostles Ordinaunces, from the Primitiue Churches Examples, from the Olde fathers, and Councelles Orders, and from their owne Decrees, and whiche wil be bounde within the compasse of none, neither Olde, or Newe, nor their owne, nor of others, nor Mannes Lawe, nor Goddes Lawe, then it is out of al question, that the Romish Church hath not onely had power to erre, but also that it hath shamefully, and moste wickedly erred in very deede.

M. Hardinge.

A man woulde haue thought, you woulde haue brought some substantial Argument, whereby to prooue, that the Church erreth. Neither make you excuse in that, you speake of the Romaine Church. In this accompte wee make no difference betwene the Romaine Church, and the Church. But al your proues depende vpon your isses, whiche beinge denied, you haue nomore to saie. No doubt (saie you) if that Church maie erre, which hath departed from Goddes VVoorde, from Christes Commaundementes, &c. then it hath erred in very deede. But Syr, what if a man denie your supposall, and staie you in your firste if? VVhat haue you to prooue it? Al that you haue saide hitherto, we knowe, and of litle force it is. But no doubt, saie you, if that Church maie erre, whiche hath departed from Goddes VVoorde, &c. Yea forsoothe, if al isses were true, then if Heauen fel, we shoulde catche Larkes. And if a bridge were made betwene Douer and Calys, wee might goe to Boleine a foote, as VVilliam Somer once tolde Kinge Henry, if it be true, that I haue hearde saie.

The Bishop of Sarisburie.

Here is nothinge els, but onely the Canonization of poore VVilliam Sommer. While your Bookes, M. Hardinges, shal liue, al his sage sayes shal neuer die.

The Apologie, Cap. 12. Division. 2.

But saie they, ye haue benne of our Felovvship, but novve ye are

Ierem. 12.

Matthe. 23.

**Learnedly
proued.*

*The Church
of Rome is the
whole Catho-
lique Church.*

are become forefakers of your Profession, and haue departed from vs. It is trewe: we haue departed from them, and, so, to doo, singe, wee bothe geue thanks to Almighty God, and greatly reioice on our owne behalfe. But yet for al this, from the Primitiue Church, from the Apostles, and from Christe we haue not departed. True it is: we were brought vp with these menne in darkenesse, & in the lacke of the knowledge of God, as Moses was brought vp in the Learninge, and in the bosome of the Egyptians. V. Vee haue benne of your Companie, saith the Tertullian, I confesse it: and no marueile at al: For, saith he, menne be made, and not borne Christians,

Tertull. in Apo. logetica.

M. Harding.

V. Vee saie, (as ye reporte) that ye haue benne once of our Fellowship, but now ye are become Apostates and forefakers of your Profession, and haue wickedly departed from vs. By the name of vs, we meane not some one particular companie, but Christes Catholike Church. V. Vee saie of you, as S. Iohn saide of the like, whom he calleth Antichristes: *Ex nobis exierunt, sed non erant ex nobis. Nam si fuissent ex nobis, permansissent cum nobis.* They are departed from out of vs, but they were not of vs. For if they had benne of vs, they had doubtlesse remained stil with vs.

By this whole discourse, Christe, and his Apostles maie be condemned.

But what is your answer hereunto? It is desperate, foolish, and lyinge. First, ye confesse the thinge, and not onely that, but also thanke God for it, and greatly reioice in it. And therein ye followe the woorse sorte of Sinners, of whom Salomon saith; *Latuitur cum male fecerint, & exultant in rebus pessimis.* They be glad when they haue donne euill, and reioyce in the woorse things that are. Ye haue diuided the Church of God, ye haue rente out Lordes nettie, ye haue cut his whole wouen cote, whiche the wicked Soules, that Crucified him, coulde not finde in their hartes to doo. Dionysius Alexandrinus, writinge to Nouatus the greate Heretike, who did as ye haue donne, saith thus vnto him, as Eusebius reporteth, whereby ye maie esteeme the greatnesse of your grie: Thou shouldest haue suffered what so euer it were, that the Church of God might not be diuided. And martyrdomme suffered for that the Church should not be diuided, is no lesse glorious, then that whiche is suffered for not dooing Idollatrie. Yet if mine opinion it is greater. For there one is martyred for his owne onely Soule, and here for the whole Church. Thus it followeth, that by your Apostasie, and by your diuindinge of Goddes Church, ye haue donne more wickedly, (a) then if ye committed Idollatrie.

(a) A good excuse of Idollatrie, (b) Yes verily: Euen as the House of God, and the Caue of Theeues were al One Temple: Mat. th. 21.

But yet for al this, (saie they) from the Primitiue Church, from the Apostles, and from Christe we haue not departed. VVhat can be saide more foolishly? VVhy Syts, (b) is not the Primitiue Church and this of our time one Church? Dooth it not holde together by continual Succession til the worldes ende? VVhat hath Christe moe Churches then one? Is the Primitiue Church quite donne, and now muste there beginne a newe? Is not Christe, his Apostles, and al true beleuers, in what time or place so ener they liue, his one mystical Body, whereof he is the Heade, al other the members? As Christe is one, the Holy Ghoste one, one Faith, one Baptisme, one Vocation, one God: so is the Church one, whiche beganne at the first man, and shal endure to the laste: whereof the liuinge parte on earth before the comminge of Christe into Flesh, was sometime brought to smal number: after his comminge, after that the Apostles had Preached and spreade the Gospel abroad, the number neither was euer, nor shal be other then greates (though sometime accompted smal in respecte of the vnbeleuers) vntil the comminge againe of the Sonne of Man, what time he shal skantly finde Faith, specially that whiche woorketh by Charitie, in the Earthe. Against whiche time busely ye make preparation.

For some parte of excuse of your forsakinge the Church, ye saie, ye were brought vp with vs in darkenesse, and in the lacke of knowledge of God, as Moses was among the Egyptians: For that ye bringe out of Tertullian, helpeth you nothinge at al. I praie you Sirs, what darkenesse meane ye: Speake ye of Sinne? VVee excuse not our selues. But when tooke ye out the beame of your owne eyes, that ye espie the mote of our eie? It were wel ye proued your selues honest menne, before yee required vs to be Angels. If ye meane the darkenesse of ignorance, as peraduenture ye doo, and the lacke of knowledge of God: Nowe that ye are departed from vs, and haue set chaire against chaire, (I see no cause why to saie, Aulter against Aulter) what more and better knowledge of God haue ye, then wee haue, and euer haue had: Doo wee not knowe the Articles of our belefe? Tel vs, whiche doo wee lacke? This is life Euerlastinge (saith our Saniour in the Gospel) to knowe thee God alone, and whome thou haste sente Iesus Christe. So farre as God lightneth our vnderstandinge with the Supernatural light of his grace, thus muche wee knowe. For whiche Peter the Sonne of Iona was accompted blessed of Christe, the same wee sinneful Papistes through

FFF ij

Goddes

Here M. Hardinge saith out his heapes of Learninge.

1. Iohn. 2.

2. Iohn. 2.

1. Iohn. 2. Lib. 6. Ca. 5. in Gracis.

1. Iohn. 2.

1. Iohn. 2. 1. Iohn. 2.

Goddess grace, also knowe and confesse. The Commandements of God we knowe: what is good, what is euill, whiche be sinnes, whiche be Vertues, what is to be folowed, what is to be shunned, so farre as is behooful, we be not ignorant.

What is the darknes then for whiche ye woulde needes be goune from vs? And what is that woorthy knowledge ye haue wonne by your departure? Tel vs, that wee maie bie the Bookes, and goe to scoole with you. Truly without ye haue some hidden and secret knowledge, whiche ye haue not vnto the worlde hitherto, as wee beleue ye haue not, beinge suche boasters as ye are: wee see litle cause, ye shoulde write vs of ignorance, and bragge of your owne knowledge. This we see ful wel, they that runne awaye from vs to your side, be they Monkes or Friars, Tinkers or Tapsters, Coblers, or Bodgers, white or blacke, by and by in your Synagoges they be great Rabbins. And ye the superintendentes admitte them to be your Ministers and Preachers of the woorde, and tel them they can doe wel, and they beleue no lesse themselves. But the people take them for suche, as they knewe them before they tooke suche degree, and many times for their good behauioure, they forgette their Holy Ministerie, and Christen them by their common name, whiche was not geuen them at the Fonte. Yet al this prooueth not either our ignorance, or your maruelous and rare knowledge. Neither shal ye euer be able to prouoe to any man of learninge and iudgemente, that in any liberal sciences, or right knowledge of the Scriptures, ye are comparable to the learned menne of the Catholike Churche. Though aboute fifty yeeres passe and ypwarde for a space, the studies of eloquence and of tongues were intermitted, yet then and before those times was there no smal number of menne, who had profounde knowledge of al good Artes, and specially of the Holy Letters. I report me to Thomas VValden, who very learnedly confuted the Heresies of your greates Graundefather Iohn VViclef; to Alcuinus in the greates Charles time, to Beda before that, al three Englishe men, to Anselme and Lanckfranke Bishoppes of England, though strangers borne, to S. Thomas of Aquine, S. Bernarde, Rupertus, and hundreds moe, whiche here is no place to recken. VVere not they by confession of al, greates Clerkes? doo not the beste learned of our time, in obscure matters fetch light of them? To saie the Truthe, in comparison of their cleare light, your il fauouringe stoffes maie scantily seeme to yelde a darke smoke. Many talke of your painted sheath, who, were they learned in deede, woulde soone perceiue neither that to be very freash and gaie: for as for your sword, what rusty and beggerly metal it is, the wiser parte of the worlde seeth. Therefore ye shal doo wel, Syrs, to speake no more of the darkenesse and ignorance of the Catholike Churche, and to boaste lesse of your greates cunninge, and knowledge.

*A very Learned, and a worthy Concluse. But woe be to them, that calle Light Darknesse, and Darkenesse Light: Maie s.

The Bishop of Sarisburie.

Your head was very sore, S. Hardinge, when it coulde so easily palse vs with such idle talke. If ye thinke it in no case to be lawfull, to departe from them, what so euer they be, that beare the shewe, and countenance of the Churche, they muste yee needes condemne the Apostles, and Prophetes, and moste specially Christe him selfe. But let vs consider, from what companie wee are departed. So maie the causes of our departure the better appeare. For the Pope him selfe saith not nay, but, vpon iuste considerations, any Churche maie leaue the Church of Rome. His owne wordes be these, Nulli agere licet, sine discretione Iusticie, contra Disciplinam Romanæ Ecclesiæ: Without discretion of Justice, it is lawfull for no man, to doo any thinge contrarie to the order of the Churche of Rome. By this the Popes owne Decree, with discretion of Iustice, it is lawfull to do contrarie to the Orders of the Churche of Rome.

But, for a shorte, and general biewe of that whole Churche in this behalfe, S. Bernarde saith thus, Parum est nostris Pastoribus, quod non seruant nos, nisi & perdant. Non parant suis, qui non parant sibi, Perimentes pariter, & Pereunt: It is not sufficient for our Bishoppes, that they saue vs not, unlesse they also doo destroe vs: Sparringe not them selues, they spare not their people. They doo bothe perishe them selues, and kille others. Againe he saith, Non custodiunt hoc tempore Sponsam, sed perdunt: Non custodiunt Gregem Domini, sed mactant, & deuorant: They keepe not this daie, the Spouse of God, that is, his Churche, but they destroe her: They keepe not the Flocke, but they kille, and deuoure. He that writeth Paralipomena Vrspergensis, in the storie of the Councel of Constance, saith thus, Spiritum extinguebant: Prophetas aspernabantur: Christum in Membris suis persequabantur: Errat plane Persecutrix Ecclesia: They oppressed the Sprite of God: they defied the Voices of the Prophetes: they persecuted Christe in his Members. And in deede the Churche was geenen to woorkes persecution.

Dist. 11. Now Deser. In Rubric.

Bernardus in Synodo Remensi.

In eadem Synod.

Paralipom. Vrspergen. pa. 396.

Aeneas Syluius, that afterwarde waa Pope Pius. 2. saithe, Refugit Charitas, & Fides omnis interiit: Charitie is waxen colde, and al Faith is dead.

In the life of Pope Clemens. 5. it is witten thus: Hic fuit Publicus Fornicator. Ab eo tempore defecit omnis Disciplina, & Religio in Cardinalibus & tres Radices vitiorum, Superbia, Auaritia, Luxuria, valdisimè dominantur: This Pope was an open Whooremaister. From that time forewarde, al kinde of Discipline, and Religion decayed in the Cardinales: and three rootes of vices, Pride, Auarice, and Lecherie, mightily bare the swaie.

Antonius Marinarius, at your late Chapter at Tridente, saithe thus of the Church of Rome, Si Euangelica Fides nostræ vitæ Regula esset, re ipsa Christiani essemus. Nunc Titulo, & Ceremonijs vocamur Christiani: If the Faith of the Gospel were a Rule vnto our life, then should we be Christians in very deede. As nowe, by Titles, and Ceremonies, we beare onely the name of Christians. To like yourpope saithe, Nicolaus Cusanus a Cardinal of Rome, Si rectè respicimus, omnis Religio Christiana, paucis demptis, degenerauit in apparentiam: If wee marke it wel, al our Christian Religion, a fewe excepted, is growen out of kinde vnto a shewe.

At the saide Chapter, the Bishop of Bitonto saide thus, as I haue reported before: Quibus turpitudinum Monstris, qua sordium Colluue, qua Peste non sunt foedati, non corrupti in Ecclesia Sancta, & populus, & Sacerdos? A Sanctuario Dei incipite: Si vllus iam pudor, si vlla pudicitia, si vlla superest bene viuendi vel spes, vel ratio: With what Monsters of Filthinesse, with what Villanie, with what Pestilence be they not corrupted, and defiled in the Holy Church (of Rome), as wel the Priest, as the People? Beginne euen with the Sanctuarie of God: if there be any Shame, if there be any regarde of Honesty, if there be any Hope, or waie to liue wel.

An other saithe, O nos miseros, qui Christiani dicimur. Gentes agimus sub nomine Christi: Miserable are we, that are called Christians. Wee liue as Heathens, vnder the name of Christe. An other saithe, O lugenda Roma, quæ nostris Maioribus clara Patrum Lumina protulisti: nostris temporibus, monstrosas tenebras, futuro seculo famosas, offudisti: O miserable Rome, which in the time of our Elders, haste brought forth the lightes of woorthy Fathers, but in our daies, haste brought forth the monstrous Darkenesse, shameful, and sclaunderous to the time to come. Petrarcha calleth Rome, a Schoole of Erroure, and a Temple of Heresie.

Brigitta, whose wordes, and Prophetes ye haue in reuerence, saithe in her Reuelations, Christus sumet Benedictionem a Clero Romano, & dabit eam alteri Genti facienti voluntatem Domini: Christe shal take his blessinge from the Clergie of Rome: and shal geue the same vnto a people, that shal doe his wil.

By these fewe, wee maie conceiue the whole state of the Church of Rome: whiche onely Church, aboue al others, M. Hardinge telleth vs, is so founded in the Truthe, that it neuer can haue power to be deceived.

Wee haue departed therefore, from Shepheardes, that spoiled the flocke: from Bishoppes, that destroyed the Church: that oppressed the Sprite of God: that defied the voice of the Prophetes: that persecuted Christe in his members: that bothe perished them selues, and killed others: that walowed in monsters of filthinesse: that liued, as Heathens, vnder the name of Christe: That were voide of Charitie: voide of Faith: voide of Discipline: voide of Religion: that were Christians onely in Titles, and Ceremonies: From whom Christe had withdrawn his Blessinge: To be shorte, wee haue departed from the Temple of Heresie, and from the Schoole of Erroure.

This, M. Hardinge, is the betwixt, and face of your Romaine Clergie: this is that blessed Companie, that we haue forsaken.

Yet, saie you, It had benne better, to haue died, then to haue broken the Vnitie of sutch a Church. For your friendes tel you, that without the Obedience of the Bishop of Rome, there is no Hope of Saluation. Notwithstandinge, your owne Clemens, whom ye commonly cal the Apostles Fellowe, saithe thus, Schisma efficit, non qui

Aeneas Sylui. in Epist. ad Caspar remschleichum. Paralipom. V. spurg. in Clem. 5. In Concil. Trid. Antonius Maris natus.

Nicol. Cusanus. Excit. a. Lib. 9.

Concil. Trident. Episcopus Bitontinus.

Francisc. Zephyrus in Apolog. ticu Tertulliani. A. Aulphus. Bernardus in Concil. Remen. Petrar. in Rithmis Italicis: Schola di Errori: e Tempio di Eresia:

Hermannus Riddus.

De Maiorita. Obedient. Vnam ab Sanctam.

departing
from the
Churche
of Rome.

subesse Romano
Pontifici, est de
necessitate salu-
tis.

Clemens, Aposto-
licar. Constit. Lib. 6. Cap. 4.

Aneas Sylvius
ad Re. For. &
vniuersitatē Co-
lonien Parali-
pomena Vrſpers
genſi pag. 435.

August. De Vni-
tate Ecclesi ca 10
Nicol. Cusan. De
Concordan. Li. 2.
Cap. 25.

Chrysost. in Mat-
the Homil. 49.

Anselmus in 2.
Thessalon. 2.

Ambros. in epis-
t. ad Theodos. &
Valent.

August. Contra
Faust. Li. 15. ca 3.
Ambros. Ansber.
in Apocalyp. U.
2. Cap. 2.

Cyprian De
Lapsis. Sermo. 8.
Chrysost. ad po-
pulum Antio-
chen. Homil. 17.

ab Impiis secessionem facit, sed qui à Pijs: *He maketh no Schisme, or Diuision in the Churche, that departeth from the wicked: but he, that departeth from the Godly.* And therefore he addeth further, Laici, cum ijs qui contraria sententię Dei dogmata defendunt, nolite societatem habere, neque participes illorum Impietatis fieri. Ait enim Dominus, Recedite de medio horum hominum, ne cum eis pereatis: *Yee Laic menne, haue yee no Fellowship with them, nor be you Partetakers of their Wickednesse, that defende Doctrines contrarie to the Doctrine of God. For Our Lorde saithe, Deparse from the middes of this people, lest ye perishe together with them.*

Pope Pius. 2. saithe, Resistendum est quibuscunque in faciem, siue Paulus, siue Petrus sit, qui ad Veritatem non ambulat Euangelij: *Wee muste withstande any man unto the face, be it Peter, be it Paule, if he walke not after the Truthe of the Gospel.*

S. Augustine saithe, Ne Catholicis quidem Episcopis consentiendum est, sicubi forte falluntur, & contra Canonicas Scripturas aliquid sentiant: *Wee maie not agree, no not with the Catholique Bishoppes, if they happen to be deceiued, and thinke any thinge contrarie to the Canonical Scriptures.*

Therefore Cardinal Cusanus aduise, by the Councel ad S. Gregorie, whom he allegeth, that, if Wices haue growen in the Church, through ouermuch obedience towarde the Prelates, that we sauoure them not, but withstande them: *Vt, si qua vitia ex nimia obedientia exorta sint, non foueantur, sed eis resistatur. In which wordes it is to be noted, that the People maie yeelde too mutche obedience, and reuerence towarde their Prelates.*

S. Chrysostome saithe, Ex ipsis Veris Ecclesijs frequenter exeunt seductores. Propterea nec ipsis omnino credendum est, nisi ea dicant, vel faciant, quę conuenientia sint Scripturis: *Euen out of the very True Churches oftentimes there comme decei- uers. Therefore wee maie not in any wise beleue, no not them, (not withstandinge they be the True Churches of God) onlesse they speake, or doo suche thinges, as be agreeable to the Scriptures.*

Anselmus, a late VVriter, expounding these wordes of S. Paule, Tunc Reue- labitur ille iniquus, saithe thus, Romanus Pontifex, qui tenet nunc Ecclesias, teneat illas, donec de medio fiat id est, donec ab ipsa Romana Ecclesia, quę est Medium, & Cor Ecclesiarum, fiat iniquitas, ob quam ab ea multę discedant Ecclesię: *Let the Bi- shop of Rome, that nowe holdeth the Churches, holde them still, vntill it be taken awaye from the middes: that is to saie, vntill Wickednesse be wrought of the Churche of Rome, that is the Middelst, and harte of Churches: for whiche wickednesse, many Churches shal departe from her.*

S. Ambrose, saithe, Nullus pudor est, ad meliora transire: *It is no shame, to goe to the better.* S. Augustine saithe vnto Faustus the Heretique, Ille me quondam de gremio tuo Error excusserat. Expertus fugi, quod experiri non debui: *That Erroure shooke me once out of thy bosome. Beinge taught by prouſe, I haue fledde that thinge, that I should not haue proued.*

Ambrosius Ansbertus, one of your owne Doctoures, saithe, Per Hieremiam Prophetam dicitur, Exite de medio eius populus meus, & saluet vnusquisq; animam suam ab ira furoris Domini. Nequaquam enim in hac vita de medio Ciuitatis re- probę, id est, de medio malorum, quos Babylon illa significat, electorum aliquis va- let exire, nisi detestando, quod ab ipsis agitur, & agendo, quod ab ipsis detestatur: *The Prophete Hieremie saithe, O my people, goe forth from the middes of them, and saue euery man his owne soule from the rage of our Lordes furie. For none of the Electe of God can in this life goe forth from the middes of that Wicked Cittie, that is to saie, from the middes of the euil, whiche that Babylon signifieth, but by deseing, that they doo: and by dooinge, that they desie.* And, whereas ye woulde so saine dalle our eyes, and couer your de- formities with the name of the Churche, S. Cyprian saithe, Non est Pax, sed Bel- lum: Nec Ecclesię iungitur, qui ab Euangelio separatur: *It is no Peace, but Warre: nei- ther is he ioyned to the Churche, that is dinided from the Gospel.*

S. Chrysostome saithe, Mihi Ciuitas, non habens pios ciues, Omni villa vi-
lior

lior: est & quacunq; Spelunca ignobilior: A Cittie, that hathe not Godly Citizens, is vnto me viler, then any Village: and more lothe some, then any Caue. And this be saithe of the Cittie of Antioche, whiche, by expresse wordes, he moze esteemethe, then the Cittie of Rome.

Wee graunte, wee haue departed from you, vpon sutch occasion, and in sutch sorte, as Moses sommetime departed from out of Egypte: or, as S. Augustine departed from the Manichees. How be it, in very deede, you haue rather departed from out of vs. Chrysostome saithe, Sic de ista Noua Hierusalem, id est, de Ecclesia, qui Spirituales Christiani fuerunt, relicta Corporali Ecclesia, quam perfidi occupauerant violentia, exierunt ab illis. Magis autem illi exierunt a nobis, sicut Iohannes exponit. Non enim ille de Ecclesia exire videtur, qui corporaliter exit, sed qui Spiritualiter Veritatis Ecclesiasticæ Fundamenta reliquit. Nos enim ab illis exiuimus Corpore: illi a nobis animo. Nos enim ab illis exiuimus Loco: Illi a nobis Fide. Nos apud illos reliquimus Fundamenta parietum: Illi apud nos reliquerunt Fundamenta Scripturarum. Nos ab illis egressi sumus secundum aspectum Hominum: Illi autem a nobis secundum Iudicium Dei. Relicta est autem deserta, ex quo de illa Corporali Ecclesia Spiritualis exiuit: Id est, de populo suo, qui videbatur Christianus, & non erat, Populus iste exiuit qui non videbatur, & erat. Magis autem, secundum quod diximus, illi a nobis exierunt, quam nos ab illis: Euen so, touchinge this Newe Hierusalem, whiche is the Church, they, that were Spiritual Christian menne, leauinge the Bodily Church, whiche the wicked by violence had inuaded, departed out from them: Or, as S. Iohn expoundeth it, they rather departed out from vs. For he seemeth not in deede to departe from the Church, that Bodily departeth: but he, that Spiritually leaneth the Foundations of the Ecclesiastical Truthe. Wee haue departed from them, in Body: they haue departed from vs, in Minde. Wee from them, by Place: they from vs, by Faith. Wee haue leaue with them the Foundations of the Walles: They haue leaue with vs the Foundations of the Scriptures. Wee are departed forth from them, in the sight of Man: They are departed from vs, in the Iudgement of God. But nowe, after that the Spiritual Church is gonne forth, the Bodily Church is leaue forsaken: That is to saie, from that people, that seemed to be a Christian people, and was not, this people is gonne forth, that seemed not outwardely, but was so in deede. Notwithstandinge, as wee haue saide before, they haue rather departed from vs, then wee from them.

Chrysostom. in
Matth. Hum. 46.

Wee saie, your Church of Rome, that nowe is, and the Primitiue Church, is al One Church. Euen so the Moone bothe in the ful, and in the wane, is al One Moone: Euen so Hierusalem, as wel vnder Dauid, as vnder Manasses, was al one Cittie. The Holy place, whether the Maiestie of God, or the Abomination of Desolation stande in it, is al one place. The Primitiue Church, saie you, and the Church of Rome, that nowe is, is al one Church. Therefore wee saie, the Church of Rome, that nowe is, in Truthe, and Religion, ought to agree with the Primitiue Church.

Whether the Church maie be brought to a fewe in number, or no, wee had occasion sommetwhat to saie before. The Anciente Father Irenæus saithe, Quemadmodum ibi in plurimis eorum, qui peccauerunt, non bene sensit Deus, Sic & hic multi sunt vocati: pauci verò electi: As in the Olde Testamente, in many of them, that offended, God was not pleased: Euen so nowe in the Newe Testamente, many are called, and fewe are Chosen. In consideration whereof, S. Hierome crieth out in an Agonie within him selfe, Tanta erit Sanctorum paucitas: So smal shalbe the number of holy menne. One of your owne Doctours saithe, as it is alleged once before, Licet in hoc bello Dæmonum cadant Religiosi Principes, & Milites, & Prælati Ecclesiastici, & Subditi, semper tamen manent aliqui, in quibus seruatur Veritas Fidei, & Iustificatio bonæ Conscientiæ. Et, si non nisi duo viri Fideles remanerent in mundo, tamen in illis saluaretur Ecclesia, quæ est Vnitas Fidelium: Notwithstandinge in this warre of Diuelles, bothe the Godly Princes, and Souldiers, and Ecclesiastical Prelates, and Subiectes be ouerthrowne, yet euermore there remaine somme, in whome the Truthe of

Irenæus, Lib. 4.
Cap. 46.

Hieron. in Esai.
Lib. 8. Cap. 24
Fortalium E-
des, Lib. 5.

Faith, and the Righteousnesse of good Conscience is preserved. And, notwithstandinge there were but twoo Faithfull menne remaininge in the worlde, yet euen in them, the Church of God, whiche is the Unitie of the Faithfull, shoulde be saued.

But, for that wee saie, wee were brought vp amonge you in Darkenesse, and Ignorance. We enter out of season into a needlesse discourse of comparison of Learning. In the Liberal Sciences (ye saie) we are not comparable to the Learned men of your side. It was not our meaning, M. Hardinge, to cal the Bright beames of your Liberal Learninge into question. It appeareth ye woulde faine haue it blased, and magnified to the uttermoste, and no wate to be disgraced. We meant onely the Knowledge of God, and the open profession of his Holy Word: In comparison of whiche knowledge, al other knowledge, what so euer, is mere darkenesse.

Howe be it, touchinge any kinde of the Liberal, and Learned Sciences, there was no greate cause, why ye shoulde, either so highely rowse youre selfe in youre owne opinion, or so greatly disdeigne others. We maie remember, that your Pro- uincial Constitutions beginne with these wordes, Ignorantia Sacerdotum.

It were no greate matter, to charge the Chief Doctors of your side with some wante of Learninge. Ludouicus Viues saith, Vt quidam his superioribus seculis minus tritum fuit studentium manibus, ita purius ad nos peruenit: For the space of certaine hundred yeeres paste, the lesse any Booke came into (your Learned) students hand, the purer, and better it came to vs. Meaninge thereby, that euery thinge was the worse, for your Learned handling. Of Thomas, Scotus, Hugo, and others, of whom ye seeme to make so greate accompte, your owne frende Catharinus saith, Scholastici multa inerudite Comminiscuntur: These Schole Doctors imagine many matters vlearnedly. Erasmus saith, Portenta, quæ nunc passim legimus in Commentarijs Recentium Interpretum, tam impudentia, & insulsa sunt, vt videantur Suis ea scripsisse, non Hominibus: The monstrous folies, that we commonly reade in the Commentaries of the late Interpreters, (whereby he meaneth the very croppe, and the worste of al your Scholastical Learned Doctors) are so far without shame, and so peeuishe, as if they had benne written for Swine, and not for menne. One of youre Doctors saith, Apostolus, dicitur ab Apos, quod est Argumentum, vel præeminentia, & Stolon, quod est Missio: quasi præeminenter missus. An other saith, Apocrisarij, dicuntur Nuntij Domini Papæ. Nam crisis dicitur Secretum: & Apos dicitur Nuntius. An other saith, Cathedra, est nomen Græcum, & componitur à Cathos, quod est Fides, & Edra, quod est Sponda. An other saith, Eleemosyna, dicitur ab Eleis, quod est, Misereri, & Mois quod est Aqua. Peter Crab in his late Scholasticke upon the Councelles, saith thus, Mulieres *συνοικηταί*, id est, Cohabitanes Sacculos: and so by his highe Learninge, like a Clerke, he tourneth the VVeemene into Sackes. Likewise againe he saith, Phrygium factum est ex Pennis Pauonum. Of your Liberal Learned Clergie one saith thus, Nec verba Canonis intelligunt, nec, quæ sint verba Consecrationis sciunt: They vnderstande not the wordes of their Canon: neither knowe they, whiche be the wordes of Consecration. And therefore he, that forged the Rule of Monkes, vnder the name of S. Hierome, chargeth them in any wise to pronounce euery worde distinctly, and warily, lest by their foolish vtterance they shoulde make the Angels to falle a laughinge.

These fewe maie serue you for a taste. Hereby, M. Hardinge, it maie appeare, your Clergie hath no greate cause, to make satche triumphe of their Learninge. Howe be it, we vpbraide you not herewith: nor was this the cause oure departure. We holde bothe Faith, and Learninge, and Church, and Religion, by enheri- tance. Christe hath once praied for Peter: Therefore your Faith, and Learninge can neuer faile. Yet notwithstandinge, your late Bookes, freighted with so many vnciuile, & vaine speeches (for of your often Vntruthes I wil saie nothing) saue more of Choler, and stomake, then of Learninge. S. Hierome saith, Doctrina viri per patientiam nescitur. Quia tantò quisq; minus ostenditur doctus, quantò conuin- citur minus patiens: A mans Learninge is knowne by his patience. For the lesse patient a

De Summa Tri-
nita. Linwoode.

Ludouic Viues
de Causis Cor-
rupt. Artium.
Lib. 5.

Catharinus ad-
uersus Dominu-
cum à solo.

Erasmus in Scho-
lijs in Hierony.
ad Marcellian.

Erasmus ad Ar-
chiepisc. Tolosa.

Extra. de Elect-
o. Electi potest
signifi. in Gloss.
Manipul. Curat.
Pag. 101.

Inter Decreta.
Selectis pp. Conc.

Tomo 1. Pag. 168
In Donatione.

Constantini.

Heyma. Riddus.
Hieron. in Reg.

Monacho. Ne ad
Risum pro 100

centur Angelici
spiritus.

Hierony in Pro-
verb. Li. 2. c. 19

maune sheweth him selfe to be, the lesse he sheweth to be his Learninge. Therefore, M. Hardinge, your impatience demeanoure, and unkindely beates, maie calle youre Learninge into question.

Woulde God, ye woulde humble your knowledge, and make it obedient to the knowledge of God. Otherwise, that Peter saide vnto Simon Magus, of his monie, maie likewise be saide vnto you, of your knowledge: Thy knowledge be with thee to thy destruction. Our Learninge, is the Crosse of Christe: of other Learninge we make no vauntes. God is called the God of Truthe, and not of Learninge. S. Paule saith, *All kinde of Learninge shalbe abolished, and consumed to nothinge.* God make vs al Learned to the Kingedome of Heauen.

Act. 8.

1. Corin. 2.

3. Esd. 4.

1. Cor. 13.

Matth. 13.

The Apologie, Cap. 13. Division. 1.

But, wherefore, I praye you, haue they themselves, the Citizens, and dwellers of Rome, remoued, and comme downe from those Seuen Hilles, whereupon Rome sometime stood, to dwell rather in the plaine, called the field of Mars? They wil saie peraduenture, because the conduites of water, wherewithout menne cannot comodiously liue, haue now failed, and are dried vp in those Hilles, whel then, lette them geue vs like leaue in seekinge the VVater of Eternal Life, that they geue them selues in seekinge the VVater of the wel. For that water verily failed amongst them, The Elders of the Iewes, saith Jeremie, sente their litle ones to the VVateringes: and thei, findinge no VVater, being in miserable case, and vterly losse for thirste, brought home againe their vessels emptie. The needy and poore folke, saith Esaie, sought aboute for VVater: but no vvhere founde they any: their tongue vvas euen vvithered for thirste. Euen so these menne haue broken in peeces al the pipes, and conduites: they haue stopped vp al the springes, and choked vp the fountaine of Liuinge Water with dirte, & myze. And, as Caligula, many yeeres past, locked vp faste al the garnardes, and storehouses of coine in Rome, and thereby brought a general dearthe and famine amongst the people, euen so these menne, by damminge vp al the Fountaines of Goddes VVoorde, haue brought the people into a pitiful thirste. They haue brought into the worlde, as saith the Prophete Amos, a Hunger, and a Thirste: not the Hunger of Breade, nor the Thirste of VVater, but of hearing the VVoorde of God. With greate distresse wente they scatteringe aboute, seekinge somme sparke of heauenly light, to refreshe their consciences withal: but that lighte was already thoroughly quenched out, so that they coude finde none. This was a rueful state: This was a lamentable forme of Goddes Church. It was a miserie, to liue therein, without the Gospel, without Light, and without al Comforte.

Hiere. 14.

Esa. 41.

Amos. 8.

M. Hardinge.

VVell, and wittely reasoned foresooth. No no Sirs, if it were that hole some VVater of Eternal life whiche ye thirste after, * yee woulde neuer haue departed from the highe hil, the Catholike Church, and come downe into the vallis, where ye finde the dirty puddles of fleashely pleasures, where the Deuill Behemoth, as Iob saith, *Dormit in locis humentibus*, sleapeth in moiste places. Al were not sterued for hunger and thirste of that water of Gods VVoorde. Therefore ye speake

* Vntruthe For wee are not departed fro the Catholique Church.

bothe

bothe flanderously and ignorantly for diuines, where ye saie, that we had broken in peeeces al the pipes and conduites, that we had stopp'd vp al the springes, and choked, and dammed vp al the Fountaines of Liuinge VVater with durte and myre.

Yet vnwares or ignorantly, they cal that faithles and pagane state, a lamentable forme of Gods Church, whereas they shoulde haue accompted it no Church at al. For where is no worde of God, no light, no Gospel at al, how can there be any Church? VVithout these, any multitude is no more a Church, then without Christe, a man is a Christian, then a deade man is a man. And thus with malicious flanderinge, not with learned reasons: with their owne affirmations, not with apte allegations, haue they gone about to proue, that these many hundred yeres the Church hath erred. But thanks be to God, al this winde shaketh no corne. VVhen al these hasty blases be blowne ouer, the Church of God shal stande stil vntoued, vpon the rocke, Christe builded it on, and appere glorious in her stedfastnes and truthe, maugre the gainesayinges of al Heretikes, and shal appere to them terrible, as a stronge armie set in battaille raye.

The Bishop of Sarisburie.

Here, *M. Hardinge*, ye beginne out of season to plaie with your Allegories, and *Spittical Fantasies*. Your Catholique Church of Rome, you saie, is the Mounte: *Wholly pleasure is the Vale*. By whiche Comparisn, we muste beleue, that the Pope, and his Cardinales, sittinge on highe vpon the Mounte, passe their time there onely in *fastinge*, and *water*, and in al manner paueritie, and penurie, and *strenesse of life*, & haue bitterly abandoned al *worldly pleasures*. Notwithstandinge somme haue saide, In Cardinalibus Superbia, Auaritia, Luxuria validissime dominantur: In the Cardinales of Rome Pride, Auarice, and Lecherie are in their greatest Courrage. Howe be it, touchinge as wel this, as other your like folies, concerninge the Church, I wil not saie, Ye keepe your wonte: but I must needs saie, Ye do but trifle.

*Paralipomen.
Vrstergen. in
Clement. 5.*

The Apologie. Cap. 13. Diuision. 1.

Wherefore, though our Departinge were a trouble to them: yet ought they to consider withal, howe iuste cause we had of our Departure.

M. Hardinge.

In deede our charitie is suche, as we confesse it to be a grieue vnto vs, to see you plaie the parte of rebellious children, to vse presumption for submission, contempt for obediēce, spite for loue. Yet sithe that ye are desperate and incorrigible, as by your departinge from vs the Church felte some anguistie and trouble, so now that ye are gone, it is releued, as the body is eased, when after a purgation it hath auoided euil humours. Nowe saie your Belle.

The Bishop of Sarisburie.

We are not gonne from the Church of God, *M. Hardinge*: We are gonne onely from you, that haue so vnreuerently abused the Church. But yee feele good ease (ye saie) and are wel relined by our departure, as, to vse your homely comparissons, a sicke body is relined by a purgation. God of his mercie graunte, that ye maie likewise be purged of al the reste of oure bzythzen in other Countries. So shal ye feele more ease, and be better relined.

*Hierony. ad Ead-
biolam. De 42.
Mansionibus,
Mansione. 1.*

S. Hierome saith, *Hebraei dicunt, quod ea nocte: qua egressus est Israel ex Aegypto, omnia in Aegypto Tempia destructa sunt: siue terræ motu, siue ictu fulminum. Spiritualiter autem dicimus, quod, egredientibus nobis ex Aegypto, errorum Idola corruant, & omnis Peruersarum Doctrinarum cultura quatiatur: The Rabbies, or Hebrew Doctours saie, that the same night, that Israel departed out of Egypte, al the Idolatrous Temples in Egypte were destroyed: either by Earthquake, or by Lightning. But hereof wee learne, in a Spiritual sense, that, when wee departe out of Egypte (that is to saie, from the compaignie of Idolaters) the Idoles of erreure falle to the grounde, and al the honoure of false Doctrin is shaken downe. Suche reliefe, *M. Hardinge*, we truste, ye shal finde by our departure.*

*Beda in Apocal.
Lib. 3. Cap. 18.*

Beda, expoundinge these wordes of the Apocalyps, Comme foorth from her, my people, and be not partetakers of her sinnes, saith thus: Inducit discessionem, quæ est ruina Babylonis: cum enim Loth discesserit à Sodomis, Sodomæ funditus tollentur: *S. Iohn* speaketh of the departure, whiche is the ruine, and fall of Babylon. For, when Loth shal departe out of Sodome, then shal Sodome utterly be ouerthrowen.

Againe

Againe he saithe, Post hæc audiui vocem, Alleluia : Laus, & Gloria, & Virtus Deo nostro. Hæc nunc ex parte dicit Ecclesia. Tunc autem perfectè dicet, cum discessio facta fuerit: *After this I hearde a voice, Alleluia : Praise, and Glorie, and Power be to our God. This songe the Church in parte singeth already. But then shal shee in deede and perfectly singe it, when departure shalbe made (from Antichriste, or Babylon).*

Beda in Apocal.
Lib. 3. Cap. 19.

The Apologie, Cap. 14. Division. 1.

For if they saie, It is in no wise lawfull for one, to leaue the felowship, wherein he hath bene brought vp, they maie aswel in our names, and vpon our heades, likewise condemne the Prophetes, the Apostles, and Christe him selfe. For why complaine they not also of this, that Loth went quite his waie out of Sodome: Abraham out of Chaldee, the Israelites out of Egypte, Christe from the Iewes, and Paule from the Phariseis? For excepte it be possible, there maie be a lawfull cause of Departinge, wee see no reason, why Loth, Abraham, the Israelites, Christe, and Paule maie not be accused of Sectes, and Seditions, aswel as others.

M. Hardinge.

Yet bringe ye nothinge to the purpose. Your proufes be so weake, and hange so euil together, that wee maie wel tel you (whiche Irenæus objected to Heretikes) that yee make a rope of sande. VVe saie not, it is in no wise lawfull for one to leaue the felowship, wherein he hath bene brought vp. But contrary wise (a) if the felowship be naught and wicked, euery one is bounde to eschewe it. Departe from Babylon my people, and be not ye partakers of her sinnes, saith the heauenly voice to S. Iohn. (b) Therefore the examples ye bringe, helpe nothinge your cause.

(a) Thus much
confessed is
sufficente.

(b) A suddaine
Conclusion.

Loth wente out of Sodome, Abraham of Chaldee, the Israelites of Egypte, Paule from the Phariseis, by Gods special warninge. VVhere yee saie, Christe wente from the Iewes, onlesse yee referre it to his steppinge aside from them for a while: yee shoulde rather haue saide, the Iewes wente from Christe. But whereto pertaineth this? Though yee were so malicious, as to compare the Catholike Church to Sodome, to Chaldee, to Egypte, to the Iewes and Phariseis: yet, I wene, ye are not so proude, as (c) to compare your selues to Loth, to Abraham, to Gods peculiar people, to Paule, to Christe him selfe. These departinges wee allowe, and God required them: yours wee blame, and God detesteth.

(c) A vaine folie
For a good mā
maie folowe
Christ without
presumptuous
Comparison.

The Bishop of Sarisburie.

Wee compare not our selues, M. Hardinge, neither with Loth, nor with Abraham, nor with Paule: leaste of al with Christe him selfe. But wee humbly submitte our selues bothe in life, and in Doctrine, to be guided by theire Examples. And thus, I truste, wee maie lawfully do, without iuste note of presumption. S. Chrysostome saithe, Data est tibi potestas diuinitus imitandi Christum, vt possis illi similis fieri. Noli expauescere hoc audiens. Timendum enim tibi potius est, si similis illi fieri negligas: *Thou haste power geuen thee from God to folowe Christe, that thou maiste be like vnto him. Be thou not afraide to heare this thinge. Thou haste more cause to feare, if thou refuse to be like vnto him.* Likewise saithe the Anciente Father Origen, Si quem imitari volumus, propositus est nobis Christus ad imitandum: *If wee desire to folowe any man, Christe is set before vs, that wee shoulde folowe him.*

Chrysos. in Mat.
thæ. Homil. 79.

Origen. in Eze-
chiel. Homil. 7.

But if it be so Prowde a parte, as you saie, in Religion, and Life to folowe Christe, what is he then, that claime the to him selfe Christes Authoritie, and calle the him selfe euen by the name of Christe? We knowe, who is wel contented, to heare him selfe thus saluted: *Touchinge Primacie, thou arte Abel: touchinge Gouernemente, thou arte Noë: touchinge the Patriark ship, thou arte Abraham: touchinge Order, thou arte Melchisedech: touchinge Dignitie, thou arte Aaron: touchinge Authoritie, thou arte Moses: touchinge Iudgemente, thou arte Samuel: touchinge Power, thou arte Peter: touchinge Anointinge, thou arte Christe.* These wordes, I trowe, M. Hardinge, maie somewhat seme to sauoure of Pride. Your Pope is wel contented, to take the name, not onely of Peter, but also of Christe.

Bernard. De
Consideratio.
Lib. 2.

The

The Apologie, Cap. 14. Division. 2.

And, if these menne will needes condemne vs for Heretiques, because we doo not al thinges at their Commaundemente, whom (in Goddes Name) or what kinde of menne ought they them selues to be taken for, whiche despise the Commaundemente of Christe, and of the Apostles?

M. Hardinge.

*Vntruthes notorious, and manifeste vnto the worlde.

Our frailtie concerning life, we accuse, and lament, and commend our selues to Gods infinite mercie. Touchinge belefe and necessarie doctrine of faith, raise ye at vs neuer so muche, we neither despise the * Commaundementes of Christe, nor the * traditions of the Apostles.

The Apologie, Cap. 14. Division. 3.

If wee be Schismatiques, because wee haue leaste them, by what name then shal they be called them selues, whiche haue forsaken the Greekes, from vvhom they firste receiued their Faith, forsaken the Primitiue Church, forsaken Christe him selfe, & the Apostles, euen as if Children should forsake their parentes?

M. Hardinge.

(a) Here M. Har. freely yeldeth vs the firste six hundred, and three score yeeres, that is to saie the whole time, of the Apostles, and Holy Fathers of the Church. (b) Reade the Answere. (c) Vntruth, as shal soone appeare. (d) Certainly we receiued not our Faith first frō the Church of Rome.

Augu. Epist. 178.

Augu. Epist. 177.

Chrysost. ad Popul. Antiochen.

Homil. 4.

Tripert. Histor.

Lib. 4. Cap. 16.

Sozom. Li. 3. ca. 8

ἐκ τῆς ἀντιόχειας

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VVho so euer departe from the Catholike Church, they be Schismatiques: yee haue departed from the Catholike Church, of (a) these nine hundred yeeres: ergo ye be schismatiques. The firste proposition ye wil not denie, The seconde your selues confesse: the conclusion then must needes be true. If we saie the same, blame vs not. Neither saie we that onely, but also that ye are Heretikes. VVhereby the measure of your iniquitie is increased. The same crime ye woulde impute vnto vs, if ye wiste howe. If ye haue no more to laie to our charge, but that we haue forsaken the Grekes, yee shal not be offended with the worlde, if it geue vs the title, name, and estimation of Catholikes, as heretofore. For (remember your selues) we haue not forsaken the Grekes, but the Grekes in some pointes haue forsaken vs. By the name of vs, alwaies I vnderstande the Catholike Church, euen the Holy Romaine Church, whose faith we professe, and with whom we communicate.

(b) And howe standeth it with your learninge, that wee receiued the faith firste from the Grekes? For where ye saie, wee haue forsaken the Primitiue Church, yea Christe him selfe, and the Apostles, ye haue tolde vs this so often, that now we take them to be but wordes of course, and a common blaste of your railing spirit. The Romaine Church receiued the faith from Ierusalem (c) and not from Greece, as the reste of the worlde did, accordinge to the Prophecie, *De Sion exiit lex, &c.* As for the lande of Britaine our natie Country, if the faith were firste brought hither by Ioseph of Arimathæa, and his felowes, as by olde tradition we are tolde: (d) then was the Church here firste planted by faithfull Iewes, and not by Grekes. This beinge true, wee maruel what ye meane, to charge vs with forsakinge the Grekes, specially where ye saie, wee firste receiued the faith from them. VVhiche is no truer, then that we receiued our Englishe language from them.

The Bishop of Sarisburie.

It were no shame for you, M. Hardinge, to confesse, that the Church of Rome firste receiued her Faith from the Churches of Græcia. Neither are they so vnterly voide of Learninge, that haue saide the same. Rather I maruelle, what Learninge can leade you so vncarnedly to saie the contrarie. S. Augustine saith, *Terra Græcorum, vnde vbiq; destinata est Fides: The Lande of Græcia from whence the Faith into al places was sente abroad.* Againe he saith, *Radix Orientalium Ecclesiarum, vnde Euangelium in Aphricam venit: The Roote of the East Churches, from whence the Gospel came into Aphrica.* S. Chrysostome saith vnto the people of Antioche, *Christianorum nomen velut ex quodam Fonte, hinc incipiens, omnem mundum inundauit: The name of Christians beginneth firste from this Cittie of Antioche, as from a Springe, hath flowed ouer the whole worlde.* The Bishoppes of the East wrote thus vnto Iulius the Bishop of Rome: *Ad Ecclesiam Romanam ab Oriente Prædicatores Dogmatis aduenerunt: The Preachers of Christian Doctrine came from the East to the Church of Rome.* Likewise S. Basile saith, *The Gospel of the Kingdome, springinge vp first in the Church of Græcia, was from thence published abroad into al the worlde.* Eusebius saith, *Lucis virtus, & Sacre Religionis Lex, beneficio Dei, quasi e sinu Orientis profecta, cunctum simul Orbem Sacro Iubare illustrauit:*

The

The power of the Lighte, and the Lave of Holy Religion, by Goddes benefite, springinge out, as it were from the bosome of the Easte, hath shined ouer the whole worlde togeather with a blessed beame. The Emperour Iustinian saith, Constantinopolis, Religionis, & Fidei Mater perpetua: Constantinople is the Everlasting Mother of Faith, and Religion. And likewise againe, Sacrosancta Constantinopolitana Civitatis Ecclesia, Mater Pietatis nostræ, & Christianorum Orthodoxæ Religionis omnium: The moste Holy Church of the Cittie of Constantinople, the Mother of oure Holinesse, and the Mother of al Christians of the Catholique Faith.

In like sorte, the Church of Constantinople, even vntil this date, intituleth herselfe: ἡ Κωνσταντινουπόλεως Εκκλησία, ἡ μήτηρ πάντων τῶν ὀρθοδόξων, καὶ διόλου καθολοῦ: The Church of Constantinople, the Mother, and Maistresse of al that be Catholique. To be shorte, if ye will not beleue any of these, yet at leaste ye maie beleue youre owne Felowes. The Bishop of Bitonto in youre late Chapter at Trident, vttered these wordes, as it maie wel appeare, with lusty courage: Eia igitur Græcia Mater Nostra, cui id totum debet, quod habet Latina Ecclesia: O therefore oure Mother Græcia: vnto Whom the Latine Church, or the Church of Rome, is beholden for al, that euer shee hath.

These thinges, M. Hardinge, beinge true, woe maruelle, what shoulde moue you to denie, that ye first receiued the Faith from the Church of Græcia. Touchinge the mater it selfe, it is written thus in youre owne Councelles, Si Græci per quandam Scissuram, diuiduntur à Latinis, ita Latini à Græcis. Et ideo videtur, quod, Si Græci debent dici Schismatici propter huiusmodi Diuisionem, eadem ratione, & Latini: præterea Græci magis seruant Antiquas Consuetudines Apostolorum, & Discipulorum Christi, in Barbis, &c. If the Greekes, by a certaine Diuision, be sundred from the Latines, euen so be the Latines sundred from the Greekes. And therefore it seemeth, if the Greekes in respecte of this Diuision ought to be called Schismaticques, that then the Latines also ought so to be called in like case. Furthermore, the Greekes doe more duely keepe the Olde Customes of the Apostles, and of Christes Disciples, touchinge Beards, &c. then doe the Latines.

The Apologie. Cap. 15. Diuision. 1.

For though those Greekes, who this date professe Religion, and the name of Christe, haue many thinges corrupted amongst them, yet holde they stil a great number of those thinges, whiche they receiued from the the Apostles. They haue neither Priuate Masses, nor mangled Sacramentes, nor Purgatories, nor Pardones. And as for the titles of Highe Bishoppes, and those glorious names, they esteeme them so, as whosoever he were, that woulde take vpon him the same, and would be called, either Vniuersal Bishop, or the Head of the Vniuersal Church, they make no doubt, to cal lutch a one, bothe a passinge proude man, and a man, that woozeth the despite againste al the other Bishoppes his Brethren, & a plaine Heretique.

M. Hardinge.

As ye haue oftentimes belied vs, (a) so nowe ye belie the poore Greekes. So little are ye able to saie somewhat, and therein to saie truthe. For they haue Masse commonly without companie to communicate with the Priest, whiche ye cal Priuate Masse: so (b) is it al Greece ouer, so is it in Asia, in Syria, in Assyria, in Armenia, and where so euer the Religion of Christe is professed: As amongst the Greekes in Venis, I my selfe, and diuerse of oure countrie menne haue seene it commonly practized. Likewise praie they al for the dead, and thinke them to be relieved by the praiers, oblations, almose, and deedes of charitie, donne for them by the liuinge. VVhiche miade, and opinion implieth that faith, (c) whiche the Church holdeth of Purgatorie.

But though (saie ye) those Greekes haue many thinges corrupted, yet holde they stil a greater number of those thinges, whiche they receiued of the Apostles. And wilt thou know, Reader, what they be? Forsothe they haue neither Priuate Masses, nor mangled Sacramentes, nor Purgatories, nor Pardons. Is not the witte of this Defender to bee commended, that maketh a man to holde that,

G g g

whiche

Cod. De sacros. Ecclesijs. L. In-bemus. § Sciēs tes.

Cod. in Eod. titu.

L. Decernimus.

Epist. Eccle. Con-

stantinop. Ad

Eccle. Pragen.

Concil. Trident.

Oratio Episcopū

Bitontini.

In opere Trl-

parti. it. 2. ca. 1.

la. 2. To. Concil.

(a) Vntruth. As it shal plainly appeare.

(b) Vntruth, As large, as manifeste.

(c) Vntruth. For the Grecians neuer receiued these fantasies of Purgatorie.

O, so merily
this mā plai-
ethe with his
faulce.

which he hath not? Those Greekes holde stil, saithe he. VVhat holde they? Mary they haue not this and that. This is a newe kinde of holdinge, for a man to holde, that he hath not. If they holde stil, then haue they stil. But they haue not, saithe he: then how holde they? A man maie by the rules of this newe Logique, thus reason: The Turkes, Saracenes, Iewes, Infidels, Idolaters, yea, the shepe of Cotesholde also, if yee wil, haue neither priuate Masses, nor Communion vnder one kinde, nor Purgatories, nor Pardons: Ergo, they holde a number of thinges, which they receiued from the Apostles. The antecedent is true. VVho so euer denieth the consequente, muste compe this Defenders Logique very simple. VVhat if one should make this argumente, This Defender hath neither good Logique, nor very fine Rhetorike, nor profounde Philosophie, nor the right knowledge of Diuinitie: Ergo, he holdeth many Heresies? Though bothe the Antecedent, and Consequente be true, yet is the argument naught. For by like reason one might conclude, an honest vnlearned Catholique man to be an Heretique, which were false and iniurious. Suche is the Logique, suche are the topikes of this newe negatiue, and ablatiue diuinitie: for so maie we worthely cal it. Negatiue, in respect of their blasphemous tongues, denieinge sundrie weightie pointes of our Faith: Ablatiue, in respecte of their wicked handes, casting away, throwinge downe, and taking away many good thinges, pertaininge to the maintenance of Christen Religion, and Goddes honour. Put them from their Negatiues, and from their Ablatiues, then in what case shal they stande?

The Bishop of Sarisburie.

I am ashamed, the worlde should be couer'd with so childishe folies. This Defenders witte (ye saie) is to be commended. He maketh a man to holde, that he neuer hadde. And what holde they? saie you. Mary, they haue not this, and that. This is a newe kinde of holdinge, for a man to holde, that he hath not. If they holde stil, then haue they stil. But they haue not: then howe holde they? Howe surely, M. Hardinge, I trowe, we shal haue, and holde a mery man. So pety spoote ye canne make youre selfe with Hauinge, and Holdinge. It were great pittie, ye shoulde euer be otherwise occupied. Annibal of Carthage, when he hadde hearde Phormio the Oratoure talke pleasantly a longe whyle togeather, beinge afterwarde demaunded, what he thought of his Eloquence, made aunswere in his homely sozte, Multos se vidisse deliros senes: sed, qui magis, quam Phormio, deliraret, vidisse neminem.

*Cicero, De Ora-
tore, 2.*

But, somme what to yelde vnto your pleasure, why maie not a man Holde, that he neuer Hadde, as wel as Lose, that he neuer Hadde? In the Learned Gloses vpon youre Decrees, ye maie finde this note emongest others, Nota, quod aliquis dicitur perdere, quod nunquam habuit: Marke wel this: A man maie be saide to Lose, that he neuer Hadde. And yet, ye saie commonly in the Scholes, Priuatio semper presupponit habitum: The Losinge of a thinge alwayes presupposeth the Hauinge of the same. D., to answere you in plainer wise, why maie not a man as wel Holde nothinge, as you maie talke so mutche, & yet saie nothinge? Galene saide somme time to one, that spake then in sutch substantial manner, as you speake now, Accipe nihil: & tene fideliter: Take nothinge: and keepe it safely, and holde it faste.

*Dist. 17. Concil.
in Gloss.*

Galenus.

But to leaue youre folies, and selp toles, M. Hardinge, with youre Turkes, and Saracenes, and Sheepe of Cotesholde, we saie not, The Grekes Holde stil, that they neuer Hadde: But we saie, They Holde stil, that they euer Hadde. Your Priuate Masses, and youre Dimi Communions they Holde not: for they Hadde them neuer. The Holy, and VVhole Communion in Bothe kindes, they Holde stil: and sithence the Apostles time they haue hadde them euer.

They Praie also for the Deade: And therein (ye saie) is implied youre Faith of Purgatorie. I wil not here touche the simplicitie of youre Rhetorique, or Logique, M. Hardinge: But onely wishe you, to haue better regarde to youre Diuinitie. For ought, that I can see, Praier for the Deade, and youre Fantasie of Purgatorie, were neuer so straitely coupled togeather, but that they mighte wel, and easily goe a sunder. The Grecians, as they Praie for the Deade, so do they Praie for the Apostles, for the Patriarkes, for the Prophetes, and for the Blessed Virgine oure Ladie: as you maie sone perceiue by S. Basiles, and by S. Chrysostomes Liturgie. Yet, I thinke, ye woulde not haue youre Reader beleue, as an Article of youre Faith, that the Apostles of Christe, the Patriarkes, the Prophetes, and the Blessed Virgin Christes Mother are stil in Purgatorie. What so euer other opinion the Grecians haue of the Deade, certaine it is, they coulde neuer

*Liturg. Basilij.
Liturgia Chry-
sostomi.*

neuer yet be brought to beleue your Purgatorie.

Roffensis, one of your greatest Doctours, as I haue saide befoze, saithe thus, Purgatorium Græcis vsque ad hunc diem non est creditum: The Grecians until this daie beleue not Purgatorie. Thus, P. Hardinge, I knowe not, whether by your Logique, or by your Diuinitie, (for bothe are maruailous) ye woulde satne soze your poze Greekes, to Holde that thinge, that they neuer Hadde.

Polydor. de in-
uentoribus, li. 8.
cap. 1.

An other proper pastime ye make your selfe with your Negatiues, and Ablatiues. And whersoe, it were harde to telle, sauinge that, I sae, ye were wel disposed, and wel it became you, to be mery. The Anciente Learned Fathers, hauinge to deale with impudent Heretiques, that in defense of their Erroures, auouched the Iudgemente of al the Olde Bishoppes, and Doctours, that hadde benne befoze them, and the general consent of the Primitive, and whole Vniuersal Church, and that with as good regarde of Truthe, and as faithfully, as you do now, the better to viscouer the shamelesse boldnesse, and nakednesse of their Doctrines, were oftentimes likewise forced to vse the Negative, and so to vsue the same Heretiques, as we do you, to proue their Affirmatiues: whiche thinge to do, it was neuer possible. The Anciente Father Irenæus thus stated him selfe, as we do, by the Negative: Hoc neque Prophetæ Prædicauerunt, neque Dominus docuit, neque Apostoli tradiderunt: This thinge neither did the Prophetes publishe, nor our Lorde teache, nor the Apostles deliuer. By a like Negative Chrysostome saithe, Hanc Arborem non Paulus plantauit, non Apollo rigauit, non Deus auxit: This Tree (of Erroure) neither Paule planted, nor Apollo watered, nor God encreased. In like sorte Leo saithe, Quid opus est in cor admittere, quod Lex non docuit, quod Prophetia non cecinit, quod Euangelij Veritas non prædicauit, quod Apostolica Doctrina non tradidit? What needeth it, to beleue that thinge, that neither the Lawe hathe taught, nor the Prophetes haue spoken, nor the Gospel hathe preached, nor the Apostles haue deliuered? And againe, Quomodo noua inducuntur, quæ nunquam nostri sensere Maiores? Howe are these newe diuises brought in, that our Fathers neuer knewe?

Irenæus, Lib. 1.
Cap. 1.
Chrysost. De In-
comprehens. Dei
naturæ, Hom. 3.
Leo, Epist. 93.
Cap. 12.
Leo, Epist. 97.
Cap. 3.

S. Augustine, hauinge reckened by a greete number of the Bishoppes of Rome, by a general Negative saithe thus: In hoc ordine Successionis nullus Donatista Episcopus inuenitur: In al this order of Succession of Bishoppes, there is not one Bishop founde, that was a Donatiste. S. Gregorie, beinge him selfe a Bishop of Rome, and writinge againste the Title of Vniuersal Bishop, saithe thus, Nemo Decessorum meorum hoc tam prophano vocabulo uti consensit: Nullus Romanorum Pontificum hoc singularitatis nomen assumpsit: None of al my Predecessours euer consented to vse this vngodly Title: No Bishop of Rome euer tooke vpon him this name of Singuleritie. By such Negatiues, P. Hardinge, we reprove the Tarnitie, and Honeltie of your Religion. We telle you, none of the Anciente Catholique Learned Fathers, either Greeke, or Latine, euer vsed, either your Priuate Masse, or your Halfe Communion, or your barbarous Vnknown Praiers. Paule neuer planted them: Apollo neuer watered them: God neuer increased them: They are of your selues: They are not of God.

August. Epist. 165
Gregorius, li. 6.
Epist. 32.

These, and other like Negatiues, the Holy Fathers in Olde times mighte safely vse without controulmente: for that there was no Doctoure of Louaine as yet by starte, to carpe, and quarrel at their Diuinitie. Leane this childishe, and vsauery sportinge, and triflinge with your Negatiues, P. Hardinge. It were a greate deale moze seemely, for a man of Learninge, and Grauitie, and moze to your purpose, to proue your Affirmatiues.

They haue Priuate Masse (ye saie) in al Græcia, Asia, Syria, Assyria, Armenia, and, where so euer the Religion of Christe is professed. At this we muste needes beleue vpon your worde: for other proufe ye offer to make none. Notwithstandinge, if they haue such Priuate Masses in al those Countreies, tel vs, I beseeche you, who were the Authours, and Makers of these Masses? We will saie, S. Iames, S. Chrysostome,

Liturgia Iacobi

*Liturgia Chry-
sostomi.*

Liturg. Basilij.

*Georgius Cassa-
der in Liturgijs.*

*Bessarion, De
Sacrament. E-
ucharistie.*

*Circa annum
Domini, 1490.*

*Matthi. Illyris-
cus, in Testibus
Veritatis. pag. 5.*

*Conc. Ferrarien.
in Procmio.*

of S. Basile. For these Names, and Masses, we haue tolde vs many a tale. Yet, if ye consider the matter well, ye shal finde, that these selfe same Masses were our Communions, and nothings like to your Masses: And, that the Holy Sacramentes at the same, contrarie to your newe diuises, were deliuered generally in Bothe kindes to al the people.

S. Iames in his Masse saith thus, Diaconi tollunt Discos, & Calices, ad imper- tiendum populo: *The Deacons take vp the Dishes, and the Cuppes, to minister the Sa- cramente vnto the people.*

S. Chrysostome in his Masse saith thus, Post Mysteria feruntur ad locum, vbi populus debet communicare: *Afterwarde the Holy Mysteries, or Sacramentes be brought vnto the place, where the people muste receiue together.*

S. Basile in his Masse saith thus, Nos omnes de vno Pane, & de vno Calice participantes, &c. Cantores cantant Communionem: & sic Communicant Omnes: *Al wee receiuinge of One Breaide, and one Cuppe, &c. The Quere singeth the Communion: and so they Communicate Altogether. Therefore, M. Hardinge, we muste needs confesse, either that the Grecians this daie vse none of these Masses: or, that their Masses are not your Masses, but our Communions: Whiche bothe are contrarie to your selfe.*

In the Armenians Liturgie, it is written thus, Qui non sunt digni Commu- nicare hanc Oblationem Dei, exeant foras ante fores Ecclesie, & ibi Orent: *They, that are not woorthy to receiue this Oblation of God, let them goe forth before the Church doore: and there let them praye.*

Of the Grecians order in this behalfe, your greate, and special Doctoure, Cardinal Bessarion, beinge him selfe a Greeke bozne, saith thus, Hoc ipse ordo rerum poscebat: primum, Consecrare: deinde, Frangere: postea, distribuere: Quod nos in presenti facimus: *This the very order of the thinges required: firste, that wee shoulde Consecrate, or Blesse the Breaide: Nexte, that wee shoulde Breake it: Laste of al, that wee shoulde Diuide it, (or deliuer it to the people). VVhiche thinge wee (Grecians) doo at this present daie. Thus you see, M. Hardinge, that the Grecians this daie Consecrate, Breake, and Diuide the Sacramente vnto the people, as we do. They receiue it not priuately to them selues alone, the people standinge by, and galinge on them, as you do. Therefore it is untrue, that you saie, They haue this daie your Priuate Masse.*

Touchinge the Grecians, that liue nowe in Venice, what order they vse there, I cannot telle. Notwithstandinge, as I haue hearde saie, Priuate Masse they haue not. But if they haue, liuinge vnder the Popes Iurisdiction, it is no maruelle. Certaine it is, that Venice is no parte of Grecia.

Matthias Illyricus, beinge him selfe bozne in Dalmatia, not farre from the Conaues, or Borders of Grecia, and therefore, as it maie be thought, the better acquainted with their Orders, saith thus: Ecclesia Græca, eiq; coniuñctæ, Asia- tica, Macedonica, Mysica, Valachica, Rutenica, Moschouitica, & Aphricana, id est, totus Mundus, vel certè eius maxima pars, nunquam Primatum Papæ commu- ni consensu concesserunt: nunquam Purgatorium probauerunt: nunquam Pri- uatas Missas: nunquam Communionem sub vna specie: *The Church of Grecia, and the Churches of Asia, Macedonia, Mysia, Valachia, Russia, Moschouia, and A- phrica, ioined thereunto, that is to saie, in a manner the whole Worlde, or at leaste, the grea- test parte thereof, neuer graunted the Pope his Supremacie: neuer allowed either Purga- torie, or Priuate Masses, or the Communion vnder one kinde.*

In the Proemie or Entrie of the Councel of Ferrara, it is written thus, Proxima Dominica quindecim Græci Sacerdotes domi Imperatoris, iussu eius. Missam solenniter celebrarunt. Vbi etiam Marchio cum suis Ciuibus adfuit, & Pa- nem Benedictum, per Patriarchæ dextram more Græcorum, accepit, atque libauit: *The nexte Sonneday, fiftiene Greeke Priestes within the Emperours Palace, by his Com- mandement, saide a Solemne Masse (or Communion) where as the Marquese was presente*

presente with his Citizens, and, as the manner of the Grecians is, receiued, and tasted the Bread Consecrate, as the hand of the Patriarke. Here it is to be noted by the waie, that these fiftiene Priestes saide not fiftiene Seuerall Masses, as the manner is in the Church of Rome, but al together one onely Masse: and that the same one Masse was no Private Ministratiō, but a Communion. Whereof Petrus Vrbeuetanus saith thus, Tum ad instar Græcorum, non cantabatur in vna Ecclesia, nisi forsitan vna Missa: Then there was songe in one Church no more, sauinge perchance one onely Masse, as the manner of the Grecians is.

Petrus Vrbeuetanus, in Vita Deuodedit Pa. pe.

Likewise saith Durandus, Offerebant magnum Panem, & omnibus sufficientem: Quod adhuc Græci seruari dicuntur: They offered up one greate loafe, that might suffice al the Church: VVhiche order they saie, the Grecians keepe vntil this daie.

Durandus in Rationali. li. 4.

By these seue, I truste, M. Hardinge, it maie some appeare, whether of vs haue belied youre poore Grecians.

The Apologie. Cap. 15. Diuision. 2.

Now then, since it is manifeste, and out of al peradventure, that these menne are fallen from the Greekes, of whome they receiued the Gospel, of whom they receiued the faith, the True Religion, and their Church it selfe, what is the mater, why thei wil not now be called home againe to the same menne, as it were, to their Originall, and firste Founders? And why be thei afraide to take a partne of the Apostles, and Olde fathers times, as though thei al hadde benne boide of vnderstandinge? Doo these menne, weene yee, see more, or sette more by the Church of God, then thei did, who firste deliuered vs these things?

M. Hardinge.

Softe and faire, Sir Defender: you haue not yet proued, that you saie, is manifeste, and out of al peradventure. Remember you not the olde homely verse of your Sophistrie, *Neque negatiua rectè concludere si vis?* Speake to the purpose, or els I woulde you woulde make an ende of youre silly follies. For in deede you trifle, and saie nothinge woorth to be answered. And here litle cause doo you minister vnto me, to utter substantiall stuffe. VVhiche I desire the discrete Reader to consider, for mine excuse, that with a trifle I doo also but trifle.

The Bishop of Sarisburie.

Here, M. Hardinge, by youre owne confession, yee do but trifle with youre filly follies: so; that, I trowe, youre substantiall, and better stuffe was not yet ready.

The Apologie, Cap. 15. Diuision. 3.

In deede, wee haue renounced that Church, wherein wee coulde neither haue the V Voorde of God sincerely taught, nor the Sacramentes rightly administred, nor the name of God duely called vpon: whiche Church also them selues confesse to bee faulty in many pointes: And wherein was nothinge, hable to staie any wise man, or one, that hath consideration of his owne safetie.

M. Hardinge.

And why haue yee renounced this Church, but for that yee mighte not be suffered to sette forth to the losse of Christen soules the detestable heresies of VVicklef, Luther, Zuinglius, Caluine, and other youre false Maisters, whiche yee cal youre sincere woordes of God, after youre Schismaticall, and Heretical manner? That ye saie, there was nothinge in the Catholique Church, hable to staie any wise man, or any that hath consideration of his safetie: it is one of youre impudente lies.

There were bothe wise menne in the Church, and greate multitudes of suche as hadde good regarde of their soule healtie, alwaies before the Deuil hadde suche a hande vpon Luther, and the reile of youre newe Apostles, and Apostates.

The Apologie, Cap. 15. Division. 4.

To conclude, wee haue forsaken the Church, as it is now, not as it was in Olde times past, and haue so gonne from it, as Daniel wente out of the Lions Denne, and the three Children out of the Furnesse: & to saie the truth, we haue benne caste out by these menne, (beinge cursed of them, as they vse to saie, with Booke, Bel, and Candel) rather then haue gonne awaie from them of our selues.

M. Hardinge.

The Church that now is, and the Church that was in Olde time, is one Church, as a man in his olde age is the same man, he was in his youth. * From the whiche Church no faultes, or imperfections can excuse you for youre departing. Neither haue ye gone from it as Daniel was deliuered out of the Lions Denne, nor as the three Children out of the Furnesse: but ye haue departed willfully from the house of God, where touching Faith, al be of one accorde, vnto the Synagog of Antichrist, vnto Babylon of Sectes, where is no order, but confusion, vnto the kingdome of Satan: and there ye remaine as it were in a Denne of Lions, where that roring Lion with his fellows, lieth in waite, seekinge whom he maie deuoure. Ye haue stepped from the place of Spiritual refregerie, into the friinge panne of Schismes and Heresies, and from thence, after that ye haue nowe boyled and fried, in malice and rancoure againste the Church, excepte ye repent, yee are like to leape into the Furnesse of Hel, that for euer shal tormente you, and neuer consume you. Complain not of youre tastinge out of the Church. To be excommunicate, yee haue deserued. And that kinde of punishment is by a merciful discipline, extended vpon you, partly for your amendment, partly to conserue the reste of the body whole from youre pestiferous contagion.

Daniel. 6. & 1.

1. Pet. 5.

The Bishop of Sarisburie.

Nowe ye begonne to keepe Hote Scholes, & Hardinge. Your Friinge pannes, and Furnesses, with other youre like Witchin implementes of Friinge, and Boilinge, are hote, and dangerous to deale withal.

The causes of oure departure from you, are answered before.

The Church (ye saie) that now is, and the Church, that was in Olde times, is one Church. Euen so, as I shewed you before, the Moone, beinge full, and the same Moone eclipsed, is one Moone: Euen so, a Man wel aduised, and the same Man starke madde, is one Man: Euen so, the house of God, and a Caue of theeuers, is one House.

We haue Excommunicate vs, and put vs from you. So did certaine of youre Predecessours, and Fathers, Excommunicate Christe, and his Apostles. So did Diotrefes, that firste claimed your Papale Primacie. Excommunicate the Faithful of Christe, that were the firste Planters of the Gospel. So it is written in the Apocalyps, that Antichriste shal Excommunicate al them, that wil not Aboure the Image of the Beaste.

But the Pope him selfe saith, Excommunicatus non potest Excommunicare: He that is Excommunicate him selfe, hath no Righte, or Power to Excommunicate others. And in youre owne Lawe it is written thus, Qui illicite alium Excommunicat, seipsum, non illum, condemnat: He that vnlawfully Excommunicateth another, Condemneth not him, but him selfe.

S. Augustine saith, Quid obest homini, si eum de illa Tabula delere velit Humana ignorantia, quem de Libro viuentium non delet iniqua conscientia? What is it to a man the worse, if the ignorance of a man strike him out of the Booke of the Church, if il Conscience strike him not oute of the Booke of Life? In this case S. Augustine saith, It commeth sometimes to passe, Vt plurimæ sint Foris oues, & plurimi sint Intus Lupi: That there be many Sheepe without the Church, and many Woulues within the Church.

The Apologie, Cap. 15. Division. 5.

And wee are comme to that Church, wherein they them selues cannot denie (if they wil saie truely, and as they thinke in their owne conscience) but al thinges bee gouerned purely, and reuerently, and as mutche, as wee possibly coulde, very neere to the order used in olde times.

M.

* Vntruth. For God him selfe saith, Comme forth from the middes of the, O my people: Apocal. 18.

A hote kinde of Diuinitie.

Matthe. 21.

Iohan. 9. 12. 16.

Iohan. Epist. 3.

Quis amat Pri-

uatum gerere.

Apocalyp. 13.

24. Que. 1. Ait.

24. Que. 3. Comperimus, Rubr.

August. Ad Cle-ricos Hipponen.

Citatur. 11. que.

3. Quid obest.

Augustin. In 10.

hau. Tract. 45.

M. Hardinge.

Ye are come vnto the malignant Church, to the Congregation of Reprobates, whither as into a sinke in maner al the Heresies that Satan euer raised vp from the beginninge, be auoied.

The Apologie, Cap. 16. Diuision. 1.

Let them compare our Churches and theirs togeather, and they shall see, that them selues haue moste shamefully gonne from the Apostles: and wee moste iustely haue gonne from them. For wee, followinge the Example of Christe, of the Apostles, and the Holy Fathers, geue the people the Holy Communion, whole, and perseite: But these menne, contrarie to al the Fathers, to al the Apostles, and contrarie to Christe him selfe, doo seuer the Sacraments, and plucke awaie the one parte from the people, and that with moste notozious Sacrilege, as Gelasius termeth it.

Wee haue bzought againe the Lordes Supper vnto Christes Institution, & haue made it a Communion in very deede, common, and indifferent to a greate number, accoꝛdinge to the name. For of that it is called a Communion. But these menne haue changed al thinges, contrarie to Christes Institution, and haue made a Priuate Masse, of the Holy Communion. And so it cometh to passe, that wee geue the Lordes Supper vnto the people: and they geue them a vaine Pagent, to gaze vpon.

Wee affirme togeather with the Ancient Fathers, that the Body of Christe is not eaten, but of the good, and faitheful, and of those, that are endued with the Spirit of Christe. Their Doctrine is, that Christes very Body Effectually, and, as they speake, Really, & Substantially, maie not onely be eaten of the wicked, and vnfaithful men, but also (whiche is monstrous, and horrible to be spoken) of Mice, and Dogges.

Wee vie to praise in our Churches, after that fashion, as, accoꝛdinge to Pauls lesson, the people maie knowe, what wee praise, and maie answeare, Amen, with a general consente. These menne, like soundinge Metal, yelle out in the Churches vnknewen, and strange wooꝛdes without vnderstandinge, without knowledge, and without deuotion: yea, and doo it of pourpose, bicause the people should vnderstande nothinge at al.

M. Hardinge.

(a) As comparison can not duely be made betweene Lighte and Darkenes, betweene Truthe and Lieinge, betweene Christe and Belial: so neither betweene the Catholike Church, and starringe holes of Heretiques. You saie muche, and proue nothinge. The moste ye haue to crake of, which ye haue neuer donne withal, is your ministringe of bothe kindes vnto the people, your new founde holy daie the Englishe Communion, your Seruice in the vulgare tonge, and your vile obiection of Mice and Dogges. This is the storeboxe of M. Iewelles high Diuinitie, whiche he maketh no greate store of, but shaketh it abroade euery where. To euery pointe I haue saide so mutche, as is (b) yenough, to staie the hartes of those, that feare God, in mine answeare to M. Iuelles chalenge. To the mater of bothe kindes, and the obiection made out of Gelasius, in the seconde article. To that of Priuate Masse, in the firste article. To al that is saide for the Church Seruice in the vulgare tongue, in the thirde Article. To the obiection of Mice, Dogges, and VVormes, in the 23. Article. The same here to reherse againe, I thinke it needeles.

But where ye affirme the Body of Christe not to be eaten, but of the good, and faithfull onely,

G g g iij

1. Cor. 14.

(a) Vntruth. For there is no better comparison, then betweene Contraries: *Contraria*

iuxta se posita, magis elucescunt.

(b) Yenough, no doubt, and sufficient. For in the selfe same foure Articles, M Hard hath vttered foure score and fouertiene greate vniuersall truthe.

Compari- son of Churches.

(c) Vnfruteful,
and vaine Dis-
tinction. Reade
the Answer. (d)
This Booke is
ful of Fables,
and Vanities:
and therefore
not thought to
be S. Gregories.
(e) S. Augustine
is directly to the
Contrarie. See
the Answer. (f)
Our Price,
He meaneth the
Sacramente
of our Price.

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The Defense of the Apologie of the

if ye meane the Sacramental eatinge, so as it is eaten vnder the Sacramente in the visible forme of Breade, and VVine, and not of the (c) Spiritual eatinge onely, that is false. In that yee saie the Fa- thers be on your side, meaninge the (c) Sacramental eatinge, ye belie them. And so likewise repor- ting our Doctrin to be, that wicked and vnfaithful menne maie eate the Body of (c) Christe ef- fectually, ye belie vs. VVe teache that the euil maie eate the Body of Christ Really, that is in deede, but not effectually. They onely eate effectually, who eatinge it woorthely obtaine the effecte of Christes Body: VVhich is the vnite of the mystical body of Christe, and increase of grace. (d) There is verely (saith S. Gregorie) in sinners, and in them whiche receiue ynworthely, the true Fleashe of Christe, and his true Bloude, *sed essentia, non salubri efficientia*, but in substance, not in holseome effecte.

That euil menne receiue the true Body of Christe Sacramentally, no lesse then good, where I might allege in manner al the Olde Fathers, (e) S. Augustine onely maie suffice, who affirmeth the same, speakinge thus of Iudas. *Tolerat ipse Dominus Iudam, Diabolum, Furem, & vendito- rem suum sinis accipere inter innocentes Discipulos, quod norunt fideles, pretium nostrum.* Our Lorde him selfe dooth tolerate Iudas, and suffereth a Deuil, a Thiefe, and him that solde him, to receiue amongst his innocent Disciples (f) our Price, whiche the Faithful doo knowe. But what neede any man to require the testimonies of Fathers, si the S. Paule teacheth vs, so to beleue: VVho so euer (saith he) eateth this Breade, and drinketh of the Cuppe of our Lorde ynworthely, he shal- be guilty of the Body, and Bloude of our Lorde.

The Bishop of Sarisburie.

There is no better comparison to be made, *M. Hardinge*, then bittwene Lighte, and Darkenesse: Truthe, and Falsched: Christe, and Belial. For one of theise contraries dothe euermoze betwate the other. And therefore Christe saith, *He that doothe il, hateth the Lighte, and commeth not to it: lest his euil dooings shoulde bee espied.* And this is it, *M. Hardinge*, that you so carefully keepe two people from the Lighte of Goddes VVoorde: lest by comparison thereof, they shoulde beginne to lothe your Darkenesse. Plinie saith, *Tritico reperto, continuo damnatum est Hordeum, & quadrupedum refectibus traditum: As soone as VVheate was once founde (by comparison thereof) streightwaie Barly was refused, and geuen to Cattel to feede vpon.*

S. Cyprian saith, *Hæc est, frater, vera dementia, non cogitare, quod mendacia non diu fallant: Noctem tam diu esse, donec illucescat dies: This is very meece mad- nesse, my Brother, not to consider, that lye cannot longe deceine the worlde: (Remember) it is Night no longer, but until the Daie springe.* And therefore Chrysostome saith, as it is alleged befoze, *Hæretici claudunt Ianuas Veritatis: Heretiques shut vp the Gates of the Truthe.* For they knowe right wel, if the Truthe maie appeare, their falsched wil soone be espied, and the Churches shalbe none of theires. Tertullian saith, *Ipsa Doctrina Hæreticorum cum Apostolica comparata, ex diuersitate, & contrarietate sua pronuntiabit, neq; Apostoli alicuius Authoris esse, neq; Apostolici Viri: The very Doctrin of Heretiques compared togeather with the Apostles Doctrin, euen by the diuersitie, and contrarietie, that is in it, beareth witnesse of it selfe, that it neuer came, nei- ther from any Apostle of Christe, nor from any Apostolique Man.*

When the Emperoure Adrianus had yelded to graunte the Christians one Church within the Cittie of Rome, certaine of his Priuie Counsell aduised him in any wise not so to do: For that, thei saide, if the Christians might haue but one Church within the Cittie, the whole people would al become Christians: and by comparison thereof, their Idolles Churches shoulde be forsaken. Restoze you the Holy Communion, *M. Hardinge*, and ye shal see your Masses, and Pockeries some falle to grounde, as did the Idole Dagon at the presence of the Arke of God. S. Hierome saith, *Mendacium Antichristi, Christi veritas deuorabit: The Truthe of Christe shal deuoure, and consume the Lyeinge Antichriste.*

Toucheinge the Shakinge out of Stoareboxes, ye had no greate cause to com- plain. For there is not one of al theise maters, one onely of Priuate Masse ex- cepted, that hitherto throughout this Apologie hath, to my remembraunce, benne touched, or mentioned moze, then once. But it is a smal mater, *M. Hardinge*, that maie suffice you, to make a quarrel.

That Mice, and Dogges maie eate the very Natural Body of Christe, and that

Iohann. 3.

Plin. Lib. 18.

Cyprian. Ad
Cornelium. Li. 1.
Epist. 3.
Chrysostom. In
Matthæ. Cap. 23.

Tertull. De prae-
scription.

Alus Lampis
dum.

1. Regum. 5.
Hierony. ad Al-
gasium. Que. 11.

Gregor.
Dialog. li. 4

Augustin.
Epist. 162.

1. Cor. 11.

that Really, Substantially, and in deede it is your Doctrine: it is not ours. For wee utterly abhorre it, and desie it, as moſte detestable, and lothesome villanie.

I marueile not, to heare you saie, that wicked Creatures, and Faithlesse Infidelles maie eate Christes Body, seeinge ye doubt not, to asuiche the same of Brute Beastes, and Doumbe Cattel. *Pet. S. Augustine saithe, Hoc est Manducare illum Escam, & illum Potum Bibere, in Christo manere, & illum manentem in se habere: This is the Eatinge of that Meate, and the drinkinge of that Drinke, for a man to dwelle in Christe, and to haue Christe dwellinge within him.* Euen so saithe Christe him selfe, He that Eatethe my Fleash, and Drinkethe my Bloude (is neither wicked Creature, nor Faithlesse Infidelle, nor Dogge, nor Mouſe, but) dwelleth in mee, and I in him.

But S. Augustine saithe, Iudas accepit Pretium nostrum: Iudas receiued our Price, which, by your exposition, can bee none other, but the Body of Christe. *W. Hardinge, ye should not thus haue mockte the worlde with this Authozitie of S. Augustine. You your selfe knowe, ye deale not plainely: you your selfe knowe, that S. Augustine by theſe worde (Our Price) meante onely the Sacramente of oure Price.*

So Chrysostome saithe, Baptisma Christi, Sanguis Christi est: The Baptisme of Christe, is the Bloude of Christe. *Not, for that it is so in deede, but for that, it is a Sacramente of the Bloude of Christe.* Euen so it is noted in your owne Decrees: *Ipsa immolatio Carnis Christi, quæ Sacerdotis manibus fit, Vocatur Christi Passio, Mors, Crucifixio: Non Rei Veritate, sed Significante Mysterior: The Oblation of the Fleashe of Christe, that is wrought with the Priestes handes, is called the Passion, the Deathe, and the Crucifixeinge of Christe: not in Trueth of mater, but in a Mysterie Signifieinge.* This Exposition ye maie not wel refuse: It is S. Augustines: It is your owne. Hereof wee haue spoken other wheres moze at large. But, to put the mater out of doubt, that it maie appeare, in what sense Iudas receiued the Price of Christes Deathe, S. Augustine him selfe thercof saithe thus, Christus adhibuit Iudam ad Conuiuium, in quo Corporis, & Sanguinis sui Figuram Discipulis suis commendauit, & tradidit: Christe receiued Iudas vnto his Banquet, whereas he gaue to his Disciples the Figure of his Body, and Bloude.

The Booke, that ye allege in the name of S. Gregorie, is vaine, and Childiſhe, as you knowe, and ful of Fables, and not S. Gregories.

But S. Paule saithe, Who so euer Eatethe of this Breade, and Drinkethe of the Cuppe of our Lorde vnworthily, he shal be guilty of the Body, and Bloude of our Lorde. And what will you conclude hereof, *W. Hardinge?* Euen so S. Augustine writethe of the VVater of Baptisme: Baptismus valet, alijs ad Regnum: alijs ad Iudicium: Baptismus is available to somme vnto the Kingedome of God: to somme vnto Iudgemente. *Againe he saithe, Baptismus multi habent, non ad Vitam Aeternam, sed ad Poenam Aeternam, non bene vtentes tanto bono: Somme haue Baptisme, not to Life Euerlastinge, but to Paine Euerlastinge, not wel vsinge so good a thinge.*

Likewise saithe Tertullian, Si qui pondus intelligant Baptismi, magis timebunt consecutionem, quam dilationem: They that vnderstande the weight of Baptisme, wil feare more the geattinge of it, then the delaieinge.

Pet ye presse the mater further: S. Paule saithe, Who so eatethe vnworthily of this Breade, is guilty of the Body, and Bloude of Christe: Ergo, (saie you) Christes Body, and Bloude muste needes be Really Presente. Here, *W. Hardinge*, it were a worthy mater, to see, by what enginnes ye woulde proue theſe hasty Conclusions, or howe ye woulde force this Guilte, and this Presence to goe together. For, thinke you, that no man can be guilty of the Body, and Bloude of Christe, but he that hath Christes Body, and Bloude Really Present in his hande? Verily, S. Augustine saithe, Reus erit, non parui pretij, sed Sanguinis Christi, qui violat, & commaculat Animam, Christi Sanguine, & Passione mundatam: He is Guilty of no smal price, but euen of the Bloude of Christe, that (by Fornication, or Adoueterie) defileth his owne soule, that was made cleane by the Passion, and Bloude of Christe. *Pet* hath he not therefore Christes Bloude Really Presente.

Athana-

Augu. in Iohani.
Tracta 26.

Iohan. 6.

August. Epist 162

Chrysostom. Ad
Hebra. Homi. 16

De Conſe. Dist. 2
Hoc est.

August. In Psal. 3

I. Cor. 11.

August. Contra
Cresco. li. 1. ca. 23
August. Contra
Cresco. li. 2. ca. 13.

Tertullian. De
Baptismo.

August. De Tem-
pore. Sermo. 20.

Guilty of
the Body
and Bloud
&c.

Athanas. De
Passione.
Cruce Domini,
Ezechiel. 33.
Luke. 11.

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The Defense of the Apologie of the

Athanasius saith, Adorantes Dominum, nec ita, vt dignum est eo, viuentes, non sentiunt se reos fieri Dominicæ Mortis: *Worshippinge Our Lorde, and not liuinge so as is meete for our Lorde, they feele not, that thereby they are made Guilty of our Lordes Deathe.* So saith God by the Prophete Ezechiel, *I wil require the Bloude of the people at thy hande.*

Christe saith, *God shal require of you the Bloude of the Prophetes, that hath bene shedde from the beginnunge of the worlde.*

This Guilt, *M. Hardinge*, maie wel stande without any Real Presence of the Bloude, either of Christe, or of the Prophetes. *We* maie wel be Guilty of Christes, and the Prophetes Bloude, notwithstandinge *ye* haue neither the one, nor the o-
ther Really Presente in your hande.

This therefore is S. Pauls meaninge, that the wicked, resortinge vnto the Holy Mysteries, and hauinge no regarde, what is meant thereby, despise the Deathe, and Crosse of Christe, and therefore are Guilty of the Lordes Body, and Bloude, that are represented in the Sacramente.

Concil. Nicaen. 2.
Actio. 6.

Chrysostome saith, as he is alleged in the seconde Council of Nice, Is, qui Imaginem Imperatoris violat, in prototypum Dignitatis iniustus est: *He, that despi- lethe the Emperours Image, is iniurious to the Maiestie of the Emperours Person, that is pourtraide in the Image.*

Cyprian De Ab-
lutione pedum.

S. Cyprian saith, Impijs, in Morte Christi nullus superest questus: sed iustissi-
mè eos beneficia neglecta condemnant: *The wicked haue no gaine by the Deathe of Christe: but the benefites, that they haue despised, doo moste iustely condemne them.*

August. Ad Ro-
m. facti. Epist. 30.

To come neare to the purpose, S. Augustine saith, Habent Foris Sacramen-
tum Corporis Christi: sed Rem ipsam non tenent Intus, cuius est illud Sacramen-
tum. Et ideo sibi iudicium manducant, & bibunt: *Outwardly they haue the Sacramente of Christes Body: but the thinge it selfe (whiche is Christes Body, represented by the Sacrament) inwardly in their hartes they haue not. And therefore they Eate, and Drinke their owne iudgemente.* Here S. Augustine saith, they are Guilty, not bicause they receiue, but bicause they receiue not the Body of Christe. *Marke wel these wordes, M. Hardinge: They are effectual. The wicked, by S. Augustines iudge- mente are Guilty, Not bicause they receiue, but bicause they receiue not the Body of Christe.*

August. In Iohan.
Tracta. 26.

Againe he saith, Qui non manet in Christo, & in quo non manet Christus, procul dubio non Manducat Spiritualiter Carnem eius, nec Bibit eius Sanguinem: licet Carnaliter, & Visibiliter premat dentibus Sacramentum Corporis, & Sanguinis Christi: Sed magis tantæ rei Sacramentum ad Iudicium sibi Manducat & Bibit: *Who so abideth not in Christe, nor Christe in him, out of doubt he eateth not Spiritually his Fleash, nor Drinketh his Bloude: notwithstandinge Carnally (that is to saie, with his bodily Mouth) and visibly he doo presse with his teethe the Sacramente of the Body, and Bloude of Christe: And rather, eateth and drinketh (not Christes very Body, and Bloude, but) the Sacramente of so graue a thinge vnto his iudgemente.* These wordes, *M. Hardinge*, be so plaine, that I cannot imagine, what *ye* should more desire. They are Guilty of the Bloude of Christe, so that they despise the price, wherewith they were saued, not so that they receiue it Really into their mouths.

So S. Augustine saith againe, Reus erit Aternæ Mortis, quia vilem in se habuit Sanguinem Redemptoris: *The Adoueroure is Guilty of Euerlasting Deathe bicause he despised in him selfe the Bloude of our Saueoure.*

August. De Tem-
pore, Sermo. 120.

The Distinction, that you imagine betwene Real Receiuinge in the wicked, and Effectual Receiuinge in the Godly, as it is onely of your selfe, without the Authority of any Doctoure, Greeke, or Latine, so is it nothinge els, but a very Effectual, and Real Folie. For the very Body of Christe, if it be not Effectually receiued, is not receiued. Christe him selfe saith, He, that eateth me, shal liue by mee. S. Ambro saith, Hic panis est remissio peccatorum. Qui accipit, non mor-
ritur

Ambros. De Be-
nediction. Pa-
triar. Cap. 6.

ritur morte peccatoris: *This Breade is the Remission of Sinnes. He, that receiveth it, shal not die the death of a Sinner.*

S. Augustine saith, Qui non sumit hanc Escam, non habet Vitam: & qui eam sumit, habet Vitam, & hanc vtiq; Eternam: *He, that receiveth not this meate hath no Life: And he, that receiveth the same, hath Life, and that Everlasting.*

Like wise againe he saith, Huius rei Sacramentum in Mensa Dominica præparatur, & de Mensa Dominica sumitur: quibusdam ad vitam, quibusdam ad exitium: Res verò ipsa, cuius est Sacramentum, omni homini ad vitam, nulli ad exitium, quicumq; eius particeps fuerit: *The Sacramente hereof is prepared upon the Lordes Table, and from the Lordes Table is received: to somme unto Life, to somme unto destruction. But the thinge it selfe, (that is, the Body of Christe,) whereof it is a Sacramente, is received, of al menne to life, and of no man to destruction, who so euer shalbe partaker of it. You maie not negligently passe over thesse wordes, M. Hardinge. S. Augustine saith plainly, The thinge it selfe, that is represented by the Sacramente, (that is to saie, the very Body of Christe,) is received of al menne to Life, and of no man to destruction, who so euer shalbe partaker of it. Hereof you muste needes conclude againste your selfe, That the VVicked receive not the Body of Christe.*

The Apologie, Cap. 16. Division. 2.

But, not to tarrie about rehearlinge al pointes, wherein wee and they differ, for they haue wel nigh no ende, wee turne the Scriptures into al tongues: they scaute suffer them to be hadde abzoade in any tongue.

M. Hardinge.

VVe (a) gladly suffer them to be hadde in euery place of Christendome in the learned tongues, Hebrew, Greeke, and Latine (to be readde of the vulgare Unlearned people). Neither were they altogether forebidden to be hadde in somme vulgare tongues, before the fauourable pertnes of Heretiques forced the gouernours of the Church, for sauegarde of the people, (b) to take other orders.

The Bishop of Sarisburie.

We can vouchesaue to allowe vs the Scriptures in the thre Learned Tongues, Greeke, Hebrew, and Latine: that is to saie, in sutch sorte, as the simple people maie in no wise touche them. But where did God euer sanctifie thesse thre tongues, & cal them Learned? Or, where were they euer so specially Canonized, and allowed, aboue al other tongues, to the custodie of the Scriptures?

S. Augustine saith, Scriptura Canonica tot Linguarum Literis, & ordine, & successionis Celebrationis Ecclesiasticæ custoditur: *The Canonical Scripture is kept in the Letters of so many tongues, and by the order, and succession of Ecclesiastical publishinge. Againe he saith, Scriptura Diuina ab vna Lingua profecta, per varias interpretum Linguas, longè, lateq; diffusa: innotuit Gentibus ad Salutem: The Holy Scriptures, passinge from one Tongue, and beinge published abroad, farre and wide, (not onely by three Learned Tongues, but also) by sundrie Tongues of Interpretours, haue come to the knowledge of Nations, and people, to their Salvation. Againe he saith, Habemus Dei beneficium, qui Scripturas suas in multis Linguis esse voluit: We haue the benefite of God, that would haue his Scriptures to be (not onely in Three, but) in many Tongues. S. Chrysostome saith, Syri, Egyptij, Indi, Persæ, Ethiopes, & innumere alie Gentes, Dogmata ab hoc introducta, in suam transferentes Linguam homines Barbari, Philosophari didicerunt: The Syrians, the Egyptians, the Indians, the Persians, the Ethiopians, and other nations innumerable, translatinge into their owne tongues the Doctrine, that they had received of S. Iohn, beinge Barbarous people, endeuoured them selues to learne wisdom. S. Hierome saith, Scriptura Sancta populus omnibus legitur, vt omnes intelligant: The Holy Scripture is readde to al Nations, that al maie vnderstande it. It were harde to saie, that al the Nations of the worlde readde, or hearde the Scriptures in Greeke, Hebrew, or Latine, to the intent,*

Augu. In Iohann. Tracta 26.

Augu. eudæ loco.

(a) This is nothing, but open mockerie.

(b) Vntruthe, too fonde for a childe. For there was neuer such order taken by the Gouernours of the Church.

August. Epist. 48.

August. De Dō Christiana Christianis Lib. 2. Cap. 5.

August. In Psal. 105.

Chrysost. in Ioban. Hamill.

Hieronym. In Psal. 86.

intent, they mighte the better vnderstande it. If these Authorities seeme not
plaine, and sufficiente, Theodoretus saith further, Hebraici Libri, non modò in
Graecum idioma conuersi sunt, sed in Romanam quoque Linguam, Egyptiam, Per-
ficam, Indicam, Armenicam, & Scythicam, atque adeo Sauromaticam: semelque vt di-
cam, in Linguas omnes, quibus ad hanc diem Nationes vtuntur: *The Hebrew Bookes
of the Scriptures are translated, not onely into the Greeke, or Latine tongue, but also into
the tongues of Egypte, Persia, India, Armenia, Scythia, and Sarmatia: and, to be shorte,
into al the tongues, that until this daie are used in the world. This, I trowe, is somme-
what more, then Greeke, Hebrew, and Latine.*

The Apologie, Cap. 16. Division. 3.

wee allure the people to reade, and to heare Goddes VVoorde:
they dysuade the people from it.

M. Hardinge.

Ye allure the people busely to heare and reade the Scriptures for euil purpose. And thereby ye
haue filled their hartes, whom ye haue deceiued, with pride, so as they thinke them selues able to
iudge of the highest questions, that be in diuinitie. VVee keepe the people, so farre as wee can for
you, from heresies, and require them rather to be hearers, then iudges, and to learne necessary
knowledge of Goddes VVoorde * at hollesome, and Godly sermons.

The Bishop of Sarisburie.

We teache not the people, to presume of knowledge, as you teache them, to
presume of Ignorance: But onely we exhorte them, for the better satisfaction of
their consciences, to reade the Scriptures, and therein to learne the good wil of
God. And, not withstandinge ye maie not allowe them to be Iudges, that is to
saie, to discern betwene the Light of God, and your Darkenesse, yet ye mighte
suffer them to pike vp somme smal crommes, that falle from the Lordes Table.
Howe be it, Socrates saith, *The simple vnlearned people, in cases of Truthe, iudgeth of-
tentimes more uprightly, then the deepeste Philosophers. Likewise Christe saith, I thanke
thee, O Father, for that thou haste hidde these thinges from the wise, and politique, and haste
opened the same to little babes.*

But ye will saie, The Scriptures are harde, and aboue the reach of the people. Euen so
saide the Pelagian Heretique Iulianus. And therefore S. Augustine thus repro-
uethe him for the same: Exaggeras, quàm sit difficilis, paucisq; conueniens eruditus
Sacrarum cognitio Literarum: *Iee enlarge, and laie out wiche many woordes, howe harde
a matter the knowledge of the Scriptures is, and meete onely for a fewe learned wenne.* S.
Chrysostome saith, *Scripturae & seruo, & rustico, & viduo, & puero, & illi, qui
valde imprudens esse videatur, faciles sunt ad intelligendum: The Scriptures are easy
to the Sclaue, to the Husbandman, to the VVidowe, to the Childe, and to him, that maie
seeme to be very simple of vnderstandinge.* S. Augustine saith, *Modus ipse dicen-
di, quo Sacra Scriptura contextitur, &c. quasi amicus familiaris, sine fuco ad cor lo-
quitur indoctorum, atque doctorum: The phrase, or manner of speache, wherein the Scri-
ptures are written, &c. speaketh without coloure as a familiare friende vnto the harte, as wel
of the Vnlearned, as of the Learned.* S. Cyril saith, *Scriptura, vt omnibus essent no-
tae, paruis, & magnis, vtiliter familiari sermone commendatae sunt, ita vt nullius
captum transcendat: The Scriptures, that they might be easy to al menne, as wel smal, as
greate, are profitably set abroad in familiare speache: so, that they ouerreache no mannes ca-
pacitie.* S. Augustine saith, *Sunt quidam homines, qui, cum audierint, quòd de-
bent esse humiles, nihil volunt discere: putantes, quòd, si aliquid didicerint, Superbi
erunt, &c. Hos reprehendit Scriptura: Somme menne, when they heare saie, they muste be
lowly, wil learne nothinge: thinkinge, that, if they learne any thinge, they shalbe proude. But
these are reprovèd by the Scriptures.* Likewise againe S. Augustine saith, *Ipsa
ignorantia in illis, qui intelligere noluerunt, sine dubitatione peccatum est: In eis au-
tem, qui non potuerunt, est poena peccati. Ergo, in vtrisque non est excusatio, sed ius-
ta damnatio: Ignorance in them, that woulde not vnderstande, without doubt is sinne: But
in them, that could not vnderstande, it is the pounishment of sinne. Therefore neither of
them*

*Apolog. Socra-
tis. Mathe. 23.*

*August. Contra
Iulian. Li. 5. ca. 1*

*Chryso. in Mat-
the. Homil. 1.*

August. Epist. 3.

*Cyrillus contra
Iulian. Lib. 7.*

*Augustin In
Psalm 131.*

*August. In Sen-
tent. excerptu ex
Augustino. Pag.
2067.*

* A mockerie.
For many heare
not one Ser-
mon in twentie
yeeres.

them bothe haue good excuse: but either of them haue iuste damnation.

The Apologie, Cap. 16. Diuision. 4.

**Wee desire to haue our cause knowne to al the worlde: they flee to
comme to any triall.**

M. Hardinge.

Then why came ye not to the * chiefe, and moste lawfull consistorie of the worlde, the late ge-
neral Councel at Trent? VVhat trial shoulde wee come vnto? Our Doctrin hath had too high a
teacher, to be tried by menne nowe. It hath benne approued too longe, to be put in daicinge in
these daies at the later ende of the worlde.

The Bishop of Sarisburie.

**That we made not our appearance at your late Chapter at Tridente, ye haue
already made our excuse. The Journey was too longe, to be taken in vaine. Ye
saie, Your Doctrin, be it right, be it wronge, maie not nowe be tried, nor put in daicinge. So
saide sommetimes the Olde Donatian Heretiques vnto S. Augustine, Disputare
nolumus: & Baptizare volumus: Dispute wee wil not: But (continewe in our error,
and) Baptize wee wil.**

The Apologie, Cap. 16. Diuision. 5.

**Wee leane vnto Knoweledge: they vnto Ignorance. Wee truste
vnto Lighte. they vnto Darkenesse.**

M. Hardinge.

Ye leane to the fauoure of secular Princes, whome by flattery, and Heresie ye may deceiue.
Crake not of your great knowledge, nor of your light. O be to them, crieth our Lorde in Esaie, that
saie, good is euil, and euil is good: that put light for darkenesse, and darkenesse for light. Your de-
meanour is so euil, your Doctrin so false, your tongue so railing, that we take your woordes for
no slander.

The Bishop of Sarisburie.

**Wee flatter our Princes, M. Hardinge, as Nathan flattered Kinge Dauid: as
Iohn Baptiste flattered Herode: as S. Ambrose flattered Theodosius, and as salte
flattereth the greene soare. In dede wee despise not the Minister of God, as sun-
drie of your selowes haue vsed to doe: of whom one doubteth not to saie, The Pope
is the Heade: and Kinges, and Emperoures are the Feete. An other saith, The
Prieste is so farre aboue the Kinge, as a Man is aboue a Beaste. Dutche woordes
of contempte, and villanie wee haue not vsed. They agree wel with you, and with
your Religion. Wee yelde to the Kinge, that is due to the Kinge: Wee yelde
to God, that is due to God. Wee saie to the Prince, as S. Ambrose sommetime
saide to the Emperoure Valentinian: Noli te grauari Imperator, vt putes te in ea,
quæ Diuina sunt, Imperiale aliquod ius habere: Trouble not your selfe, my Lorde, to
thinke, that you haue any Princely Power ouer those things, that pertaine to God.**

**But if thei be flatterers, that humbly aduertise, & direct their Liege Princes
by the worde of God, what are they then, that saie, as you saie, Totus Mundus
non potest accusare Papam: Nemo potest dicere Papæ, Domine cur ita facis? Sacri-
legij instar esset, disputare de facto Papæ: Dominus Deus noster Papa: Papa potest,
quasi omnia facere, quæ potest Deus: The whole worlde maie not accuse the Pope: No
man maie saie to the Pope, Sir, why doo yee thus? It were a sinne as badde as Sacrilege, to dis-
pute of any the Popes dooings: Our Lorde God the Pope: The Pope maie doo in a
manner, what so euer God maie doo. Theise, theise, M. Hardinge, and a thousande
other your like speeches maie seeme somnewhat to smel of flatterie.**

The Apologie, Cap. 16. Diuision. 6. & 7.

**Wee reuerence, as it becomethe vs, the writings of the Apo-
stles, and Prophetes: and they burne them.**

**Finally, wee in Goddes cause, desire to stande to Goddes onely
iudgemente: they wil stande onely to their owne.**

M. Hardinge.

VVhat so euer ye pretende, the cause ye haue taken in hande to defende, is not Goddes cause:

H h h

neither

* A woorthy
Councel of
fourty Bishops,
futch as they
were: in the
time of Paulus.
3.

August. Epist. 169

Dorman. Pag. 17.
Stanislaus Or-
thomus in
chimera.

Ambros. Lib. 1.
Epist. 33.

Fetr. De Palude,
de potestate pp.
Dist. 40. Non nos
in Glossa.
Extravag. Iohani
22. Cum inter. in
Glossa.
Hostien. De tras-
latione Prælati.
Quanto.

neither is this stirre, whiche ye make in the worlde, for Christes sake. Luther him selfe, when at a disputation with doctour Eckius, inflamed with anger, and passinge the bondes of modestie, was admonished of certaine, for as muche as it was Goddes cause, that was treated, to handle the matter more soberly and with the sprite of softenes, he brake out into these woordes: *Non propter Deum hac res capta est, nec propter Deum finietur*. This mater is not begonne for Goddes sake, neither for Goddes sake shal it be ended. Therefore speake no more to vs of Goddes cause. There be other causes, that moue you to doo, as ye doo.

The Bishop of Sarisburie.

Vntrithe, standinge in open, and wilful corruption.

Luther (ye saie) in disputation, was inflamed with anger, and passed the boundes of modestie. No doubt, M. Hardinge, if he had had somme parte of your sobrietie, & modestie, he might haue donne a greate deale better. Touchinge the mater, beinge zelously moued with the iniquitie, and wicked wilfulnesse of his Aduersaries, he vttered these woordes, not of him selfe, but of Eckius, that disputed againste him: Eckius, and his felowes, neuer beganne this mater for Goddes sake, nor for Goddes sake wil they ende it. For, he saue, they had begonne, and were bente to ende it againste God, as beinge enflamed with ambition, and malice, and procured, and hired by the Pope. These woordes Luther spake of Eckius, his Aduersarie, and not of him selfe. Euen so, M. Hardinge, make we also truely saie, You, and your felowes haue not begonne these youre Contentious Vanities for Goddes sake: no, for Goddes sake wil you ende them.

*Jacobus Andrea
contra Hosium,
Pag. 352.*

The Apologie, Cap. 16. Diuision. 2.

Wherefoze, if thei wil weigh al these thinges with a quiet minde, and fully bente to heare, and to learne, they wil not onely allowe this determination of ours, who haue sozeaken Erroures, and folowed Christ, and his Apostles, but themselues also wil sozeake their owne selues, and ioyne of theire owne accorde to our side, to goe with vs.

Here endeth the fiftthe
Parte.

The Sixthe Parte.

The Apologie, Cap. 1. Diuision. 1.



At peraduenture they wil saie, it was treason, to attempt these maters without a sacred General Council: For that therein consisteth the whole force of the Church: there Christe hath promised, he wil euer be a presente assistant. Yet they them selues, without tarrienge for any General Council, haue broken the Commandementes of God, and the Decrees of the Apostles: and, as we saide a little aboue, they haue spoiled, and disanulled almoste al, not onely the Ordinaunces, but euen the Doctrine of the Primitiue Church. And, where they saie, It is not lawfull, to make a chaunge without a Council, what was he, that gaue vs these Lawes, or, from whence had they this Iniunction?

M.

M. Hardinge.

If general Councels continewe in that estimation, and Authoritie they haue euer had, theire priuate conspiracies, and false conueiances in corners be like to be dashed. Nowe priketh soorth the theire Secretary, who thinketh him selfe a freshe souldier in Rhetorike, and geueh the onset vpon vs, with a blinde peraduenture. But Sir, what so euer you imagine vs to saie, touchinge a General Councel, we are not so simple as to graunte (whiche your Peraduenture semeth to surmise of vs) that your Heretical, and moste vngodly matters, whiche you speake of, might without blame be attempted by licence of any Councel. Suche wicked changes in Religion, as ye haue made, neither is it lawfull to make with a Councel, nor without a Councel.

The Apologie, Cap. 1. Diuision. 2.

In deede Kinge Agesilaus did but fondely in this behalfe: who, when he had a determinate answere made him of the opinion and will of mightie Iupiter, woulde afterwarde bringe the whole matter before Apollo, to knowe, whether he woulde allowe therof, as his Father Iuppiter had donne or no. But yet shoulde wee doo mutche more fondely, when wee heare God him selfe plainely speake to vs in his moste Holy Scriptures, and make vnderstande by them his will and meaninge, if wee woulde afterwarde (as though this were of none effecte) bringe our whole cause to be tried by a Councel: whiche were nothinge els, but to aske, whether menne woulde allowe, as God did, and, whether menne woulde confirme Goddes Commandement by theire Authoritie.

M. Hardinge.

For as muche as the scriptures, wherein God speaketh vnto vs, be in sundrie places not moste open and plaine to (a) humane senses, and many by mistaking them be deceiued: were it not wel donne of you, for the more suretie, and better vnderstandinge of that ye goe aboute, I meane, in matters concerninge religion, to folowe the iudgemente of the Catholike Church represented in general Councels? Yea we say boldly, that surer it is in pointes of Faith to leane to the (b) exposition of the Fathers agreeinge togeather, and to folowe the tradition of the Church: then to truste to your selues, or to the letter of the scriptures, scanned onely by your owne wittes. For the Church is promised to be leade into al Truthe by the Holy Ghoste. Ye cannot saie, any suche promise hathe benne made to your particular companie. Therefore it were not fondly donne, as ye saie, but wisely, saie we, if ye tried, and examined your Doctrines, whiche ye pretende to be accordinge vnto the Scriptures, by the (c) rule of Ecclesiastical Tradition, whiche is the chiefe rule to trie euery Doctrine by.

The Bishop of Sarisburie.

We neuer despised the iudgemente of the Learned, and Holy Fathers: but rather take them, and embrace them, as the Witnesses of Goddes Truthe. And therein wee finde you the more blameworthy, *M. Hardinge*, for that, hauinge without cause renounced the iudgemente, and orders of the Primitive Church, and Anciente Fathers, as to the wise, and Learned it maie some appeare, yet neuerthelesse ye euermore make vaunte of your Antiquitie, and frate the worlde with a visarde of the Church, and a shewe of Olde Fathers: as if a poore Summonere, that had losse his Commission, woulde serue Citations by the vertue of his emptye bore. And thus haue ye sette al your vaine fantasies in place of Goddes Church: and your Church, in place of God: as, by the wordes, and witness of your owne felowes, I haue before shewed more at large. For example, Cardinal Cusanus saithe, Nulla sunt Christi Precepta, nisi quae per Ecclesiam pro talibus accepta sunt: *The Commandementes of Christe are no Commandementes, onlesse they be so allowed by the Church.*

Thus ye leaue Iuppiter, and renne to Apollo: or rather, ye forsake God, and sake to Man: and, as it is written in the Prophete Hieremie, *Ye leaue the Fountaine of the Water of Life: and rippe vp broken, and filthy Cesternes, that can holde no Water.* Tertullian thus vpbraideth the Heathens, *Apud vos de humano arbitratu Di-*

Ubb u

uinitas

(a) Vaine folie. For what haue Humaine, or Natural senses to doo with the sense of God?

(b) The Expositions of the Fathers very seldome agreee togeather: yet are they for the moste parte, contrarie to the Church of Rome.

(c) The Traditions, now vsed in the Romaine Church, are commonly contrarie to the Traditions of the Anciente Learned Fathers. Therefore this Rule is deceitful.

Parte. 1. Cap. 10. Diuisi. 2.

Nicol. Cusan Ad Bohemos Epist. 2. Hierem. 2.

Tertull. in Apo. logetico.

*Clemens Alex-
drin. in Oratio-
ne ad Gentes.
Chryso. in Epist.
ad Galat. c. 4. l.*

uinitas pensitatur: *Emonge you the right of God is weighed by the Iudgemente of menne.*

But Clemens Alexandrinus saith, Quoniam ipsum Verbum ad nos venit de Caelo, non est nobis amplius eundum ad Humanam Doctrinam: *For so much as the VVoorde it selfe, (that is, Christe) is come to us from Heauen, wee maie not nowe any more seeke vnto the Doctrine of Man.* Likewise S. Chrysostome saith, Fuisse extremæ absurditatis, eum, qui edoctus fuerat à Deo, postea cum hominibus communicare: *It had benne greate folie for S. Paule, hauinge receiued his Doctrine from God him selfe, afterwarde to conferre thereof with menne, that is to saie, with Peter, or Iames, or with any others.*

The Apologie, Cap. 1. Diuision. 3.

nohy, I beseeche you, excepte a Councel wil, and commaunde, shal not Truthe be Truthe, or God be God? If Christe had meante to doo so from the beginninge, as that he woulde preache, or teache no-thinge, without the Bishoppes consente, but referre al this Doctrine ouer to Annas, and Caiphas, where shoulde nowe haue benne the Christian Faith? Or, who at any time shoulde haue hearde the Gospel taught? Peter verily, whom the Pope hathe oftener in his mouthe, and more reuerently vsed to speake of, then he doothe of Iesus Christe, did boldly stande against the Holy Councel, saieinge, It is better to obey God, then Menne. And, after that Paule had once entierely embraced the Gospel, and had receiued it, not from menne, nor by man, but by the onely VVil of God, he did not take aduise therein of Fleashe, and Bloude, nor brought this case be-fore his kinnemen, and Brethren, but wente soorthwith into Arabia, to preache Goddes Diuine Mysteries, by Goddes onely Autho-ritie.

M. Hardinge.

If you occupie a flute no better, by my reade, you shal geue ouer your pipinge and floutinge. Truthe is Truthe, and God is God, whether any Councel wil or nil. Mary, as for the Truthe, and for God, euery Councel lawfully assembled hathe wil: so againste the Truthe and againste God, it hathe no nil. VVhen ye proue vnto vs, that ye are specially called, as Paule was, and haue a special commission * to preache againste the Doctrine of the Church, as he had againste the wicked Iewes, then a Goddes name take no aduise of any man, hut soorthwith preache, and crie out so lowde as ye list, so that ye goe into Arabia, as S. Paule did, or where els so euer ye wil. For euery good man woulde be lothe, Englande shoulde be troubled with you.

* VVee preache
againste your
folies, and fan-
tasies: and not
againste the
Doctrine of the
Church.

The Apologie, Cap. 2. Diuision. 1.

Yet truely, wee doo not despise Councelles, Assemblies, and con-ferences of Bishoppes, and Learned menne: neither haue wee donne, that wee haue donne, altogether without Bishoppes, or without a Councel. The mater hathe benne treated in open Parlamente, with longe consultation, and befoze a notable Synode, and Conuo-cation.

M. Hardinge.

Either your tonge agreeth not with your harte, or els I wil proue the contrarie by your owne argumentes, whiche in the nexte Paragraphe before this ye haue huddled vp. For whereas your maters are (as ye ordinarily saie) euident by plaine scripture, and the VVoorde of God is readen of euery man (without distinction and limitation) therefore ye doo firste of al plaie as fonde a parte, as Kinge Agesilaus did, who receiuinge an answere of mighty Iupiter, would afterwarde bringe the mater before Apollo. Yea furthermore, yee doo muche more fondly then he, if when ye maie heare God him selfe speake plainely to you in the most holy Scriptures, ye would bringe the whole cause to be tried by a Councel.

Howe

Howe saie ye then nowe, are not these your owne proper reasons, &c. Your foresaide woorthful reasons, &c? If yee meane (as by reason yee muste) the Parlaementes of these later daies, the firste of al did make moste of you: and yet howe open was it for you? Had yee any place at al in it? VVere ye admittted within the dores? Or had ye any thinge to doo in that assemblie? Consider then with what consultation your purposes were concluded. Did they tarie many monethes about it? Had they Bishoppes? * Had they Diuines and the moste learned, to reason too and fro with al libertie? VVas the Authoritie of the Vniuersal Church of Christe, and the Doctrine of the Aunciente Fathers considered? Ye saie in Latine, *Plenis comitijs*, that is, in the ful and whole assemblie, as though none at al had there resisted, but euery man had yeelded to your maters. VVhat saie ye then of the spiritual Lordes, a great parte of the Parlaemente, and without al doubt, the parte, whiche muste be chiefly and onely regarded, when the question is of religion? Howe many of them gaue you their voice to your Gospel? Yea, whiche of them al did not resist it? One alone, I muste confesse, was afterwarde made to breake Vnitie, of whome a right good, and Catholike Bishop saide to a noble man, we had but one foole amonge vs, and him ye haue gotten vnto you. But as of the spiritual Lordes ye had none at al (excepte that one, little woorthy of the name of a Bishop and Lorde, whose learninge was smal, and honour thereby muche steined) so of the temporal ye had not al: and so had ye also in the lower howse very many, and wel learned, that speake againste you.

* Vntrithe enclosed. For they had Diuines: & a solemne Disputation was appointed at VVeastminster in the presence of the States of the Realme. But your Felowes fledde from it.

But let vs consider the notable conuocation, in whiche your mater hathe benne treated. If ye meane the clergie comminge together at that firste Parlaemente time, of whiche wee speake, it was of Catholikes, not of Sacramentaries, and it put vp a bil againste your proceedinges: so farre it was of from confirminge them. If ye meane any since that time, in whiche your superintendships mette together, for what cause was it a notable Synode, and a notable conuocation?

Yee be desperat in your lieinge, and crake of a ful Parlaemente, and a notable Synode, not regarding by what meanes yee promote your cause to the multitude, and saue your selues from reproche of extreme folie. For otherwise yee, whiche can so amplifie the smal and obscure meetings of a fewe Calvinistes of one litle llande, what woulde yee not saie of the laste general Councell, to whiche more Nations were assembled together, then are Shyres in Englande: more yeeres were bestowed in consultation; then weekes in your full Parlaemente: * more Bishoppes defined and subscribed, then were Ministers of al sortes in your notable Synode by many partes.

* A notable greates companie. There were onely fourtie poore Bishops: and yet somme of the same were no Bishoppes at al.

Lastly if they wil needes haue their matters seeme to depende of their Parlaemente, let vs not be blamed, if wee call it Parlaemente Religion, Parlaemente Gospel, Parlaemente Faith.

The Bishop of Sarisburie.

Wee wil not discusse the Right, and Interest of the Parlaementes of Englande. As mutche, as concernethe Goddes euerlastinge Truthe, we holde not by Parlaemente, but by God. Parlaementes are vncertaine, and often contrarie, as we haue seene. But Goddes Truthe is one, and certaine, & neper changethe. The thinges, that were so suddainly, & so violently shaken downe in the late time of Queene Marie, are nowe, of Goddes greates mercie, by our moste Noble, and Graceous Lady Queene Elizabeth, aduisedly, and soberly reared vp againe, that they maie the more firmly continue, and stande the better. What so euer wante, ye imagine, was in that Parlaemente, so as mutche, as we were no parte thereof, I truste, we maie the more easily be excused. Howe be it, so scornefully disdesigninge the whole State of so Noble a Realme, yet that hardely winne the opinion, either of Sobrietie, or of greates Wisedome. The Parlaemente was summoned by Roial Authoritie, and was continued, and concluded in Order, as heretofore it hathe benne vsed.

But your Bishoppes (ye saie) withstoode vs: and your Brethren in the Conuocation promoted a bille againste our Doctrine. I knowe, M. Hardinge, they subscribed then againste vs with the very same handes, with whiche, not longe befoze, they had openly protested, and solemnely swozne againste the Pope: and with whiche they haue since receiued, and embraced our whole Religion, to the vtter condemnation of al your folies. These were they, that promoted billes againste vs, and withstode our Doctrine.

Onely one foole (ye saie) ye had amongest al your Bishoppes: And he was soone gotten to comme to vs. Happy were they, M. Hardinge, that had but one foole in so greates a companie. If somme of your Louanian Clergie had then benne Bishoppes, I thinke, they might haue benne somewhat better stoared. Notwithstandinge, it was not wel donne, of your parte, so vncluely to calle your Brother foole.

Whh ty the

the reste of your Brethren, very fewe excepted, haue donne the like. Yet fooles, I trowe, y^e will not calle them: lest happily your owne wittes be called in question.

Where y^e woulde seme to saie, that the Parlemeⁿte holden in the firste y^eare of the Queenes Maiesties Reigne, was no Parlemeⁿte, so^r that your Bishoppes refused wilfully, to agre^e vnto the Godly Lawes there concluded, y^e seme therein to betwate in your selfe somme wante of skille. The wise, & learned coulde sone haue tolde you, that in the Parlemeⁿtes of Englande, maters haue euermore vsed to passe, not of necessitie, by the special consente of the Archebishoppes, and Bishoppes, as if without them no Statute might lawfully be enacted: but onely by the more parte of the voices, yea although al the Archebishoppes, & Bishoppes were neuer so earnestly bent against it. And Statutes, so passinge in Parlemeⁿte, onely by the voices of the Lordes Temporal, without the consente, and agre^ement of the Lordes Spiritual haue neuerthelesse alwaies benne confirmed, and ratified by the Real assente of the Prince, and haue benne enacted, and published vnder the names of the Lordes Spiritual, and Temporal.

Reade the Statutes of Kinge Edward the firste. There shal y^e finde, that in a Parlemeⁿte solemnely holden by him at S. Edmundes Burie, the Archebishoppes, and Bishoppes were quite shutte s^wth. And yet the Parlemeⁿte helde on, and good, and wholesome Lawes were there enacted, the departinge, or absence, or malice of the Lordes Spiritual notwithstandinge. In the Records thereof it is w^ritten thus, *Habito Rex cum suis Baronibus Parlamento, & Clero excluso, Statutum est, &c.* The Kinge keepinge the Parlemeⁿte with his Barons, the Clergie, (that is to saie, the Archebishoppes, and Bishoppes) beinge shutte s^wth, it was enacted, &c.

An. Dom 1296.

Anno 1273.

In Prouisione de
Martona, Cap. 2.

Extra. Qui Filij
sunt Legitimi.

Likewise, In Prouisione de Martona, in the time of Kinge Henry the thirde, whereas mater was moued of Bastardie, touchinge the Legitimation of Bastardes bozne before Marriage, the Statute passe wholly with the Lordes Temporal, whether the Lordes Spiritual woulde, or no: yea: and that contrarie to the expresse Decrees, and Canons of the Church of Rome. The like hereof, as I am enformed, maie be founde, Richardi. 2. An. 11. Ca. 3. Howe be it, in these cases, I muste confesse, I walke somewhat without my compassse. Touchinge the Iudgemente hereof, I referre m^e selfe wholly vnto the Learned.

Further, whereas y^e calle the Doctrine of Christe, that nowe by Goddes greate Mercie, and to your greate grile, is vniuersally, and freely Preached, a Parlemeⁿte Religion, and a Parlemeⁿte Gospel, (so^r sutch sobrietie becommeth you wel, and maie stande you in stee^d, when learninge sailt be) y^e mighte haue remembred, that Christe him selfe, at the beginninge, was vniuersally received, and honoured thzough this Realme, by assente of Parlemeⁿte: and further, that without Parlemeⁿte, your Pope him selfe was neuer received, no not in the late time of Queene Marie. Yea, and even then, his Holinesse was clogged with Parlemeⁿte Conditions, that, what so euer had benne determined in Parlemeⁿte, and was not repealed, were it neuer so contrarie to his wil, and Canons, shoulde remaine stil inuiolable, and stande in force. Otherwise, his Holinesse had gonne home againe. Dutche, M. Hardinge, is the Authozitie of a Parlemeⁿte. Clericly, if Parlemeⁿtes of Realmes be no Parlemeⁿtes, then wil your Pope be no Pope. Therefoze as you nowe calle the Truthe of God, that we profess, a Parlemeⁿte Religion, and a Parlemeⁿte Gospel, enen so with like sobrietie, & grauitie of speache, y^e mighte haue saide, Our Fathers in olde times had a Parlemeⁿte Christe: And your late Fathers, and Brethren had of late in the time of Queene Marie, a Parlemeⁿte Faith, a Parlemeⁿte Masse, and a Parlemeⁿte Pope.

Neither is it so strange a mater, to see Ecclesiastical Causes debated in Parlemeⁿte. Reade the Lawes of Kinge Inas, Kinge Elfrede, Kinge Edward, Kinge Ethelstane, Kinge Edmund, Kinge Edgare, Kinge Canute: And y^e shal finde,

Leges Canonic.

finde, that our godly Forefathers, the Princes, and Peeres of this Realme, neuer vouchsafed to entreate of maters of Peace, or Warre, or other wise touching the Common State, befoze al controuersies of Religion, and Causes Ecclesiastical had benne concluded. Kinge Canute in his Parlamēte, holden at V Vinches-ter vpon Christemasse daie, after sundrie Lawes, and Orders made, Touchinge the Faith, the keepinge of Holy Daies, Publique Praiers, learninge of the Lordes Praier, Receiuinge of the Communion thise in the yere, the manner and fourme of Baptisme, Fastinge, and other like maters of Religion, in the ende thereof saithe thus, Iam sequitur Institutio legum Sæcularium: Nowe folowethe an order for Temporal Lawes.

Thus we see, that the godly Catholique Princes in Olde times, thought it theire duetie, befoze al other affaires of the Common Weale, firste to determine maters of Religion, and that euen by the Parlamentes of this Realme.

In a Parlamēte holden by Kinge V William the Conqueroure, it is written thus: Rex, quia Vicarius Summi Regis est, ad hoc constituitur, vt Regnum, & populum Domini, & super omnia, Sanctam Ecclesiam, Regat, & defendat, &c. The Kinge, for as mutche as he is the Vicare of the Highest Kinge, is therefore appointed to this purpose, that he shoulde Rule, and defende the Kingedome, and People of the Lorde, and aboue al thinges the Holy Church, &c. Hereby it appeareth, that Kinges, and Princes are specially, and of purpose appointed by God, not onely to defende, but also to Gouverne, and Rule the Holy Church.

Howe be it, if any imperfection shal appeare in the former Parlamentes, we geue God thanks for the same, that is: and truste, that, for his owne names sake, he wil confirme, that he hath begonne. The hartes of Princes, and Determinations of Parlamentes are in his hande. If any thinge wante, the Arme of the Lorde is not shortened: He is hable to supplie the same.

Pe magnific mutche your late Chapter of Tridēte, whiche you woulde so saue haue to be called a General Council: with so many Nations: so many Bishoppes: and so many yeeres of Consultation. Yet notwithstandinge of al these so many, and so many Nations, and Countries, if it mase please you to sit downe, and to take the accompte, we shal finde there were onely more fourtie Bishoppes, and certaine of the same, (as Richarde Pates, the Bishop of V Worcester, and Blinde sir Roberte, the Archebishop of Armach) that onely had the bare Titles of Bishoppes, and in deede were no Bishoppes at al. Two others of your saide so many, and so Notable Learned, and Holy Bishoppes, beinge at your saide wōt by Council, were euen there killed in Aduouterie: the one striken downe with a Clubbe: the other taken in the manoure by the Husbande, and hanged by the necke, out of a greate Lucane windowe, into the strāte. For these, and other causes, Henry the Frenche Kinge openly, by his Embassadoure, protested againste the same Council in the presence of al your so many, and so many Bishoppes there, and saide, It was not a Council General, but a Priuate Conuente, or Assemblie of a fewe certaine people summoned together for games sake.

Now, whereas it hath pleased you, as wel here, as els where, to spoze your selfe with Superintendentes, and Superintendshipes, and to refreasse your wittes with so vaine a fantasie of your owne, if we had benne so dāpely trauailed in the Doctoures, Newe, or Olde, as we beare vs in hande, we mighte easily haue knowen, that a Superintendente, is an Anciēte name, and signifieth none other, but a Bishop. S. Augustine saithe, Vocabulum Episcopatus inde ductum est, quod ille, qui præficitur, eis, quibus præficitur, Superintendit. Ergo, ἐπισκοπεῖν, Latine dicere possumus Superintendere. Againe he saithe, Quod Græce dicitur, Episcopus, hoc Latine, Superintendor, interpretatur. Chrysostome saithe, Episcopus ex eo dicitur, quod omnes inspiciat. S. Hierome saithe, ἐπισκοπεῖν, id est, Superintendentes. Anselmus saithe, Episcopus Latine Superintendens dicitur. Beda likewise saithe, Episcopus Latine Superinten-

Concil. Tridēte.
sub Carolo
Quinto.
Robert. Cæcus,
vide Concil. Tri-
dent sub Paulo. 3
Matthias Elac.
Illyricus in Pro-
test. contra Conc.
Triden. pag. 79.
Io. Slesdanus, Li.
23. Anno. 1551.
Conuentus quo-
rundā Priuatus
utilitatis gra-
tia institutus.
August. De Ciu-
uit. Li. 19. Ca. 19.
Augustin. in
Psalm. 116.
Chrysostom. 1. ad
Timoth. Hom. 10.
Hieronym. Ad
Euzarium.
Anselm. ad his-
lippen. Ca. 1.
dens Beda. l. vii. 2.

Al soares
salued by
the coun-
cel of Tri-
dente.

*Petrus de Palu-
de, De Potest.
Colla. Apostolis,
Art. 1.
Thom. 2. 2. que.
184. Ar. 6.*

*Vntruthes o-
pen, and with-
out shame. For
example your
Stewes, your
Courtheghi-
anes, and For-
nications, and
Concubines
were neuer
touched.

*Bernard. in Can-
tica, Sermo. 33.
Holcot in Lib.
sapie. Lectio. 23.
Bernard in Con-
suet. Pauli.
Bapt. Mantuan.
Faustor lib. 4. Ad
Leonem. 10.
Concil Trident.*

*Nazian ad Tro-
copium.*

dens dicitur. Petrus de Palude saithe, Episcopus dicitur Superintendens: Et Petrus fuit Superintendens toti Mundo: Peter was the Superintendente of the whole Worlde. Your owne Thomas of Aquine saithe, Episcopi dicuntur ex eo, quod Superintendunt. Therefore, M. Hardinge, if modestie moue you not, yet at leaste for your graunties sake, leaue pleaseinge with these vaine, and childlike folies. The Bishoppes of Englande haue this daie, not onely the same Name, but also the same Rourne, and Authozitie, and Iurisdiction, that other Bishoppes haue euer had befoze.

The Apologie, Cap. 3. Diuision. 1.

But touchinge this Council, whiche is now summoned by Pope Pius, wherein menne so lightly are condemned, beinge neither called, nor heard, nor seene, it is easy to gheasse, what we maie looke for, or hope of it.

M. Hardinge.

The General Council of Trete is now at length by Gods special fauoure concluded and ended. VVhat haue ye to saie to it? Forbeare your accustomed lyinge, what haue ye to saie to it? For * matters of Faith, what is not sounde and true? For * maners, what sore lacketh due salue? For * discipline, what disorder hath not wholesome restraintes and punishmentes? VVhat defectes be not prouidently considered, how to be supplied? VVhat abuses be not required to be taken awaie, as farre, as mans witte coulde deuise, and the weakenesse of the presente age can beare?

The Bishop of Sarisburie.

Al this mater is fully answered by VVhat, and by VVhat. VVhat mater of Faith? VVhat maners? VVhat disorder? VVhat defectes? VVhat Abuses? But al these whattes notwithstandinge, what if your Pope, your Cardinales, and your Clerergie, with the whole disorder of your Romaine Church, with so many Priestes keepinge Concubines, with so many Non Residentes, with so many Doumbe Bishoppes, and with so many thousandes of common Harlottes, be in case now, even as they were befoze? Will ye telle vs neuerthelesse, that al your soares be sufficiently salued? Or, muste we beleue that your keepinge of Concubines, your open Stewes, and Fornications &c. be no soares? Merily S. Bernard saithe, as it is alleged befoze, Intestina, & insanabilis est plaga Ecclesie: The wounde of the Church bleedeth inwardely, and is past cure: And againe, A planta pedis, usque ad verticem Capitis non est in ea sanitas: There is no whole parte in the Church from the sole of the foote, to the toppe of the Heade. Baptista Mantuanus saithe, Agrotatque Fides iam proxima morti: The Faith of the Romaine Church is sick, and almoste deade.

In your Olde Latine Translation of the Bible, there be sundrie errorrs, so open, and so grosse, that a very Babe maie sone espie them: as it maie moze plainly appere by Budæus, Erasmus, Valla, Faber, Lindanus, and others. Yet, that notwithstandinge, your Council saithe precisely thus, Ne quis Veterem vulgatam Editionem reijcere quouis prætextu audeat, vel præsumat: Lette no man dare, or presume by any manner of colour, to refuse the Olde Common Translation of the Bible: As if your Councelles were pourposely summoned, to mainteine errorrs. If ye wil so wilfully deeuise vs in sensible maters, howe maie we then truste you in maters of Faith?

The Apologie, Cap. 3. Diuision. 2.

In times past, when Nazianzene saue in his daies, how menne in sutch Assemblies were so blinde, and wilful, that they were carried with affections, and laboured moze to geate the victorie, then the Truthe, he pronounced openly, that he neuer had seene any good ende of any Council. What woulde he saie now, if he were alieue at this daie, and vnderstoode the heauinge, & shouinge of these meune?

For

for at that time, though the matter were laboured on all sides, yet the controuersies were wel heard, and open errors were put cleane awaie by the general voice of all partes: But these menne wil neither haue the case to be freely disputed, nor yet, how many errors soeuer there be, suffer they any to be changed. For it is a common custome of theirs, often, and shamelesly to boaste, that their Church cannot erre, that in it there is no faulte, and that they muste geue place to vs in nothinge. Or, if there be any faulte, yet muste it be tried by their Bishoppes, and Abbates onely, because they be the Directors, and Rulers of matters: for that they be the Church of God. Aristotle saith, that a Cittie cannot consist of Bastardes: Nowe whether the Church of God maye consist of these menne, lette them selues consider. For doubtlesse, neither be their Abbates, Abbates in deede, nor their Bishoppes such natural right Bishoppes, as they ought to be.

M. Hardinge.

Gregorie Nazianzene in his Epistle to Procopius saith thus: I refuse to come to whatsoeuer Council of Bishoppes. Because I coulde neuer yet to this daie see the ende of any Council endued with any profite, and after whiche, things amisse were not rather made more greuous, then healed. Nazianzene in that Epistle spake of (a) prouincial Councelles, specially those that were holden in his troublesome times, where most commonly Heretikes through fauour of their deceiued Princes bare the swea. VVhiche in matters of Faith coulde hardly then obtaine any credite amonge the Catholikes, onlesse they had benne confirmed by the auctoritie of the Bishop of Rome: of whiche sorte at that age were fewe. Those other Nazianzene had experience of, of these he had not. Albeit in deede the vtilitie of the Nicene Council in his time, that is to saie, within so fewe yeeres after the same was holden, was not yet thoroughly espied, and fully knowne abroad. Neither would he, if he were aliue at this daie, reprove the Holy general Council of Trente, as yee doo. For why shoulde he? * And howe shamelesse be ye, to require vs, to yelde and geue place vnto you? VVho made you iudges ouer vs? * VVho gaue you commission? VVhere is your warrant?

VVhat neede yee to shewe your malice so muche at Bishoppes, and Abbates? VVhiche of them hurteth you? Haue ye not in prison, or in custody (b) at your appointment all the Bishoppes of Englande, one Apostate yet liuinge excepted, whiche after sundry flightes and changinge of cotes, is fledde from the tentes of the Church to your scattered troupes? The Abbates, haue ye not driuen them awaie? Be ye yet afraide of their shadows? As by Aristotle a Cittie can not consist of Bastardes, nomore can the Church of Englande consist of suche Bastarde Bishoppes, as ye be: what number of Abbottes ye haue left in Cloisters, suche numbers of true Bishoppes haue yee left in Churches. One muste I stil excepte, who is a true Bishop by consecration (as I vnderstande) though a false man by Apostasie, and goinge from his Faith, and from his Religion.

The Bishop of Sarisburie.

Touchinge the vnlucky successe of Councelles, the Anciente Father Nazianzene saith thus, Equidem, vt verè, quod res est, scribam, prorsus decreui fugere Omnem Conuentum Episcoporum. Nullius enim Concilij bonum exitum vnquam vidi. Concilia enim non minuunt mala, sed augent potius: To saie the truthe, I am utterly determined neuer to come to any Council of Bishoppes. For I neuer yet sawe good ende of any Council. For Councelles abate not ill things, but rather increase them. These wordes thus vttered, whether they be vniuersally true, or otherwise, I wil not reason. It maie seme hereby, this Learned Father, for his time, by experience founde them true. And for ought, that maie appeare to the contrarye, notwithstandinge any thinge contained in your Glose, he seemeth to vtter the same, as wel of General Councelles, as of Prouincial.

Certainely after the Create General Council of Nice, the Arian Heretiques waxed more, and more mighty, then euer they hadde benne before. The Emperours Constantius, and Valens, with their Wives, and Courtiers became Arians.

Constantinus

(a) Vntruth. For he speaketh of all manner of Councelles, as wel General, as Prouincial: His wordes be, *Prorsus decreui fugere Omnem Conuentum Episcoporum.* * This is a lusty kinde of Diuinitie. (b) Vntruth. For they are committed onely by the appointment of the Prince.

Grego. Nazianzenus ad Procopium. Ὅτι μηδεμιᾶς συνόδου τέλος ἐίδον ὁ εἰς οὐρανὸν μετέλθοντος ἡσυχίας, ἢ προσοικνύ.

Sozomenus.

Hieronym. Ad-
uersus Lucife-
rianos.

Tit. Linius. Ma-
ior pars vincit
meliozem.

Oratio synodica
Legati Regis
Francia. An.
1562.

Copus. Fol. 1284.

August. Epist. 81.
August. Epist. 76

Eras. in Scho-
lis in Epistolam
ad Rusticum
Monachum.

Constantinus the Greate him selfe was also doubted to be an Arian. Liberius the Bishop of Rome, and Hosius that famous Learned Bishop of Spaine, gaue theire handes vnto the Arians. Tenne seuerall sundrie Prouincial Councelles gaue theire voices with the Arians. S. Hierome saith, Ingenuit totus Orbis, & Arianum se esse miratus est: The whole worlde beganne to groane, and murmured, that it had taken parte with the Arians. Therefore Nazianzene saith, He neuer sawe Council, nor Prouincial, nor General, that ended wel: for that, as one saith, The greater side oftentimes ouerweigheth the better. Euen so saide the Frenche Kinges Embassadoure, in the behalfe of his Prince, in your late Chapter at Tridende: Nostra, Patrumque nostrorum, & Auorum memoria, Synodos indictas fuisse, Episcopos conuenisse, maximos in Germania, atque Italia Conuentus peractos esse, scimus. Vix tamen vllus, aut perexiguus inde fructus Christianitati constitit: Wee knowe, that bothe in our Grandfathers, and Fathers daies, and in our owne time, Councelles haue benne summoned, Bishoppes haue mette together, greate and solemne Assemblies haue benne kepte, as wel in Germanie, as in Italie, yet scarcely any good at al, or very litle good came thereof to the state of Christendome.

Concerninge Abbates, and Monasteries, we haue saide befoze. We haue as many Abbates in Englande this daie, as either Christe euer had, or his Apostles. Notwithstandinge one of your Learned felowes of Louaine, for the god wil he beareth to that Religion, telleth vs, that the Apostles were Monkes, and Christe him selfe was the Abbate. The Abbates, and Monkes, that were in olde times, were menne geuen to studie, and learninge. And out of Monasteries learned menne were then taken, as out of Schooles, and Vniuersities, to the rule, and gouernement of the Church. But your Abbates now are as muche like those Abbates, as your Church is like the Primitive Church of Christe.

Erasmus saith, Haud scio, an nunc magis expediret Ecclesie Christiane, si pauciora essent Monasteria, essetque omnium idem Cultus, eademque preces, eademque vitæ ratio: I knowe not, whether it were better for the Church of Christe, that there were fewer Monasteries: and that al menne had one Seruice of God, one kinde of Praier, and one order of Life.

The Apologie, Cap. 3. Division. 3.

But graunte, they be the Church: let them be heard speake in Councelles: let them alone haue authoritie, to geue consente: yet in olde time, when the Church of God (if yee wil compare it with their Church) was very wel gouerned, bothe Elders, and Deacons, as saith Cyprian, and certaine also of the Common People were called thereunto, and made acquainted with Ecclesiastical maters.

M. Harding.

Ah Syrs, would yee haue the common people come to the General Council? VVhom meane ye, I praie you? Tinkers, and Tapiters, Fiddlers and Pipers, suche as your ministers be? Alas poore soules, what shoulde they doo there? For there is no tinkinge nor tipplinge, no fiddlinge nor Py-pinge. There may they shutte vp bothe budgets and mouthes. For neither can they speake in suche an audience to be vnderstanded, nor can they vnderstande what is spoken. Look in your Bookes better, and you shal finde Cyprian to make litle for your purpose.

Had your mater benne good, it might haue benne defended without lies. Beinge as it is, altogether beside Truthe and reason, for some colour of mainetenance of the same, yee passe al measure in lyinge. VVhere saith S. Cyprian that certaine of the common people were called to Ecclesiastical Councelles? Yea, specially where saith he, (a) that the common people were made iudges of Ecclesiastical matters, for so hath your Latine, whiche not without guile your Lady interpreter commonly tourneth, were made acquainted with Ecclesiastical matters: If you had meante true dealinge, Defender, you woulde haue quoted the place: but you knewe thereby your falsehead shoulde haue benne espied. (b) The place whiche you meane, doubtles is in the seconde tome of S. Cyprians woorkes, where we finde the sentences of the Bishoppes of Aphrike, De Ha-

(a) S. Cyprians
woordes be
plaine. *Nihil
sine consensu
plebis, &c.*

Li. 3. Epi. 10.

(b) Your gheasse
deceiueth you.
It is not there.

reticia

reticū Baptizandis: VVhiche proueth your straunge saieinge, by you fathered vpon that holy Martyr, nothinge at al. The woordes be these: *Cū in vnum Carthagini conuenissent*, &c. VVhen many Bishoppes in the firste daie of September were assembled together at Carthage, out of the prouince of Aphrike, Numidia, Mauritania, with their Priestes, and Deacons, the most parte of the people also beinge presente &c.

Now what can you gather out of them for your pourpose more, but that a greate number of the people were presente onely in the Church, or other place, where the Bishoppes were assembled? That certaine of the common people were called to this Councell, there is no suche woorde mentioned, nor by Cyprian, nor by any els. * Neither were the Priestes them selues (whiche this youthfull Gentilwoman interpreteth Elders) and Deacons * called thither, but they * attended vpon the Bishoppes, as in suche case it hath benne accustomed: for sentence none might geue in any Councell, but * onely Bishoppes. Then howe muche lesse were the common people called to that Councell, specially to sitte as Iudges in Ecclesiasticall matters? Mary, that you woulde so haue it, I thinke well. For suche confusion mighte beste serue you to procure the ouerthrowe of good order, in whiche the Church is gouerned: whiche if it be mainetained duely, your disordered and rebellious state will soone be confounded.

* Vntruthes, boldly auouched. Reade the Answer.

The Bishop of Sarisburie.

Your Tinkers, and Tapsters, *M. Hardinge*, are ashamed in your behalfe, to see your fallie. A pꝛoꝛse selfe Zetter, to winne his dinner, would be lothe to scoffe so coldely. Certaine of our Clerergie wante the knowlege of Rhetorique, Logique, Philosophie, the Hebrewe, the Greeke, and the Latine tongues: Therefore yee calle them Tinkers, and Tapsters. Dutche is the Sobrietie, and Modestie of your talke. Of what Schole, or tongue then are your Priestes, *M. Hardinge*, that, for the more parte, can neither Speake Latine, nor Reade Englishe, nor vnderstande the Articles of their Faith, nor any portion of the Scriptures: Clowdes without Raine: Lanternes without Lighte: Salte without sauoure: Blinde guides: Dombe Dogges: that, as one saith, seeme to haue their soules geuen them in steele of salte, to keepe them from stinkinge: Of what Arte, or Occupation was he, that Baptized a childe in Latine, in this sorte, In nomine Patria, & Filia, & Spiritu Sancta? What a skilful Clerke was your Pope Iulius. 2. that assigninge a warrante, in steele of Fiat, wrote, Fiatur? Your owne Doctour, Alphonus de Castro, saith, Constat plures Papas adeo illiteratos esse, vt Grammaticam penitus ignorent: It is moste certaine, that many Popes be so vnlearned, that they be vterly ignorant of their Grammar. And, beinge vterly ignorant of their Grammar Rules, I beseeche you, for what other pꝛofounde Science of Logique, or Philosophie, can yee praisse them? An other of your Doctoures saith, Papa propter defectum literaturæ non potest deponi: The Pope maie not be deposed for lacke of Learninge. What is to saie, the Pope, though he be neuer so ignorant, or voide of knowledge, yet is as good a Pope, as the beste.

De Con. Dist. 4. Retulerunt. Iulius. pp. 2. Alphon. Lib. 1. Cap. 4.

Felinus, de Reliquis. Si quida.

An other of your Doctoures saith, Venalitate Curia Romanæ, inaniter pꝛæficiuntur Lenones, Coqui, Stabularij equorum, & Pueri: Through the briberie of the Courte of Rome, Baudes, Cookes, Hostlers, and Children be placed in Offices to gouerne the Church. Shal wee therefore saie, as you saie, that al your Priestes be Fidlers, and Pipers, Tinkers, and Tapsters?

Aureum Speculum. In Antilogia.

Somme certaine of oure Clerergie be ignorant in the tongues, as yours be: but not ignorant in knowledge, as yours be. The worst of the n seeth, and lamenteth your wilful ignorance. S. Augustine saith, Multo minus malum est, indoctum esse, quàm indocilem: Lesse hurte is it, to be vnlearned, then to be wilful, and vnapt to learne. Irenæus saith, Melius est, & vtilius, idiotas, & parum scientes existere, & per Charitatem proximos Deo fieri, quàm putare se multum scire, & multa expertos in suum Deum blasphemos inueniri: Better is it a greates deale, for menne to be ignorant, and to knowe but litle, and by loue to drawe neare to God, then to thinke them selues to knowe muche, and haue greate experience, and yet to be founde blasphemers against God.

2 Corin. 11. August. contra Academic. Li. 3. Cap. 7. Irenæ. Lib. 2. Cap. 45.

S. Ambrose saith, Non in Dialectica complacuit Deo, saluum facere populum suum. Regnum enim Dei in simplicitate Fidei est, non in contentione Sermonis: It pleased

Ambros. De Elia de. Lib. 1. Cap. 3.

Ambros. De In-
carnacione Do-
mini. ca. 9.
Origen in Can-
tica, Homili. 4.

Concl. Carthag.
3. can. 19. Et
Concil. Hippon.

Chrysostom. in
Genes. Homili. 44.

Numer. 22.
Hieronym. in
Psalm. 82.

Ambrosi. Ad
Gratianum de
Fide, Lib. I. ca. 5.

1. Timoth. 5.
πρεσβυ-
τερος.
Cypr. ad Quir-
inum. li. 3. ca. 76.
Thomas Secunda
Secunde. quest.
184. arti. 6.
Dist. 21. Cleros.
Hieronym. ad
Titum. Cap. 1.
Plutarch. in Pu-
blicola.

It pleased not God, by Logique to save his people: For the Kingdome of God standeth not in contention of talke, but in simplicitie of Faith. Likewise he saith, Verba Philosophorum excludit simplex Veritas Piscatorum: The simple plaine Faith of Fishers confoundeth the wordes of the learned Philosophers. The Ancient Father Origen saith, Sapientes huius seculi, videntes absque Arte Grammatica, & peritia Philosophica confurgere muros Euangelij, velut cum irrisione quadam dicunt, perfacile hoc posse destitui calliditate Sermonum, per astutas fallacias, & Argumenta Dialectica: The wise menne of this worlde, seeinge the walles of the Gospel to rise up without Grammaire, and profounde knowledge in Philosophie, saie scornfully ewongest them selues, that al this by subtiltie of speache, and crasy shiftes, and Logical Argumentes, maie sul easily be shak-
ken downe.

It appeareth by the Councelles of Carthage, and Hippo Regius, that in olde times Childzen vnder fouretene yeres of age were admitted to be Readers in the Church: and, notwithstandinge either theire age, or wante of learninge, the people was wel contented, with silence, and reuerence to geue eare vnto them. S. Chrysostome saith, In humanis negotijs, quando Rex Diademate coronatus, &c. Euen in worldly affaires, when the Kinge sendeth forth the his Proclamations, the Carrier, or Pourscuante is ofentimes a man of smal accompte, and sometime so base, that he neuer knewe his owne Father, or Grandefather. But they that receiue the Proclamation, haue no regarde vnto him, that brought it: notwithstandinge, in respecte of the Kinges letters, that he brought, they yeelde him honoure, and with silence, and reuerence geue attendance to the Proclamation.

These simple vnlearned ones, whom you so disdainfully despise, shal rise vp in the daie of our Lorde, and condemne you with al your knowledge. God is hable to make the poze Assie to speake, to controlle blinde Balaams wilful pourposes. S. Hierome saith, Paulus, qui Solocismos facit in loquendo, Christi Crucem portat, & quasi triumphans, omnes capit: Totum Orbem subegit, ab Oceano vsque ad Mare Rubrum: Paule, that is not hable to utter his minde in congrue speache, beareth the Crosse of Christe, and taketh al menne Prisoners, as if it were in triumphe: from the Ocean vnto the Redde Sea, he subdued the whole worlde. Likewise S. Ambrose saith, Non quero, quid loquantur Philosophi: requiro quid faciant. Soli in suis Gymnasijs remanserunt. Vide, quam Fides Argumentis præponderet. Illi quotidie à suis consortibus deferuntur, qui copiose disputant: Isti quotidie crescunt, qui simpliciter credunt. Non creditur Philosophis: Creditur Piscatoribus: I demaunde not, what these greate learned Philosophers saie, but what they doo. They are forsaken, and leaue alone in theire Schooles. Beholde, howe mutche more weight there is in Faith, then in Argumentes. They with theire profounde Reasons are daieily forsaken of theire folowes: These with their Simple Faith goe forewarde, and encrease daieily. Menne beleene not the learned Philosophers: They beleene vnlearned Fishers.

Priestes, (ye saie) this youtheful Gentlewoman interpreteth Elders. D. D. Hardinge, litle needeth that godly Learned, and vertuous Lady, to feare you so vnmanly, and childishe toles. If ye had benne either so sagely studied, as ye pretende, and your frendes haue thought, ye might some haue learned, that Presbyter, a Prieste, is nothinge els, but Senior, that is, an Elder: and, that a Prieste, and an Elder are bothe one thinge. And therefore, whereas S. Paule saith, Aduersus Presbyterum accusationem ne admiseris: S. Cyprian translatinge the same, saith thus, Aduersus Maiorem natu accusationem ne receperis. Your owne Doctoure Thomas Aquinas saith, Presbyteri in Græco dicuntur, quasi Seniores. Your owne Gratian saith, Presbyter Græce, Latine Senior interpretatur. S. Hierome saith, Idem est Presbyter, qui Episcopus. These two wordes, πρεσβύτερος, πρεσβυτατος, are expounded in Latine, Natu maior, Natu maximus. So Plutarchus saith, πρεσβύτερος δένδρεα, Olde Trees: So Nazianzene saith, πρεσβυτιμὴς βανταρεβιουτες: Goeing by a staffe, as olde menne vse to doo. Therefore, D. Hardinge, it had benne moze so: your grauitie, to haue spared these youre youtheful folies.

Priestes,
Deacons,
and Laie
menne in
coucelles.

Acton. 15.

Nicephorus, L.
3. Cap. 15.

Tertullian in
Apologetico.

Concil Nicen. 2.
Actio. 24 & 6.

Cyprian. Lib. 3.
Epist. 10.

Origen in Exo-
dum, Homil. 11.

Ambros. Lib. 3.
Epist. 32.

Epist. Nicolai
pp. ad Imp. Mita-
chaelem.

Per saie, The Priestes, and Deacons waited onely vpon the Bishoppes: but Sentence in Councel they might geue none. This tale were true, M. Hardinge, if euery poure worde were a Gospel. But S. Luke woulde haue tolde you far otherwise. For, speakinge of the firste Christian Councel, holden in the Apostles time, he saith thus: Conuenerunt Apostoli, & Seniores, vt dispicerent de hoc negotio: The Apostles, and Elders mette together, to take order, touching this mater. And againe in the Conclusion, Placuit Apostolis, & Senioribus, cum tota Ecclesia: It seemed good to the Apostles, and Elders, together with the whole Church. Here you see, the Apostles, and Elders, geue their voices together. Nicephorus saith, Athanasius inter Diaconos Alexandria Primarius, non minima pars Nicenæ Synodi: Athanasius beinge (not a Bishop, but) one of the chiefe Deacons of Alexandria, was not the least parte of the Councel of Nice. Tertullian saith, Præfident probati quique Seniores, honorem istum non pretio, sed testimonio adepti: The Judges in such Ecclesiastical Assemblies be the best allowed Elders, hauinge obtained that honoure, not for monie, but by the witnesse of their Brethren. And in the seconde Councel of Nice, Petrus Protos presbyter, and Petrus Presbyter, not beinge Bishoppes, but onely Priestes, sent thither by Adrianus the Bishop of Rome, gaue their assentes, and subscribed their names before al the Bishoppes.

Touchinge S. Cyprian, per saie, as your grauitie, and modestie best leadeth you, VVee lie, without coloure, and passe measure in Lieinge. And here, as menne do, that goe by gheasse, and answere longe before they knowe, per finde out a place in S. Cyprian, that wee thought not of: and, vpon affiance thereof, per blowe by your trumpe, and cal vs Liers. How be it, wise menne thinke him a hasty Judge, that pronounceth before he knowe the cause. S. Cyprian saith, A primordio Episcopatus mei, statui, nihil sine consilio vestro, & sine consensu Plebis, mea priuatum sententia, gerere: From my firste entringe into the Bishoprike, I haue determined to doo nothinge by mine owne authoritie, without your aduise (beinge the Priestes, and Deacons), and without the consente of the people. For doinge the contrarie hereof, the Ancient Father Origen rebuketh Bishoppes of pride, and stateliness. Thus he saith, Quis hodie eorum, qui populis præsumunt, Consilium dignatur inferioris saltem Sacerdotis accipere? Ne dixerim Laici, uel Gentilis: What one nowe adaiet, of al the Bishoppes, that haue the ouersight of the people, vouchsafeth to take the Councel of any Inferioure Priest? I wil not saie, of a Laie man, or of an Heathen. Dutche, M. Hardinge, are poure Cardinales, and Bishoppes of Rome: They disdigne the companie, and Councel of their inferiours. S. Ambrose, touchinge a case of faithe against the Arians, saith thus: Veniant, si qui sunt, ad Ecclesiam. Audiant cum populo: Non vt quisquam Iudex resideat: sed vt vnusquisq; de suo affectu habeat examen: If there be any of them, let them come to the Church: Let them geue eare, and hearken with the people: Not that any man there shal sitte as Iudge: but that euery man maie haue the examination of his owne minde. S. Ambrose alloweth no one man, to sit as Pope, and to ouerrule al the reste, what so euer he saie.

To conclude, your owne Pope Nicolas, writtinge vnto Michael the Greeke Emperoure, saith thus, Vbinam legistis, Imperatores, Antecessores vestros, Synodalibus conuentionibus interfuisse? Nisi forte in quibusdam, vbi de Fide tractatum est: quæ Vniuersalis est, quæ omnium communis est: quæ non solum ad Clericos, verum etiam ad Laicos, & ad omnes omnino pertinet Christianos: Where did your Maiestie euer reade, that your Predecessours, beinge Emperours, were euer presente at the Assemblies of Councelles? Onlesse it were, when question was moued concerninge the Faith. For Faith is Vniuersal, and common to al menne, and belongeth, not onely to the Priestes, but also to the Laie menne, and generally to al Christians. But hereof wee shal haue occasion to speake moze hereafter.

The Apologie, Cap. 3. Division. 4.

But, I put case, these Abbates, & Bishoppes, haue no knowlege:

It

what

Micah. 3.

Isai. 56.

Matth. 5.

what if they vnderstande nothinge, what Religion is, nor howe wee ought to thinke of God? I put case, the pronouncinge, & ministringe of the Lawe be decated in Priestes, & good counsel faile in the Elders, and as the Prophete Micheas saith, The Nighte be vnto them in steede of a vision, and darkenesse in steede of Prophesyinge: Or, as Esaias saith, VVhat if al the vvatchemen of the Cittie be become blinde? VVhat if the Salte haue losse his propre strength and sauerinesse, and as Christe saith, be good for no vse, scante vvoorthe the castinge on the dounghil.

M. Hardinge.

The worlde knoweth so well, (yea Heauen also) the greates woorthinesse of those Fathers in euery respect, that, I should doo them wronge here to praise them, for that by your sonde surmises you seeke their dispraise.

The Bishop of Sarisburie.

Matthias Flacius Illyricus, in Protestatione contra Concil. Triden. pag. 79.

Heauen, and Earthe knoweth, M. Hardinge, that two of your Reuerende woorthy Fathers, notwithstandinge their vertues, and al their greates woorthinesse, were taken, and slaine in Adouenterie, euen there presente at your Council. Therefore yee doo your selfe somme wronge, in respecte of your credite, so wastefully to bestowe your praises.

The Apologie. Cap. 4. Diuision. 2.

Wdel yet then, they wil bzinge al matters befoze the Pope, who cannot erre. To this I saie, firste it is a madnesse to thinke, that the Holy Ghoste taketh his flight from a General Council, to renne to Rome, to the ende if he doubte, or sticke in any matter, and cannot expounde it of him selfe, he maie take counsel of somme other Spite, I wote not what, that is better learned, then him selfe. For if this be true, what needed so many Bishoppes, with so greates charges, & so farre iornies, to haue assembled their Conuocation at this present at Tridente? It hadde benne moze wisdom, & better, at least it had benne a mutche neater, and handsommer waie, to haue brought al thinges rather befoze the Pope, and to haue comme streight forth, & haue asked counsel at his Diuine Breaste. Secondly, it is also an vnlawful dealinge, to tolle our mater from so many Bishoppes, & Abbates, and to bzinge it at laste to the trial of one onely man, specially of him, who him selfe is appeached by vs of hainous, and foule enozmities, and hath not yet put in his Answere: who hath also aforehande condemned vs without Iudgement by order pronounced, and ere euer we were called, to be Iudged.

M. Hardinge.

*VVe Honour, and Adoure the Holy Ghoste, as very God: But you shamefully abuse the name of God.

VVe maie lesse wonder at your iesting in other thinges, si the now we see you scoffe and ieste in thinges touchinge God him selfe. Sir, set you so lighte by the Holy Ghoste, *as thus vnreuerently to talke of his flight and runninge to Rome, of his doubtinge, and stickinge, of his vnablenesse to declare doubtfull cases, of askinge counsell of an other spirite? VVho euer vttered suche vile talke of the Holy Ghost, but some vile carter, quite voide of his grace? Can not you conceiue that reasonably, the determinations of Councils be referred to the Pope Christes Vicare in Earthe, onlesse ye vter suche vnreuerent and prophane scoffes? It had become a wicked Celsus, a Porphyrius, a Iulian, thus to talke, rather then any Christian Hickecorner. You should at lesse haue looked on your square Cappe, and your white rochet, if you haue any: if nothinge els, they woulde haue tolde you, that suche prophane lightnesse became not your person.

Concerninge

Luke 22.

Act. 15.

Lib. Retra.
in Act. A-
postoloru.

Concerninge the pointe it selfe, you touche, * although the Pope haue that Priuiledge, which Christe * praied to his Father for to be geuen vnto Peter, as being Peters Successour, that his * Faith faile not, and that he confirme his Brethren, and therefore be an * assured iudge in matters of Faith: yet this notwithstandinge, Councils be not assembled together in vaine. For the Fathers of the Councell doo (a) helpe the Faith and Doctrine of the highest Pastour. VVherefore in the firste Councell at Ierusalem, when as a greate question rose, and Peter had saide his iudgement, not propped with any testimonie of the Holy Scriptures. Iames approued it, addinge thereto the testimonies of the Prophetes. For Gods prouidence so tendereth the Church, that the chiefe * members, though they depende of the * Heade, yet defende and heale the Head.

VVherefore Beda admonisheth discretely, that Paule conferred the Gospell, whiche he had Preached amongst the Gentiles, with the other Apostles, seekinge warily to be resolu'd, whether he Preached rightly of the ceasinge of the obseruances of the Lawe. Not that he doubted ought thereof him selfe, (saith he) but that the mindes of them, that were in doubre, might be confirmed by the Auctoritie of that Apostolike Councell.

To that you alleage secondly, as a great inconuenience, we tel you, that forasmuch as the Pope is at euery generall Councell lawfully assembled, either in person, as sundry Popes haue benne, or by his Legates: (b) neither is it an vnlawfull dealinge, nor suche tossing, as you terme it, matters maturely debated in the Councell, to be referred to the Pope heade of the Councell, not so muche for a newe triall, as for finall confirmation. The Fathers of the Nicene councell besought S. Syluester, that what they had ordeined, he would confirme and ratifie. And Leo what thinges the Councell of Chalcedon had decreed, touching matters of Faith, saith, that he approueth them. And the Councell it selfe speakinge to Leo, saith thus: *Decretis tuis nostrum honora Iudicium*: VVith thy Decrees honour our Iudgement. Likewise the Fathers of other councells, required their constitutions to be strengthened by confirmation of the Popes auctoritie.

And sir, finde you faulte with the Pope, because he hath not yet put in his answere? I praie you, (c) who accused him? VVhere, when, and whereof? In what lawfull Courte? Before what lawfull Iudge? O you saie, he hath not yet put in his answere. Be it that Hicke, Hob, and Hans of your sectes haue impudently accused him. Howe woulde ye haue him bringe in his answere? To what seate of Iudgemente, to what Consistorie can yee cite him, that is by Christe appointed (d) to be the Supreme iudge of all his Church, the Sheepeherde of all his Flocke? It is not for him you know, to bringe in his answere in VVestminster Hall, nor in Sterre Chamber. VVill ye haue him appeare before your high Commissioners in the longe Chappell at Powels, or in M. Grindalles chamber thereby, where ye haue saide and donne your pleasure, and depriued many honest menne of their benefices? Or will ye rather haue him come to Geneva, to Zurich, to Frankforde, to Strafsburg, to VVittenberg, or to some other corner, where ye haue your congregations, there to be iudged by lacke and Gille? I pitie you, poore foules, that yee talke thus so farre out of square, and woulde the Pope to bringe in his answere, ye knowe not where, hauinge neither iuste Courte, or Consistorie to call him vnto, nor lawfull iudge, nor lawe to passe vpon him. For through your Schismes and Heresies, as ye haue made your selues Churchelisse, Christelisse, and Goddelisse: so also Courtelisse, Iudgelesse, and Lawelesse. I can not compare you better then to the Rebelles of Northfolke vnder Captaine Kete, amongst whom Mount Surrey was their London, and an Oke or an Elme commonly called the tree of Reformation, was their VVestminster Halle. Suche Prince, suche Dominion: suche Iudge, suche Consistorie.

Ye complaine, the Pope hath condemned you without iudgement by order pronounced, and before ye were euer called to be iudged: This is as true, as that the Murderer, or Theefe answereth the Iudge at the barre, saisinge, not gilty my Lorde. Ye haue benne sundry times called to lawfull Consistories, to Synodes, to Councils. Alwaies either ye made not your appearance, or by right of falseconduct conueyed your selues awaie, without any shewe of Obedience: or vpon promise of amendment, you were dismissed. Howe many Legates and *Nuncios* haue sundry Popes sente into Germanie and other Prouinces, to conuent you, to heare you, to moue you to a better minde, and cal you home, and with al merciful meanes to gather you againe into the lappe of the Church? He may saie, to your condemnation, that was saide of the Iewes: what is that I ought to haue done to (e) my Vineyarde, which I haue not donne? But al was in vaine, such hath bene your stubbournesse.

The Bishop of Sarisburie.

We lesse not at Goddes Holy Sprite, M. Hardinge. We know, it is the same Sprite of VVisedome, that hath renewed the face of the worlde, & discovered the multitude of your folies. But wel maie we lesse at your vnhandsome, and open leglerdomaine, that so vaineely seeke to blinde vs with a painted shadowe of the Sprite of God. We pretende longe Praiers, mutche Fastinge, great conference of Doctours, and Scriptures, & the vndoubted presence, & assistance of Goddes Holy Sprite in al your doinges: and yet openly strue againste the manifest VVoorde, and Sprite of God, and solowe onely your owne Sprite, whiche we maie truly calle the Sprite of Vanitie. The Sprite, that you meane, is nothinge els, but the

* Vntruthes. hudled together without shame.

(a) A sage kinde of mockerie.

For then dooth not the Pope

Confirme his Brethren: but rather is Confirmed by his Brethren.

* By this Diuinitie Iames was a member of Peter.

(b) VVisely. The Holy Ghoste that is presente at the Councell, for better aduise, taketh Counsel of the Pope.

(c) The whole worlde accuseth him.

(d) A foule Vntruth. For Christe neuer gaue the Pope any suche Commission.

(e) Open Blasphemie: The Church is the Popes Vineyarde.

Nicolaus de
Clauentis.

3 Regum. 18.

Nicolaus, Ch/ian.
De Concordan.
Lib. 2. Cap. 20.
Pag. 749.

1. quæ. 1. eos qui.

Lauren. Valla
De Donatione
Constant.Appellatio Uni-
uers. Parisien.
Anno. 1517.Oratio Synodis
ea, Anno. 1562.Luc. 21.
Galat. 2.

Sprite of Rome: whiche, you saie, is the Sprite of Truthe, and cannot erre. In one of your late Councelles, holden in Rome, as y^e were singinge, and roairinge oute Veni Creator Spiritus, a poore olde dwle, amased with the noyle, leapte out of the hole, where sh^e sate, and pitched downe in the middes, and sate emongest you. Thus it pleased God to discouer your Hypocrisie, and your folie, that the worlde might knowe, in what Sprite y^e were assembled.

Elias, the Prophete of God, tested thus at the Priestes of Baal: Crie out alowde: It is your God. Either he is occupied in somme talke: or he is in his Inne: or he is traualinge vpon the waie: or els perhaps he is a sleepe. Yet neither was Elias an Hicke Scozner: nor tested he at Goddes Holy Sprite: nor did he any thinge, that was vnfamely for his personne.

Addition.

If this testinge so mutche offende your tender eares, Additio.
M. Hardinge, beware y^e offende not youre dearest frendes, that haue more libe-
rally bled the like testinge. For Nicolaus Cusanus, beinge him selfe a Cardinal of
the Church of Rome, thus testeth at Pope Eugenius, his Lorde, and Maister: Quo-
modo potest Papa Eugenius dicere, hoc verum esse, si ipse velit, & non aliter? Ac si
inspiratio ipsius Sancti Spiritus foret in potestate Romani pontificis, vt tunc in-
spiret, quando ipse velit: Howe can Pope Eugenius saie, This is true, if it please him to
haue it so, and none otherwise? As though the inspiration of the Holy Ghoste were wholly at
the Popes commaundemente, to breathe onely, when he wil haue him. Terasius the Pa-
triarke of Constantinople testeth thus to Adrianus the Bishop of Rome: Tole-
rabilior est Hæresis Macedonij, qui asserit, Spiritum Sanctum esse seruum Patris,
& Filij. Nam isti faciunt Spiritum Sanctum seruum suum: The Heresie of Mace-
donius, that helde, that the Holy Ghoste is a sclaue to the Father, and to the Sonne, is more
tollerable, then the Heresie of Simonistes. For they make the Holy Ghoste theire owne sclaue.
I wil saie nothinge of Laurentius Valla, Canon of the Church of Rome: for that
he so many yeres agoe, so sharply sounde faulte with sundrie errors in the
Church, and therefore was thought ouer partial in his speeches. Notwithstan-
dinge his wordes be theise: Papa etiam rem Ecclesiasticam, & Spiritum Sanctum
quæstui habet, quod Simon ille Magus detestatur: The Pope maketh Marchandise
of Church goodes, and raiseth gaine of the Holy Ghoste, and setteth him to sale. This
testinge is broode, and bitter, M. Hardinge, and yet nothinge prejudicial to the
Sprite of God.

As for your Councelles, whether they be al, and euermore summoned by the
Sprite of God, or no, it maie wel be doubted. The Vniuersitie of Parise thus pro-
tested, by waie of Appeale, againste Pope Leo. 10. and his Council of Rome: Do-
minus Leo Papa Decimus, in quodam Coetu in Ciuitate Romana, nescimus quali-
ter, non tamen in Spiritu Domini, Congregato: Our Lorde Pope Leo 10. in a cer-
taine Council gathered in the Cittie of Rome, by what meane, wee knowe not: but sure-
ly not by the Sprite of God. And touchinge your Late Chapter, or Conuenticle,
whiche ye calle the Council of Trente, the Frenche Kinges Embassadpurre, beinge
there in pæsenre, saide thus: Minus legitima, minusue libera fuisse dicuntur illa
Concilia. Qui aderant, ad voluntatem alterius semper loquebantur: The saieinge is,
that these were neither Laweful, nor Free Councelles. The Bishoppes, that were there,
spake (not alwaies of the Sprite of God, but) euermore to please somme other: By
whiche, Other, he meante the Pope.

Christe saithe vnto Peter, I haue praied for thee: and Paule wente up to Hierusa-
lem, to visite Peter: Ergo (y^e saie) The Pope hath Authoritie to confirme Councelles.
M. Hardinge, your Logique of Louaine is maruellous hasty. Per force your
Conclusions, to renne in poste. For what maketh, either Christes praier for Pe-
ter, or Paules tourney from Arabia to Hierusalem, for the Confirmation of youre
Councelles? Verily, here is no manner mention, neither of Confirmation, nor of
Council, nor of Pope. You might as handsomely haue concluded thus, Peter
tooke his boate, and wente a Fishinge: Ergo, The Pope hath ful authoritie to confirme
Councelles.

Councelles. And whether y^e wil make this same to serue you for an Argumente,
or no, it were harde to telle.

Whereas Christe praied namely for Peter, S. Augustine saith, as he hath
benne alleged befoze, Nunquid pro Petro rogabat: pro Iacobo, & Iohanne non
rogabat? Did Christe praie onely for Peter: and did he not praie for Iames, and Iohn?

Againe he saith, Hac nocte postulauit Satanas vexare vos, sicut triticum: Sed
ego rogaui Patrem pro vobis, ne deficiat Fides vestra: This night hath Sathan desi-
red to threasse you, as if yee were wheate. But I haue praied to my Father (not onely for
Peter, but) for you that your Faith maye not faile.

Touchinge that Paule wente vp to Hierusalem, of Courtesie, to see Peter, he
sought not thereby the certaintie of his owne Doctrine, as a man, that otherwile
stode in doubt, whether he had so longe, for the space of fourtiene yeres, preached
Truthe, or falschede: but rather founde faulte with Peters dissimulation in Do-
ctrine, & repproued him openly euen vnto the face. S. Hierome saith, Perrexit Hie-
rusalem, non tam vt disceret aliquid ab Apostolis, quam cum eis Euangelium, quod
docuerat, collaturus: Paule wente vp to Hierusalem, not so muche to learne any thinge of
the Apostles, as to conferre with them touchinge the Gospel, that he had preached.

S. Chrysostome saith further, Paulus nihil opus habebat Petro: nec illius ege-
bat voce: sed honore par erat illi: Nihil enim hic dicam amplius: Paule had no neede
of Peter: nor had any cause to craue his voice: but in honoure, and woorthinesse, was his
equal: As for more, I wil not saie.

Concerninge the Confirmation of Councelles, wee haue spoken otherwhere
more at large. Councelles were Confirmed, not onely by the Bishop of Rome,
but also by other Bishoppes, and Patriarkes: and not onely by other Bishoppes, but
also by Kinges, and Emperoures. The Emperoure Martianus saith, Sacro no-
strae Serenitatis edicto venerandam Synodum Confirmamus: By the Holy Edicte of
our Maiestie wee confirme this Reuerende Council. Likewise the Bishoppes in the
Council of Constantinople, besought the Emperoure Theodosius, Rogamus Cle-
mentiam tuam, vt per Literas tuae Pietatis ratum esse iubeas, Confirmesque Con-
cilij Decretum: Wee beseeche your fauoure, that by your Maiesties Letters, yee wil ratifie,
and Confirme the Decree of Council.

Touchinge the Council of the Apostles at Hierusalem, your owne Doctoure
saith, Postquam Petrus dixisset, Iacobus, Autoritate Pontificali, protulit Defi-
nitivam Sententiam: When Peter had saide his minde, Iames, by his Episcopal Autho-
ritie, pronounced the Definitive Sentence: that is to saie, gaue his Confirmation to
the whole. By whiche sayings it maye appeare, that Iames was in Authoritie
aboue Peter. For he, that pronounceth the Definitive Sentence, in al assemblies, is
euer the greatest.

To conclude, Councelles haue benne allowed, and holden for good, whether
the Bishop of Rome would, or no. Liberatus saith, When Anatolius, by consent
of the Council of Chalcedon, had obtained the Primacie, and the Bishop of Romes
Legates stode againste it, their gaine saicinge of the Iudges, and Bishoppes there
was not receiued. And notwithstandinge the Apostolique See of Rome euen hitherto
stande againste it, yet the Decree of the Council, by the Authoritie, and maintenance
of the Emperoure, after a sorte, standeth stil in force.

Ourche pleasant spoote y^e make vs M. Hardinge, withe puttinge in the Popes
answere. Be it (saie you) that Hicke, Hob, and Hans haue accused the Pope. VVoulde yee
haue him appeare in this Courte, or in that, to be iudged by Lacke, and Gil? The whole world,
M. Hardinge, hath of longe time charged the Pope with Ambition, Briberie, Si-
monie, Superstition, Idolatrie, and open Corruption of the ordinances, and wil of
God. If he disdigne the iudgemente of so many, & calle the whole worlde Hicke,
and Hob, let him not maruile, if the whole worlde disdigne him. If he maye be
bothe Iudge, and Partie, & maye make answere onely befoze him selfe, I doubt
not, but he shal haue a good fauourable hearinge.

August. De qua.
Rout Testam.
quest. 75.

August. De Verb.
Dom. In Euang.
Secundum Lucam.
sermo. 36.

Galat. 2.

Hieronymus in Ep.
pist. ad Gal. ca. 1.

Chrysost. ad Ga-
lat. Cap. 1.

In the former
Reptie. Artic. 4.
Diuisiō. 26.

Concil. Chalced.
Actio. 3.

Concil. Constanti-
nopolitan. 5.

Ioh. de Paris.
sjs. ca. 14.

Liberat. Cap. 13.

Quodam-
modo.

Parte. 5. Cap. 6.

Diui 7.

Ennodius.

9. Qu 3. Memo.

Athanas. contra

Arianos Oyas

tion. 1.

Chryso. in Mat.

the. Homil. 85.

Esa. 5.

Sueton. in Nero
ne.

Hieronymus de po-
testat. Papa. In
Prologo.

1. Pet. 5.

August. de Verb.

Dom. in Euang.

Secundum Iohan.

Sermo 50.

Esa. 5.

Augu. in Iohan.

Tracta. 123.

De Election. &
electi pote.
significasti.

I beseeche thee, good Christian Reader, for shortnesse sake, consider that I haue witten before, touchinge the Accusinge, and Judginge of the Pope. Where shalte thou see, as Ennodius saith, That the Pope together with the Power of Teaching, hath receiued free libertie to doo it, without controule. Therefore he saith, Neque ab Augusto, neque ab omni Clero, neque à Regibus, neque à Populo Iudex iudicabitur: The Pope, that is the Iudge, shalbe iudged, neither by the Emperoure, nor by the whole Clergie, nor by Kinges, nor by the People. Suche a Prerogative, saith Athanasius, was sometime claimed by the Arian Heretiques: Cum ipsi sint rei, ac Iudicio obnoxij, veluti Caiphas, iudicandi munus inuadunt: Whereas they themselues be guilty, and in danger of Iudgemente, they plaie the parte of Caiphas, and take vpon them to be Iudges them selues. In like manner Chrysostome saith, Figura ibi duntaxat Iudicij erat: re autem ipsa erat Latronum impetus: There was onely a face of Iudgemente: but in deede it was a brunte, or violence of Theenes.

He saie further, The Pope maie saie, to our condemnation, that God saith vnto the Iewes: what is it, that I ought to haue donne to my vineyarde, but I haue donne it? And thus ye geue the Pope power, to challenge the Church of God, to be his owne. Euen so Nero that wicked Tyran, when he had wasted, and consumed the Cittie of Rome, and burnt it with fire, he called the same neuerthelesse by his owne name, Neronopolis, Neros towne. One of your Doctours saith, Huius Communitatis non est Dominus, nisi Christus, vel Papa: There is no Lorde of this common state, (that is to saie, of the Church) but either Christe, or the Pope: As if Christe, and the Pope were iointe Pouchasers.

But in deede Christe onely is the Prince of Pastours. And the Church is his onely Spouse, and not the Popes. S. Augustine saith vnto Christe, Tu Petro non dixisti, Pasce Oues tuas: sed, Pasce Oues meas: Thou saidst not vnto Peter, Feede thy Sheepe: but, Feede mine. Peter belongeth vnto the Church: but the Church belongeth not vnto Peter.

The Church is not the Popes Vine: It is the Vine of the Lorde of Sabaoth. Therefore, M. Hardinge, aduise your selfe better. Your wordes are guilty of greate blasphemie. It shalbe sufficiente for the Pope, if he maie be onely a branche in this Vine: if he be not withered, if he be not cutte of, & throwen into the fire.

S. Augustine saith, Qui hoc animo pascunt Oues Christi, vt Suas velint esse, non Christi, se conuincuntur amare, non Christum: vel gloriandi, vel dominandi, vel acquirendi cupiditate: They, that feede the Sheepe of Christe, so that ende, that they would haue them to be their Sheepe, and not Christes, are founde to loue them selues, and not Christe: for desire, either of Glorie, or of Governemente, or of Gaine.

The Apologie. Cap. 4. Diuision. 2.

Howe saie ye, doo wee diuise these tales? Is not this the very course of the Councelles in these daies? Are not al thinges remoued from the whole holy Council, and brought before the Pope alone: that as though nothinge had benne donne to purpose by the iudgements, and consentes of suche a number, he alone maie adde, alter, diminish, disanulle, allowe, remitte, & qualifie, what so euer he list: whose wordes be these then? And why haue the Bishoppes, & Abbates in the late Council at Tridente, concluded thus in the ende, Sauinge alwaies the Authoritie of the See Apostolique in al thinges? O, why doothe the Pope Paschale write so proudly of himselfe? As though, saith he, there vvere any General Council habile to prescribe a Lawe to the Church of Rome: vvhreas al Councelles both haue benne made, and haue receiued their force, and

and strength by the Authoritie of the Church of Rome: and in ordinaunces made by Councelles, is euer plainely excepted the Authoritie of the Romaine Bishop. If they will haue these things allowed for good, why be Councelles called? But if they commaunde them to be void, why are they leaste in their Bookes, as things allowable?

M. Hardinge.

Sir, what neede you bestowe so much talke in vaine? Is it not reason the (a) members acknowledge the heade? VVould you the members to worke their actions without the heade? Is Pope Paschalis to be called proude for preferringe the Church of Rome before a Council? Haue not Councelles euer benne thought to lacke their full Authoritie, (b) which were not called and confirmed by the Bishop of Rome?

The Bishop of Sarisburie.

The Modestie, and Sobrietie of Pope Paschalis claime, shal better appeare in the nexte Diuision. Verily the Church of Rome, these many yeres, maie seeme to haue benne nothinge els, but a Mother of Falshood, & a Schoole of Pride. Pope Nicolas saith, *De Sedis Apostolicæ iudicio nemini licet iudicare: It is lawfull for no man to iudge of the Popes Iudgemente.* And of late yeres, Pope Leo saide, *Papa habet Authoritatem super omnia Concilia: The Pope hath Authoritie ouer al Councelles.* That al lawfull Councelles haue euermore benne summoned, and confirmed by the Pope, it is a manifeste, and grosse Vntruth: as hereafter it shalbe opened more at large.

Where ye saie, It is reason, the Members shoulde acknowledge their Heade, that is the Pope. For shame, *M. Hardinge*, and for your credites sake, once leaue these vanities. If the Pope be any parte of Goddes Church, he is a Member, and not the Heade: and the Faithfull of the Church of God, are Christes Members, and not the Popes. In deede Pope Athanasius saith thus of him selfe, *Mihi cura erit, Euangelij Fidem circa meos populos custodire, partesq; Corporis mei, per spatia diuersa terrarum, quantum possum literis conuenire: I wil be careful to keepe the Faith of the Gospel amongst my people, and by letters to deale with the partes of my Body, lying ouer the sundrie Coastes of the Worlde.* Thus he imagineth in his dreame, that al the Princes, and States of the Worlde be nothinge els, but the Partes, & Members of his Body.

The Apologic, Cap. 5. Diuision. 1.

But be it so: Let the Bishop of Rome alone be aboue al Councelles, that is to saie, let some one parte be greater then the whole: let him be of greater Power, let him be of more wisdom, then al his: and, in spite of Hieromes heade, let the Authoritie of one Citie be greater, then the Authoritie of the vvhole VVorlde.

M. Hardinge.

It is a common manner of this Defender, what he muste needes graunt, to make a shewe in wordes, as though it were free gifte. So many times beggers wil seeme gentlemen, and paiers of debte wil seeme geuers. Let the Bishop of Rome, (saith he) alone be aboue al Councelles. (a) Sir, he is so: no thanke to you. Yet speake you like a liberal gentleman: That is to saie, let some one parte be greater then the whole. No sir maugre your scoffing heade, parte shal not be greater then the whole, but parte shalbe greater then parte. (b) In a right sense is not the heade greater then the body, the Bishop, then his clergie, the (b) maister of a house, more then his familie? Neither is the Council the whole pardy, excepte your mery witte can diuise vs a whole body without a heade. Let him be of greater power, saie you. And so he is. Let him be of more wisdom, then al his. VVee saie not so. It maie be, that his Council hath more learninge, (c) more knowledge and more wisdom, then his onely person. Albeit, when we speake of that wisdom of the See Apostolike, which is sure, infallible, and cannot erre: wee meane not onely the Popes singulare person, but the heade Pastoure and Bishop, as he doothe those things, which pertaine to that

(a) VVho made al the Faithfull of Christe, the Popes Members (b) Vntruth plain, and manifest. For the Pope had no Authoritie to cal Councelles: As it shal appeare. Nicol. Pap. 1. Ad Imp. Michaelen Concil. Lateran. Sub Leone. 10. Sessione. 10.

Hieronym. Ad Euagrium. (a) Vntruth. Otherwise shewe vs, by what Authoritie he is so. (b) Full wisely. As if the Pope were the Heade, and the whol Church were his Body: Or, as if the Pope were the Maister, and the Church his Familie.

The Council hath more wisdom, and learninge, then the Pope yet the Pope is head. Let him be of greater power, saie you. And so he is. Let him be of more wisdom, then al his. VVee saie not so. It maie be, that his Council hath more learninge, (c) more knowledge and more wisdom, then his onely person. Albeit, when we speake of that wisdom of the See Apostolike, which is sure, infallible, and cannot erre: wee meane not onely the Popes singulare person, but the heade Pastoure and Bishop, as he doothe those things, which pertaine to that

(d) O fonde folie. For so any simple creature, so longe as he is leadde by the Holy Ghoste, can neuer erre. (e) Vntrithe, vaine, and childish. For S. Hierome speaketh plainly of Authoritie: Si *Authoritas queritur. Maior est Orbis Vrbe.*

chaire that is to saie, in asmuche as he procedeth not vpon his owne priuate iudgemente, (d) but by the instincte of the Holy Ghoste, promised by Christ to his Vicare. VWhere you saie, And in spite of Hieromes heade, Let the Authoritie of one Citie be greater then the Authoritie of the whole worlde: wee tel you, that this you speake more spitefully, then learnedly. For S. Hierome in his Epistle to Euagrius speaketh (e) onely of a particular mater, blaminge the custome of Rome, where contrary to the custome of the whole worlde, Deacons in certaine cases were preferred before Priestles, whereof we haue spoken before.

The Bishop of Sarisburie.

Sir Defender (*pe saie*) speaketh like a liberal Gentleman. Againe *pe saie*, No sir, Maugre your scoffinge heade. These, and other like wordes, *W. Hardinge*, are sittinge, and seemely for your person, and maie wel become your mery witte.

Where we saie, Let the Bishop of Rome be of greater power, then any General Council. *Pe answered vs readily*, And so he is: Where we saie, Let him be of more VVisedome, then al other Bishoppes, *Pe answered againe*, VVee saie not so: As if *pe* woulde allowe the Pope Authoritie, and Power without Cause. *Pe* wise menne haue saide, that Power without VVisedome is the Kingedome of Folie.

The Pope (*you saie*) Maugre your scoffinge heade, shalbe greater then the Church. And yet shal not the part be greater, then the whole. Awake a litle, *W. Hardinge*, and erpounde vs your drame. The whole, we speake of, is the whole Church of Christe. And, I trowe, by your learninge, the Pope is a Parte, or Member of the same. Otherwise *pe* muste telle vs, that the Pope is no parte of the Church of Christe. Whiche thinge, al circumstances considered, were not harde to be graunted.

But the Pope (*saie you*) beinge but a parte, is greater then the whole Church. Ergo, saie I, it muste needes folowe, that the parte is greater, then the whole. Neither was it my scoffinge heade, as it pleaseth you to saie, that framed this reason. Your owne Doctoure Gerson, the Directoure of the Council of Constance, saue it, and bittered it aboute a hundreth and fiftie yeres agoe: *Pe* was he not therfore thought to be a Scoffer. These be his wordes: *Quære, vtrum Papalis autoritas sit maior, quam Ecclesia, reedit in idem, ac si quæreretur, vtrum totum sit maius sua parte: To demaunde, whether the Authoritie of the Pope be greater, then the Authoritie of the Church, is as mutche, as if a man woulde demaunde, whether the whole be greater, then the parte.* You see, *W. Hardinge*, these be Gersons wordes, and not mine. Therfore *pe* might with moze sobyietie haue spared your scoffinge, at scoffinge heades.

Iohan Gerson, de
potestate Ecclesia-
stica, Consid. 7.

9 quest. 3. Nemo
In Glossa.

Alber. Pigghius
Ecclesiæ Hierar.
Lib. 6. Cap. 13.
Hernand. De po-
testate Papæ, Hu-
premissa.
Petr. de Palude,
de potestate Papæ.
Artic. 4.

Extra, De Iudi-
cijs. Cum trans-
fuerit Iohā Andr.
Bernardus citatur a

Somme of your friendes haue saide, Si totus Mundus sententiaret in aliquo negotio contra Papam, videtur, quod standum esset Sententiæ Papæ: If the whole Worlde shoulde geene sentence in any mater againste the Pope, it seemeth, wee ought rather to stande to the Popes Iudgemente, then to the Iudgemente of al the Worlde. Albertus Pigghius saith, Certius est iudicium Papæ, quam iudicium Generalis Concilij, aut Totius Orbis terrarum: The Iudgemente of the Pope is more certaine, then is the Iudgemente of a General Council, or els of al the whole Worlde. An other saith, Papa virtualiter est Tota Ecclesia: The Pope by Power is the whole Vniuersal Church. An other saith, Potestas solius Papæ excedit Potestatem residuæ Ecclesiæ: The Popes onely Power exceedeth the Power of al the Church beside. An other saith, Papa non potest subicere se Concilio Generali: The Pope cannot submitte him selfe to a General Council. Upon these worthy Foundations *pe* haue built vpon the Popes Infinite, and Vniuersal Power: And therfore *pe saie*, Sir Defender woulde seeme, to graunt you of free giste, that he muste needes graunt perforce, whether he wil or no.

Al this notwithstanding, *W. Hardinge*, others of your moze indifferent Doctours, woulde haue tolde you an other tale. S. Bernarde saith, Quæ maior superbia esse Potest, quam vt Vnus homo toti Congregationi iudicium suum præferat, tanquam Solus habeat Spiritum Sanctum? What greater pride can there be, then that One man shoulde esteeme his owne iudgement more, then the iudgement of al the Church, as if he onely had the Sprite of God? Whereunto Picus Mirandula addeth these wordes,

Imò

Imò Simplici potius Rustico, & Infanti, & Aniculæ magis, quàm Pontifici Maxi-
mo, & mille Episcopis credendum est, si isti contra Euangelium, illi pro Euangelio
faciant: *Nae, wee ought to beleene a Simple plaine Husbandman, or a Childe, or an Olde
Wooman, rather then the Pope, and a thousande Bishoppes, if the Pope, and the Bishoppes
speake againste the Gospel, and the others speake with the Gospel.*

The Bishoppes in the Council of Ferrara saie thus, Quacunque facultate Ro-
mana Ecclesia prædita sit, Vniuersali tamen Ecclesiæ, quam Generalis Synodus præ-
se fert, inferior est: *With what so euer power the Church of Rome be endewed, yet is it
inferioure to the Vniuersal Church, that is represented by the General Council.* But
perhappes ye wil saie, This was a Council of Rebelles, and Schismaticques:
so; that the Bishoppes assembled there, were not so appliable vnto the Pope.

The Bishoppes in the Council of Basile saie thus, Etsi Papa sit Caput Mini-
steriale Ecclesiæ, non tamen est maior tota Ecclesia. Alioqui errante Pontifice, quod
sæpè contingit, & contingere potest, tota erraret Ecclesia: *Although the Pope be the
Ministerial head of the Church, yet is he not greater, then al the Church. Otherwise,
when so euer the Pope erreth, whiche thinge happeneth oftentimes, and maie wel happen, the
whole Church shoulde likewise erre.*

Againge thei saie, Nonnulli os suum ponentes in Cœlum, Potestatem Romani
Pontificis supra Potestatem Sacrorum Generalium Conciliorum, contra Iuris Di-
uini, & Humani Veritatem, a Sanctis Patribus aliàs declaratam, exaltare nituntur:
*Many menne settinge their face againste the Heauen, goe aboute to exalte the power of the
Bishop of Rome aboute the Power of Holy General Councilles, contrarie to the Truth of
the Lawe, bothe of God, and Man, declared vnto vs by the Holy Fathers.*

Againe they saie, Ecclesia Romana non est Vniuersa, sed est de Vniuersitate
Corporis Mystici, id est, Ecclesiæ: Et sic est Membrum dicti Corporis Mystici, vt pa-
tet per Beatum Gregorium. Igitur ex quo est Membrum dicti Corporis, non est, nec
esse potest Caput illius: Cum differentia sit inter Caput, & Membra: *The Church
of Rome is not Vniuersal, but a parte of the Vniuersal Mystical Body of Christe, whiche is
the Church: and so is it a Member of Christes saide Body Mystical, as it appeareth by S.
Gregorie. Therefore, for as mutche as it is a Member of the saide Body, it is not, neither can
it be the Heade of the same Body. For there is a difference betweene the Head, and the Body.*

Likewise againe they saie, Allegant, Papam impunè posse tollere Constitu-
tionem Concilij Generalis, contra prohibitionem ipsius Concilij Generalis: suppo-
nentes, Papam esse Pastorem Vniuersalis Ecclesiæ. Sed ipsorum suppositum est fal-
sum: & consequenter ipsorum assertio super eo fundata est falsa: *Thei saie, The Pope
maie safelye abolishe the Decree of a General Council, notwithstandinge the same Gene-
ral Council haue decreed the contrarie: supposinge, that the Pope is the Bishop of the Uni-
uersal Church. But their supposal is false: and so consequently false is their Doctrine, that
they haue builde thereupon.*

But, lesse you shoulde saie, that al theise Bishoppes, & Fathers in the Coun-
celles of Ferrara, & Basile, were inflamed with Schismatical Spittes, or possessed
with Diuels, Nicolaus Cusanus, beinge him selfe a Cardinal, and a Childe of the
Church of Rome, hathe by expresse wordes auouched the same. Thus he saith:
*Quia sedentes in ipsa Sede ab hominibus assumuntur, deniabiles, & percabiles, &
nunc maximè, mundo ad finem tendente, & malitia excrecente, sua potestate ad
ædificationem data ad destructionem abutuntur, quis dubitare potest sanæ mentis,
Vniuersale Concilium tam in abusum, quàm in abutentem potestatem habere &c.
Vniuersaliter dici potest, Vniuersale Concilium esse omni respectu tam supra Pa-
pam, quàm supra Sedem Apostolicam: For as much as the Popes, sittinge in the Apo-
stolique See of Rome, be chosen of men, and be such, as maie erre, and sinne, and now spe-
cially, the worlde drawinge towards an ende, and wickednesse increasng, abuse their Power
to the destruction of the Church, that was geuen them for the rearinge up, and furnishing
of the Church, what man, hauinge his right wittes, can doubte, but a General Council hathe
Authoritie, as wel ouer the abuse, as also ouer the Pope that hathe made the abuse: Vniuer-
sally*

Pico Mirand. In
que An Papa sit
supra Concl.
Pius Mirandul.
eodem loco.
Concl. Ferrarien.
Session. 10.

Concl. Basilien.
Inter Epistolas
Synodales.

In appendice
Concl. Basilien.
Sacrosanctæ
Generalis.

In eadem appen-
dice. Et Prius.

In eadem appen-
dice. Eod. capite.

The Pope is
not Pastoure
of the Vni-
uersal
Church.

Nicol. Cusan. De
Concord. lib. 2.
Cap. 17.

fally it maie be saide, that the Vniuersal Councel is in euery respecte as wel aboute the Pope, as also aboute his Apostolique See. Here is specially to be noted, that Cardinal Cusanus saith, The Pope sittinge in his Apostolique See, abuseth his Vniuersal Power, and that to the destruction of the Church.

D. Cole.

Therefore, M. Hardinge, this parte of your Booke, emonge the reste, woulde moze aduisedly haue benne considered. D. Cole him selfe, notwithstandinge otherwise wel enclined vnto your faction, yet in this point is wel content to geue you ouer. Thus he saith of him selfe: I holde herein rather wth Gerson, that the Councel is aboute the Pope.

The Pope (*per se*) in one respect, as he is a Man, in his owne singulare person, maie happen to erre: But in an other respecte, as he is Heade Pastoure, and Chiefe Bishop, and is placed in Peters Chaire, he cannot erre. And thus, as the Heathens, in olde times, imagined theire Centaurus to be halfe a Man, and halfe a Horse: or theire Janus to haue twow faces, the one behinde, and the other before: euen so haue you imagined twow Popes in one body: the one goeing backwarde, the other forwarde: the one bearinge Light, the other Darkenesse: the one deceiued, the other not deceiued: the one speakinge Truthe, the other Falsehedde: and yet bothe theise Popes incorporate together in one Person. Gene vs leaue therefore, M. Hardinge, to saie now, as the whole Vniuersitie of Parise saide, not longe sithence, vnto Pope Leo, A Domino nostro Papa, iam non bene consulto, appellamus: Wee appeale from oure Lorde the Pope, beinge, as now, not wel aduised. Wee appeale from the Pope, that hath erred so shamefully, vnto that Pope, that cannot erre.

Appellatio Vni-
uer. Parisien. a
Leon. 10. An. 1517.
Hierony. ad He-
liodorum, De
laude vize so-
litarie.

Certainely, S. Hierome saith, Non est facile, stare in loco Pauli, tenere gradum Petri, iam cum Christo regnantium: ne forte veniat Angelus, qui scindat Velum Templi tui, qui Candelabrum tuum de loco moueat: *It is no easy matter, to stande in Peter, or Pauls place now reigninge with Christ: lest the Angel come, and rent a sunder the vele of thy Temple, and thy Candelsticke from his place.*

Parte 2. Cap. 3.
Diuisi. 5.

The place of S. Hierome to Euagrius, is answered before.

The Apologie, Cap. 5. Diuision. 2.

Howe then, if the Pope haue seene none of theise thinges, and haue neuer readde, either the Scriptures, or the Olde Fathers, or yet his owne Councelles? Howe if he fauoure the Arians, as once Pope Liberius did? Or haue a wicked, and a detestable opinion of the life to come, and of the immortallitie of the Soule, as Pope Iohn had but fewe yeeres sithence? Or, to encrease his owne Dignitie, doo now corrupte other Councelles, as Pope Zosimus corrupted the Councel holden at Nice in times past: and doo saie, that those thinges were diuised and appointed by the Holy Fathers, whiche neuer once came into their thought: and, to haue the ful swaie of Authozitie, doo weaste the Scriptures, whiche thinge, as Camotensis saith, is an vsual custome with the Popes? Now, if he haue renounced the Faith of Christe, & become an Apostata, as Lyranus saith, many Popes haue benne? Yet, for al this, what the Holy Ghoste with turninge of a hande, knocke at his bzeaste, and euen whether he wil, or no, yea, and wholly againste his wil, kinde him a light, so as he maie not erre? Shal he streight waie be the Headspringe of al Righte, and what al the treasures of wisdom, and Understandinge be founde in him, as it were laide vp in store? Or, if these thinges be not in him, can he geue

Sap.
Rom.
Matt.
Luc.

Sotom.
Cap. 1
Lib. de v
distrib
in Chro
ni.

These
every
time, an
child the
fingers.
without
any fauor
writte, o
turninge.
Why
shoulde
M. Harding
allege so
many
fables.

geue a right, and apte iudgemente of so weighty maters? Or, if he be not hable to iudge, woulde he haue, that those maters shoulde be brought befoze him alone?

M. Hardinge.

To your howe ifs, and what ifs, I coulde soone make an answaere by the contrary. (a) And Sir, howe if the Pope haue scene al these thinges, the Scriptures, Fathers, and Councelles? VVhat haue you then to saie? Is not your tale then at an ende? VVere your mater good, and your selfe wise, you woulde not so commonly vse that weake kinde of reasoninge. But to a number of your howeifs, and whatifs, for the readers sake, to put awaie al scruple, I geue you this answaere.

Goddess wisdome (as the Scripture saith) disposeth al thinges sweetly, and in one instant seeth the ende, and meanes that be necessarie to the ende. If he promise any man life euerlastinge, withal he geueth him grace also to doo good deedes, whereby to obtaine the same. VVhome he hathe glorified (saith S. Paule) them he hathe iustified and called. So whereas he hathe by force of his praiser made to the Father, promised to Peter, and for the safetie of the Church, (b) to euery Peters Successoure, that his faith shal not faile, and therefore hathe willed him to confirme his brethren, that is, to remove al doubtles and erreours from them: wee are assured, he wil geue him suche witte, diligence, learninge, and vnderstandinge, as this firmnes, and infallibilitie of faith, and confirminge of brethren requireth. Shal wee stande in doubt whether that happeneth in thinges supernatural, whiche wee see to be in thinges natural, that who geueth the ende, he geueth also thinges, that pertaine to the attaininge of the ende? If God woulde promise vs abundance of corne for the nexte yeere to come, what were more foolish, then to doubt, and saie like to this Defender, howe if, and what if men wil not til the grounde, nor sowe any seede? Doubtles if they sowe, they shal reepe: if they sowe not, neither shal they reepe. But what? VVee maie geather of the promise of God, that we shal haue not onely faire and seasonable weather, whereby the fruites of the earthe maie proue plentiful, but also that the husbandmenne shal emploie their endeuoure, paines, and laboure. For the abundance of corne so promised shal not be geuen but to suche, as til, sowe, and trauaile. Euen so whereas Christe hathe promised to the (c) Successours of Peter, firmnes of faith, to the Apostles, and their Successours the spirite of Truthe, and likewise to Councelles geathered in his name: wee muste perswade our selues, that nothinge shal wante necessary for the controuersies, touchinge faith, to be decided.

That you saie of Liberius the Pope, is starke false. (d) He neuer fauoured the Arians. The moste ye can finde againste him, is, that he was compelled by the greater persecution of Constantius the Emperoure, to subscribe to the Arians. Neither is that by the Auncient writers of the Ecclesiastical stories constantly affirmed, but of the chiefe of them not spoken of, where moste occasion was, to signifie it, if it had so benne: of some denied, of some mentioned not as true, but as a false rumour bruted abroade of him. By whiche rumoure it seemeth (e) S. Hierome was deceived, remaininge in the East, farre from the places where the Truthe might more certainly be knowen. But were it true, that he subscribed, as Peter denied Christe, yet beinge donne (f) for lacke of Charitie, and not by erreure in faith, wel might that facte be slaundersous to the Church, but it was not a decree made in fauoure of the Arians, neither to confirme that heresie.

That you reporte of Pope Iohn the 22. is likewise moste false. The worst that Marsilius of Padua, and VVilliam Ockam Heretikes, wrote of him to flatter the Emperour Ludouicus of Bauaria, is, that he had taught openly (g) (whiche also is referred to the time before he was Pope) that the soules of the iuste see not God vntil the daie of iudgement. That he had a wicked, and a detestable opinion of the immortalitie of the soule, there was no suche his opinion, but it is your false slaunder, by whiche your wicked and detestable malice imagined to deface the Church, and specially the Auctoritie of the holy See Apostolike. No storie of any estimation mentioneth, that he was of that firste opinion, after he came to be Pope, muche lesse that he gaue any definitiue sentence of suche mater. But contrariwise, (h) when as he prepared him selfe to goe to the definition of that question, concerninge the seeinge of God, whiche iuste soules haue before the daie of iudgemente, as Benedictus theleuenth in *suā extranagante* faith he was preuented by deathe, so as he might not doo it.

You belie Zosimus: (i) he corrupted not the Councel of Nice: But signified to the Bishoppes of Aphrike assembled in Councel at Carthage, the Truthe concerninge the Canons of the Nicene Councel. The same maie be proued by Iulius the firste, by the Epistle of (k) Athanasius, and other Bishoppes of Egypte, Thebais, and Libya, written to Marcus the Pope of the original of the 72. Canons of the Nicene Councel, that remained in safe custodie in the Church of Rome, subscribed with the handes of the Fathers, that at the same Councel were present. And what credite was to be geuen to the contrary information of onely twenty Canons, that was retourned from the Bishops of Constantinople and Alexandria, (l) when Heretikes before had burned the Bookes, where the whole number was contained, and lefte but those twentie, that al Bokes nowe commonly haue?

If wee shoulde alleage Camotensis, and Lyre, you woulde cal them the blacke garde, and set lide by them. First shewe vs where they haue that you alleage out of them. M. Iuel allegeth that of Camotensis in an other place. But where it is, he keepeth it to him selfe, and of him selfe it is likely it proceeded. For his dealinge is suche, as any false practise in respecte of him, maie seeme credible.

Albeit

(a) what then? Should he therefore be aboue General Councelles? Sadly, and sagely, and much to the pourpose.

(b) Vntruthe, fonde, & Childish. For Christe praied nomore for Peter, then for others: nor euer made mention of Peters Successours.

O woorthy, and graue reasons.

(c) Vntruthe. For Christe neuer entred into suche couenante with Peters Successours. (d) Vntruthe plainly reproued by S. Hierome.

(e) S. Hieromes Authoritie refused, as a man writinge rashly, he knewe not what.

(f) The Pope denieth Christ, for lacke of Charitie, but not for lacke of Faith.

(g) Vntruthe manifeste See the Answaere.

(h) Vntruthe, contrary to that M. Hardinge saide immediatly before. For he helde this Erroure in the time of his Popedom.

(i) Vntruthe manifestly reproued by the Councel of Africa.

Sapient. 8.

Rom. 8.

Math. 16.

Luc. 22.

Isa. 40. lib.

Cap. 15.

Lib. de viris

multitibus.

in Chroni-

ca.

These

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Untruthe,

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M. Harding

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**VWhether
the Pope
maie erre,
or no.**

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Albeit what woorshipful Doctour ye meane by Camotensis (m) I knowe not : Peradventure ye meane Carnotensis, otherwise called Luo. I haue cause to gesse, that so it shoulde be. And yet foure Bookes of sundrie Printes bothe Englishe, and Latine so haue. If there be any such, as I suppose there is not, he is very obscure, nor worthe the naminge.

The Bishop of Sarisburie.

(m) If ye knowe him not, then maie you beste blame your Ignorance.

*Alphonf. contra
Heres. li. lca. 4.*

Miche. 4.

*Tertul. Aduersus
Valentinian.*

Psalm. 118.

Hierem. 17.

Concil. Tom. 1.

*Tertull. Contra
Praxeam.*

Beat. Rhenanus.

*Hieron. in pra-
fatione de Viris
Illustribus.*

*Concil. Nicenum
2. Acton. 7.*

*Concil. Constau-
tinop. 6. Act. 13.*

Alphonf. Lib. 1.

*Ca. 4. In Legibus
da Hilarij.*

*Synod. Romana
in Fasciculo res-
rum sciendarum
impresso Colo-
niæ. 1553.*

*Iohannes Stella
Venetus.*

*Epistola Huldrici
ad Nicolaum
Papam.*

Here p^re saie, And Sir, Howe if the Pope haue seene at these things the Scriptures, the Fa-
thers, the Councelles? VWhat haue you then to saie? Is not your tale then at an ende? **No verily,**
W^ording. I woulde further desire God to geue him grace, to vse them wel,
and to his Glorie. **Notwithstandinge** your owne Doctours wil sone put al these
your whattes, and whatifs, out of question. **For,** concerninge the Popes great, and
high Learninge, Alphonfus de Castro saith, as he hath benne alleged before,
Constat, plures Papas adeo illiteratos fuisse, vt Grammaticam penitus ignorarent:
*It is certainly knowen, that sundrie Popes haue benne so vnskilful in learninge, that they ne-
uer vnderstoode their Grammar.* And this he speaketh, not of one Pope onely, but
of sundrie. But (you saie) Christe hath praied for Peter, and made sure promise, that his Faith
shoulde neuer faile. **Therefore the Pope is wise: the Pope is learned: the Pope is**
Catholique: the Pope cannot erre. Al this, and a greate deale more, the Pope maie
claime onely by Vertue of Christes Praier. **Howe therefore, if the Pope shoulde**
erre, or be in Heresie, he might sue Christe in an Acton of Couenante, and require
him to perfourme his Promise. So saith the Prophete Micheas, Sacerdotes in mer-
cede docebant, & Prophetæ in pecunia diuinabant: & super Dominum requiesce-
bant, dicentes, Nonne est Dominus in medio nostrum? *The Priestes taught the people
for hire: and the Prophetes Propheesied for monie: and yet they rested them selues vpon Gods
Promise, saieinge,* And is not the Lorde in the middes emongest vs? **So the Valenti-**
nian Heretiques saie sommetime of them selues, Nos salutem de Priuilegio status
possidemus: Wee haue our safetie by the Priuilege of our state. **Which cannot miscarrie: we**
cannot erre. But the Prophete saith, *Every man is a lier: Accursed be he, that trusteth
in Man.* Your owne Doctour Aldhonfus saith, Omnis homo errare potest in Fide,
etiã si Papa sit: *Every man maie erre in Faith: yea, although he be the Pope.*

How be it, that your Vnlearned Reader maie the better consider, how safely
he maie geue credite to your bare worde, whether the Pope maie be deceiued in
Faith, or no, it maie easily appeare by these fewe Examplis. **Who so listeth to**
saie, maie finde moe. Pope Marcellinus offred by Incense, & made Sacrifice vnto
Diuelles. Tertullian saith, Episcopum Romanum agnoscentem iam Prophetias
Montani, Priscæ, Maximillæ, &c. *The Bishop of Rome, wel likinge nowe the Prophe-*
fies (or Heresies) of Montanus, Prisca, and Maximilla, &c. **Vpon whiche wordes**
Beatus Rhenanus noteth thus, Episcopus Romanus Montanizat: The Bishop of
Rome fauoureth the Heresie of Montanus. Pope Liberius was an Arian Heretique:
as hereafter it shal better appeare. Pope Honorius was condemned for an He-
retique in two General Councelles. In the Councel of Constantinople the
wordes of his condemnation be alleged thus: Anathematizari curauimus Hono-
rium, qui fuerat Papa Antiquæ Romæ: quia in omnibus mentem Sergij sequutus
est, & impia dogmata confirmauit: *Wee haue caused Honorius, the late Pope of olde*
Rome, to be accursed: for that in al thinges he folowed the minde of Sergius the Heretique,
and confirmed his wicked Doctrine. Alphonfus de Castro saith, Anastasium Papam
fauisse Nestorianis, qui Historias legerit, non dubitat: *Who so euer hath readde the sto-*
ries, or course of time, cannot doubt, but Pope Anastasius fauoured the Nestorian He-
retiques. In the very Legende of Hilarius it is mentioned, that Pope Leo was an
Arian Heretique. In a Synode holden at Rome agaynst Pope Hildebrande, it is
written thus, Incendio tradidimus Decreta eorum Heretica: *Wee haue burnt theire*
Heretical Decrees. Pope Syluester. 2. was made Pope by Necromancie, and in re-
compense thereof, promised him selfe bothe Body, and Soule vnto the Diuel.

Huldericus the Bishop of Augusta in Germanie, expresth the Restrainte of
Priestes Marriage by theise wordes, Periculosum huius Heresis Decretum: *The*
dangerous Decree of this Heresie,

Notwith

whether
the Pope
maie erre,
or no.

*Erosin. in Anno-
tation. in Epist.
ad Galat. ca. 2.
In faciem illi
resistit.
Concil. Basilien.
Sessio. 34.*

*24. Q. 3. Hæresis
In Conc. Constā-
tien. in Appen-
dice. Ca. In pri-
mis. Quin imō
idem Iohan. pp.
22. dixit. &
pertinaciter
credidit. animā
hominis cum
corpore humano
mori. & extin-
gui. ad instar a-
nimalium bru-
torum.*

*Concil. Basilien.
inter Epist. Sy-
nodales.*

Visellus.

*24. Q. 1. A. recta.
In Glossa.*

*Iohan. De Paris.
suis. De potest.
Regia. & Pap.
ca. 18.*

*Cerson. An lice-
at appellare a
Papa.
Basilien. de Con-
cessione pre-
bende. Propo-
suit.*

*Extra. de Electi-
one. Significa-
sti. Abb.
Aeneas Syluius.
De Concil. Basie
lign. Lib. 1.*

Notwithstandinge, I haue sene the same Epistle vnto P. Nicolas, together with an other Epistle to like purpose, written in olde Greeke of very anciente Recorde, vnder the name of Volusianus the Bishop of Carthage. But, what neede we to touche al the particulars: The Doctours of the Greate Schole of Sorbona in Parise, haue determined in their Articles, that S. Peter him selfe erred in the Faith. The Council of Basile condemneth Pope Eugenius by these wordes, Eugenium Contemptorem Sacrorum Canonum: Pacis, & Veritatis Ecclesie Dei Perturbatorem notorium: Vniuersalis Ecclesie Scandalizatorem: Simoniacum: Perurum: Incorrigibilem: Schismaticum: a Fide Denium: Pertinacem Hæreticum, &c. We condemne, and depose Pope Eugenius, a despiser of the Holy Canons, a disturber of the Peace, and Vnitie of the Church of God: a notorious offendoure of the whole Vniuersal Church: a Simoniste: a Forsworne man: a man Vncorrigible: a Schismaticque: a man fallen from the Faith, and a wilful Heretique. Of Pope Iohns Heresie, touching the immortalitye of the Soule, we shal speake more hereafter. S. Hierome saith, Qui Scripturam intelligit aliter, quam sensus Spiritus Sancti flagitat, quo scripta est, licet ab Ecclesia non recesserit, tamen Hæreticus appellari potest: Who so euer otherwise vnderstandeth the Scriptures, then the sense of the Holy Ghost requireth, by whom they were written (as, it is moste certaine, the Pope in infinite places bothe hath donne, and doth) although he be not departed from the Church, yet he maye wel be called an Heretique.

Powe, if Idolaters, Montanistes, Arians, Monothelites, Nestorians, Deniers of the Immortalitie, Simonistes, Sorcerers, Maintainers of Filthinesse, and other Obstinate, and wilful Heretiques maie erre, then, what so euer M. Hardinge, and his felowes shal saie to the contrarie, it is easily sene, that the Pope maie erre.

Nextly, the Council of Basile saith thus, Multi Summis Pontificibus in Hæreses, & Errores lapsi esse dicuntur, & leguntur: Certum est, Papam Errare posse: Concilium sæpe Condemnavit, atque deposuit Papam, tam ratione Fidei, quam Morum: It is reported, and readde, that many Popes haue fallen into Erroures, and Hæreses: It is certaine, that the Pope maie erre: The Council hath oftentimes Condemned, and remoued the Pope, in respecte, as wel of his Heresie in Faith, as of his lewdnesse in Life.

Visellus saith, Summorum Pontificum quidam pestilenter errauerunt: Certaine of the Bishoppes of Rome haue benne in Pestilente Heresies. Pour owne Glose saith, Certum est, quod Papa Errare potest: It is certaine, that the Pope maie erre. An other of your Doctours saith, Interdum possit aliquis esse, qui esset a Sede remouendus: vt si esset Foemina, vel Hæreticus: sicut fuerunt aliqui: & ab hoc non numerantur in Catalogo Paparum: The Pope maie sometimes be suche a one, as maie seeme woorthy to be remoued: as if he were a VVoman, or an Heretique: And certaine suche there haue benne: and therefore they be not reckened in the Calendre of the Popes. An other saith, Aliqui Papæ inuenti sunt flagitiosi, & Heretici: Somme Popes haue benne founde wicked men, and Heretiques. An other saith, Et Papa, & Episcopi sunt deniabiles a Fide: Bothe Popes, and Bishops maie wander from the Faith. An other saith, Papa mandans, aliquid fieri, quod sonet in Hæresim, turbat statum Ecclesie, & non est ei parendum: The Pope commaunding any thinge to be donne, that soundeth of Heresie, troubleth the state of the Church: and we maie not obeie him. An other saith, Papa potest esse Hæreticus, & de Hæresi iudicari: The Pope maie be an Heretique, and of Heresie maie be iudged.

All these were the Popes vndoubted frendes. But nowe let vs heare the Pope him selfe. Pope Pius. 2. otherwise called Aeneas Syluius, saith thus, Quid si criminofus Papa contraria Fidei prædicet, Hæreticisq; Dogmatibus imbuat Subditos? What if a notorious wicked Pope teache thinges contrarie to the Faith, and with Heretical Doctrine peruerse his Subiectes? He could neuer haue moued this question, if he had thoughte it a mater impossible, that euer the Pope should be an Heretique.

I would not stand so longe in so cleare a case, were it not, that M. Hardinge, al this notwithstanding, telleth vs so sadly, & biideth vs beleue it vpon his warrant,

that

whether
the Pope
maie erre,
or no.

Hosius in Con-
fessione Petris
ouien. ca. 29.
c Alphonf. Contra
Heresi. li. 1. ca. 4

Franc. Petrarch.
Epist. 20.
Schola di Er-
rore, e Tempio
di Eresia.

Nicol. Lyra in
Matth. ca. 16.

Baldus de offic.
presid. l. 5. pe.

Orig. in March.
Tracta. 1.

Cyprian. in O-
rationem Do-
minicam.

Aug. De Verbis
Domi. secund.
Lucam. Sermon. 36
Chrysost. in Mat-
thae. Hom. 33.

Ambros. de Poe-
nitent. li. 1. ca. 6

Hieronym. in So-
phonian. Cap. 1.

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that the Pope vndoubtedly can neuer erre. Stanislaus Hosius, the greatest stickler of that side, blasphemeth not so saie thus, Numerentur omnes &c. Recken al the Popes, that euer were, from Peter, until this Iulius, that now is: There neuer sate in this Chaire any Anan, any Donatiste, any Pelagian, or any other, that professed any manner Heresie. Yet neuertheless, your owne Doctour Alphonfus saith, Non credo, aliquem esse adeo Impudentem Papæ Assentatorem, vt ei tribuere hoc velit, vt nec Errare, nec in Interpretatione Sacrarum Literarum hallucinari possit: I beleue, there is no so shamelesse a Flatterer of the Pope, that wil graunt him this Prerogative, that he can neuer erre, nor be deceived in the expoundinge of the Scriptures. Here, M. Hardinge, your owne principal Doctour Alphonfus calleth al them, that mainteine your Doctrine, and saie, as you saie, The shamelesse Flatterers of the Pope. Certainly, I thinke, it maie safely be saide: If a man wil take the viewe of al Christendome, he shal not finde so many Heretiques in any one See, what so euer, as maie be found in the See of Rome. And, for that cause perhaps, Franciscus Petrarcha calleth Rome, Asylum Heresum, & Errorum, The Sanctuarie of Erroures, and Heresies: And in his Italian Sonettes, he calleth it, The Schoole of Erroure, and the Temple of Heresie.

As for Nicolaus Lyra, ye doubt of our dealinge, for that the Writer bathe not quoted the place. It maie please you therefore to peruse his Notes vpon the fiftiene Chapter of S. Mathewe. There among others ye shal finde these wordes: Ex hoc patet, quod Ecclesia non consistit in hominibus, ratione Potestatis, vel Dignitatis Ecclesiasticae, vel Sæcularis: Quia multi Principes, & Summi Pontifices inuenti sunt apostasse a Fide: Hereby it appeareth, that the Church standeth not vpon menne, in consideration, either of their Power, or of their Dignitie, either Ecclesiastical, or Temporal. For many Princes, and Popes haue benne founde to haue strayed from the Faith.

Therefore Baldus saith, Cautela est, quod quis dicat. Credo, quod credo Sancta Mater Ecclesia: non, quod credit Papa: It is to be marked, that a man maie saie, I beleue, that the Church beleueth: but he maie not saie, I beleue, that the Pope beleueth. His meaning is, that the Pope maie be deceived, and beleue amisse. Ye saie,

Christe praied for Peter: Ergo, the Pope cannot erre. But where was Christes Praier then, when so many Heretiques were Popes in Rome? Will ye saie, that Christe praied for Arians, for Nestorians, for Montanistes, for Monothelites, for Simonistes, for Idolaters, for Necromancers, for Poisoners, for Murtherers, and for Dame Iohane too? Or, that by the vertue of Christes Praier, none of these coulde euer erre? Or, that the Popes Erroures muste goe for Truthe, or his Heresies be holden as Right Religion, onely bicause, you telle vs, that, what so euer he saie, He cannot erre? M. Hardinge, I shewed you before, that Christe Praied, not onely for Peter, but also for al the reste of his Disciples. Origen saith, as he is before alleged, Num audebimus dicere, quod aduersus vnum Petrum non præualituræ sint Portæ Inferorum: aduersus ceteros Apostolos præualituræ sint? Shal wee dare to saie, that the Gates of Helle shal not preuaile againste Onely Peter? and that the same Gates shal preuaile againste al other the Apostles? S. Cyprian saith, Rogabat pro delictis nostris, sicut ipse declarat, cum dicit ad Petrum: Ego rogaui pro te, ne deficiat Fides tua: Christe praied (not for Peter onely, but) for our sinnes, as hee him selfe declareth, saieinge vnto Peter, I haue praied for thee, that thy Faith shoulde not faile. S. Augustine, expoundinge the same wordes, saith thus: Ego Rogauī Patrem pro vobis, ne deficiat Fides vestra: I haue praied (not onely for Peter, but also) for you, that your Faith shoulde not faile. Chrysostome saith, Omnis Christiannus, qui suscipit Verbum Petri, Thronus sit Petri: & Petrus sedet in eo: Euery Christian man, that receiueth the woorde of Peter, is made Peters Chaire: and Peter him selfe sitteth in him.

Other wise, M. Hardinge, they are not al Peters, that sitte in place of Peter. S. Ambrose saith, Non habet Hereditatem Petri, qui Fidem Petri non habent: They haue not Peters Enheritance, that haue not the Faith of Peter.

S. Hierome saith, Auferet Dominus nomina vanæ gloriæ, & admirationis falsæ, quæ versantur in Ecclesia: God wil take awaie these names of vaine Glorie, and false

assenta-

v whether
the Pope
maie erre,
or no.

Pope Liberius
Hieron. de Eccl.
Scriptorib. in
Fortunatiano.
Nico Cusan. De
Concordia. Li. 2.
ca. 5.

Alphonf. Contra
Heresi. li. 1. ca. 4.
Platy. in Liberio
Antonin. par. 2.
Tit. 10. ca. 4. § 5.

Iohanius.
Herman. Gigas,
Historia Longo-
bardica.

Eras. in anno-
tationib. in Hiero-
nym. Contra
Luciferian.

Nicol. Cusan. de
Concordia. Li. 1.
ca. 14.

Pope Iohn.

Augustin. ad
Quodulideum.
Gerson. sermo. 1.
in Festo Pas-
chali.
Cepus Dialog. 1.
Pag. 50.

Pag. 31.

M. Har. Fol. 64. a

ostentation, that are used in the Church. Where we saie, Pope Liberius fauoured the Arians, that (ye saie) is starke false. And yet, ye knowe, S. Hierome is the reporter of that falsched. But S. Hierome (ye saie) was deceiued. In such Reuerence, and Regarde ye haue the Doctours, and Learned Fathers of the Church. We beleue them no further, then ye liste. I doubt not, but S. Hierome might better saie, *Sp. Hardinge is deceiued*. If S. Hieromes authoritie suffice you not, you maie take also the authoritie of S. Augustine. For S. Augustine saithe, as he is alleged by Cardinal Cusanus, that Pope Liberius gaue his hande, and consente vnto the Arians. Certainly, Alphonsus, your owne Doctour, saithe, De Liberio Papa, Constat fuisse Arianum: Touchinge Pope Liberius, it is wel knowne, he was an Arian. Platina saithe, Liberius, vt quidam volunt, in rebus omnibus sensit cum Hæreticis: Pope Liberius, as somme saie, was in al pointes of one iudgemente with the (Arian) Heretiques.

Antoninus, the Archebishop of Florence, saithe, Liberius Papa consensit præceptis Augusti (Ariani) vt vnà cum Hæreticis Communicaret: Pope Liberius consented to the Commandementes of the Arian Emperoure, that he Communicated with the Heretiques. So saithe Iouerius in the Abridgemente of Councils: So saithe Hermannus Gigas: So saithe your very Legende, commonly called Historia Longobardica. Amonge others, Erasmus saithe, Ariana Heresis, & Romanum Pontificem inuoluit, & ipsos Imperatores: The Arians Heresie entangled, and wrapt bothe Pope, and Emperoure. By the Pope namely he meaneth the Pope Liberius.

Cardinal Cusanus saithe, Liberius, & Honorius, & alij in Cathedra Petri aliquandiu sedentes, in errorem Schismaticum seducti ceciderunt: Pope Liberius, and Honorius, and others sittinge in Peters Chaire, haue fallen into Schismatical errorre, and haue benne deceiued.

Yet you doubt not to saie, S. Hierome was shamefully deceiued, and wrote of ignorance, he knewe not what, and al is false.

Likewise ye saie, That wee reporte of Pope Iohn, is moste false, and impudent. Our reporte is, That Pope Iohn denied the immortalitie of the Soule: not thowoly, and altogether, but onely in that he saide, Vntil the time of the Laste Iudgemente, the Soule liethe stil, as in a traunse, as doothe the Body, without sense of ioie, or paine. Wherein he, not onely withstode the Expresse VVoorde of God, but also vniuerses quite ouerthwe his owne whole Kingedome of Purgatorie, which is the greatest, and fairest of al his thre Crownes. For what auails his Pardons, and Trentalles, if the Soule lie stil asleepe vntil the daie of Iudgemente, and feele no paine? Verily, after the laste Iudgemente, by common consente, there shalbe, no Purgatorie, no Trentale, no Masse, no Pope, no Pardonne. Nowe, if there be no place of Purgatorie, neither before, nor after the laste Iudgemente, then maie wee wel conclude, that absolutely, and without doubt, there is no Purgatorie. The firste Authours of this errorre, as S. Augustine saithe, were the Heretiques called Arabici.

Touchinge Pope Iohns errorr, Gerson saithe thus, Iohannes Papa. 22. decreuit, &c. Pope Iohn. 22. decreed, that the Soules of the wicked shoulde not be pounished, before the daie of the laste Iudgemente: which errorre the Vniuersitie of Parise condemned for Heresie, and caused the Pope to recante. One of your owne Companions of Louaine saithe, Pope Iohn kept this errorr secretly to him selfe, and neuer had the open consente of the Church of Rome. And, for better excuse hereof, he saithe, Petrus, non Fidem Christi, sed Christum, salua Fide, negauit: Peter denied not the Faith of Christe, but, his Faith saied, he denied nomore but onely Christe. And so, by this prett shifte of youre Louanian Diuinitie, ye haue bothe Christe without Faith, and also Faith without Christe. Thus, *Sp. Hardinge*, it is plaine by youre owne Doctours, and Fellowes, that our reporte of Pope Iohn, is neither a false Sclaunder, as you saie, nor procedeth of detestable, and wicked malice.

Addition. *Sp. Hardinge*. VVhat shal I saie, but al is false? It is a fowle thinge, M. Iewel, and a wicked impudencie, thus to belie the Doctours. Certaine it is, Gerson

neuer saide it, nor in *Sermone Paschali*, as you reposite, nor any where els, that this Pope Iohn made any sutch Decree. Neither was his erreure, as you vntruely burthen him &c. That yee write, touchinge this Pope, either proceedeth of Malice, or of Ignorance &c. The erreure of Pope Iohn. 22. was not, that the soules of the wicked be not punished before the daie of the laste iudgemente, but that the soules of the good see not the face of God, before the laste daie. His position was conceiued with these termes, as wee finde it in Adrianus that Learned Pope, and in the Extrauagante of Pope Benedictus Vndecimus, who succeeded him nexte: *Anima purgata ante finale Iudicium non habent Stolum, quæ est clara, & facialis visio Dei.*

M. Har. fol. 65. a

M. Har. fol. 65. b

Of this question some Doctours then helde the Affirmatiue, some the Negatiue. Amongst them that helde the Negatiue, this Pope Iohn. 22. was one, before he was Pope, and perhaps also afterwarde. But he helde it onely as his priuate opinion.

Fol. 66. b.

Nowe this was an erreure in Pope Iohn: I denie not: Yet for the same is not he to be compted an Heretike: as neither S. Irenæus, Theophylactus, and S. Bernarde are, who seme to haue benne of the same opinion. Gerson saith, *Propter, quod apparet falsitas Doctrinae Papa Iohannis. 22. quæ damnata fuit cum sono Buccinarum, vel Tubarum coram Rege Philippo Auunculo tuo per Theologos Parisienses.* Remember, good Reader, this erreure of Pope Iohn. 22. was not condemned by the Diuines of Parise, when he was Pope, but before, when he was a priuate Doctour, and Liued in the Realme of France &c. And so by this Purgatorie is not taken awaie at al, as your scoffinge tale, that liketh you so wel, pretendeth it to be. Neither were the Heretikes, that of S. Augustine are called *Arabici*, the firste Authours of this erreure, as you saie, but the Armenians, and Grecians, if we maie beleue Guido. Nowe touchinge that you haue alleged out of the Councel of Constance, I marueile with what face you bringe it in. And what a greates falschēd is it to put in your Booke the name of Pope Iohn. 22. for Pope Iohn. 23. The name of this Iohn. 23. was before he tooke vpon him to be Pope, Balthazar de Cassa, as there ye haue it declared &c. Neither was he a true Pope, Lawfully electe, but an Vsurper, as two others were with him at the same time. So by this place ye haue proued no Heresie againste Pope Iohn. 22. nor againste any true Pope at al: but onely haue shewed your selfe a shamelesse shifter, and one that hath a more maliceous minde to hurte the Authoritie of the Pope, then mater of iuste accusation againste him.

Fol. 66. a.

67. a.

The Answer. Al this is true, no doubtles. For M. Hardinges saues must goe for Gospel. First, Good Reader, I will tel thee, what man this Pope Iohn was: & then make answer to euery pæce hereof in order. The next Pope before him was Clemens the fifth, that caused Franciscus Dandalus the Embassadour of Venice, to come before him tied in an iron chaine, & to wallow vnder his Table as a Dogge, while his Holinesse sate at supper. Otherwise the indignation, he had conceiued againste the Venetians, could neuer be swaged. The fourth Pope after him was Urbanus the fourth, that tooke fine of his Cardinals vpon displeasure, & tied them vp in Scackes, and threw them out into the Sea. As for this Pope Iohn him selfe, he turned Bishoprikes into Abbies, and Abbies into Bishoprikes, Bishoprikes into Archebishoprikes, and Archebishoprikes into Bishoprikes: One Bishoprike into two, and two into one: Citties into Townes, and Townes into Citties: And thus was euermore alteringe, and neuer contented. Pope Clemens his Predecessour beinge deade, the Cardinales, after they had longe contended among them selues aboute the Election of a Pope, & could not agree, thei committed the whole mater in truste vnto this Iohn, being then also him self a Cardinal, that he should chuse, whom he beste liked, and ende the strife, nothing doubting, but he would haue chosen one of the same Cardinales, that thei had named. But he, hauinge the whole power in his owne hande, like a man of truste, foregate al others, and chose him selfe, and so was Pope by his owne election. Beinge Pope, he excommunicated Ludouicus the Emperour, for that he had attempted to execute some parte of his Emperial office without his Licence. By meane whereof, he enflamed al Chriffendome with sutch discorde, and hatred, and deadly Warres, as could not afterwarde be quenched in thirtie peeres. He said, he had power to raise vp Emperours, & to Depose them at his pleasure: and that, when so euer the Emperie is void, the Pope is Emperour: and that there is no power aboue the Pope.

Sabelli. Ennead.

9. Li. 7.

Sabelli. Ennead.

9. Li. 9.

Naucley. Gene.

74. 44.

Naucley. Gene.

74. 44.

Naucley. Gene.

Carion. pro sua

Voluntate.

Paralipom.

Vrspergen.

And, whereas certaine Preachers, Loathing the intollerable Ambition, and Lordelinesse of the Clergie, that then was, had tolde the people openly in their Sermons, that Christe, and his Apostles were simple, and poore, and possessours of nothinge, he caused them to be taken, and condemned, and burnt as Heretiques:

tiques:

nesse. For at the time of his death, he leaſte in his Treasurie ſiue and twentie thouſande thouſande Crownes in ready Golde: whiche thinge was the moze to be wonderd at, for that not longe befoze the ſame Pope Iohn had ſoined in warre with Robert the King of Apulia, in deſenſe of the ſtate of Genua: in which warre, as Antoninus Florentinus ſaith, ſutche abundance of Golde, and treaſure was ſpente on bothe ſides, as might haue bought a good Kingedome. Sutche a one, M. Hardinge, was Pope Iohn: whoes Doctrine you maie not in any wiſe ſuffer to be ſtained. And therefore, touchinge the mater it ſelfe, you haue miſced it pretily. It was no Heresie, you ſaie, but onely an Erroure. And why ſo? I trowe, bicauſe this Iohn was no inferioure Biſhop, nor Priuate man, but a Biſhop of Biſhoppes, and a Pope. For in any other poze man it had benne an Heresie. The Arabians, & Armenians many hundred yeres befoze were Condemned, and Holden as Heretiques for the ſame. So bleſſed a thinge is it to be a Pope.

But if this Erroure were no Heresie in Pope Iohn, then a greate many, that ſo charged him, did him greate wronge, & were mutche to blame. Antoninus ſaith, Iohannes. 22. Sermonem faciens in publico Conſiſtorio, dixit quedam Hæreſim ſapientia: Pope Iohn ſpeakinge openly in the Conſiſtorie, uttered certaine wordes ſauouringe of Heresie. And therefore, he ſaith, that of many he was iudged an Heretique. Chriſtianus Maſſæus ſaith, Iohannes Papa. 22. miſit Parisios duos, qui hanc Hæreſim prædicarent: Pope Iohn ſente twoo Preachers to Pariſe, to ſette forth this Heresie. Naclerus ſaith, Imo Iohannem Papam. 22. magni, & multi Theologi, ſcientia, & vita probati dogmatizabant eſſe Hereticum: Nay, many greate, and famous Doctours of Diuinitie, notable, as wel for their Learninge, as for their Liſe, publiſhed Pope Iohn to be an Heretique. So many Hiſtoriographers, and ſo many, & ſo notable Doctours of Diuinitie, maie be witneſſes ſufficiente to proue one Heretique, if he were not a Pope.

Gerſon ſaith not, Iohannes Papa decreuit: Pope Iohn decreed. This (you ſaie) is a fowle thinge, and a wicked impudencie. The Anſweare. It is no manly parte, M. Hardinge, to ſtrive, and wrangle aboute wordes, when the mater is plaine. If Gerſon ſaide not, Pope Iohn decreed theſe thinges, yet he ſaide, Pope Iohn Publiſhed, and taughte theſe thinges. And a man would thinke, that Teachinge, and Publiſhing were not mutche leſſe, then Decreeinge. Gerſons wordes be plaine, euen as you your ſelfe haue alleged them. Propterea apparet falſitas Doctrinæ Papæ Iohannis. 22. Hereby appeareth the falſehed of the Doctrine of Pope Iohn. Chriſtianus Maſſæus ſaith, Papa Iohannes prædicauit errorem: Pope Iohn preached, or ſette forth this erroure. And it is ſaide, the Popes VVil muſte needes ſtande for Lawe.

You ſaie, Remember, good Reader, this erroure of Pope Iohn. 22. was not condemned by the Diuines of Pariſe, when he was Pope, but befoze, whe he was a priuate Doctoure, and liued in the Realme of France. The Anſweare. Thou muſte beleue M. Hardinge, good Reader, be his tale neuer ſo unlikely, yea though he ſpeake impoſſibilitie. This erroure of Pope Iohn (ſaith he) was condemned in the preſence of Philip the French Kinge, not when Iohn was Pope, but befoze, when he was a priuate man. Nowe, I beſeeche the, good Reader, for thy better ſatiſſaction, conſider wel the yeres, & ages, as wel of this Kinge Philip the ſirſt, as alſo of this Pope Iohn the two & twentie. It appeareth by al Writers what ſo euer, that this Iohn was Conſecrate Pope at Auenion anno. 1316. & that Philipppus Valeſius was crowned King in France. an. 1328. By which Computatio it is plaine, & this Iohn was Pope thirtiene yeres befoze this Philip was Kinge. This Storie is euident, and agréably confeſſed by al that haue written. Yet it pleaſethe M. Hardinge, to take it by the toppe, and to turne it backward: and to telle vs of him ſelfe onely, without further authoritie, that Philip Valeſius was Kinge, & ſate in place of Iudgement, to heare Cauſes of Religion, thirtiene yeres at the leaſte, befoze this Iohn was Pope. Thus by M. Hardinges Handling, Pope Iohn, when he was Pope, yet was no Pope: And Philip was a Kinge thirtiene yeres at the leaſte, befoze he was Kinge. Suche pretie Herities M. Hardinge can ſhape vs for his aduantage.

Anſelmus R. d.
Milles viginti-
quinq; millia.
Antonin. Par. 3.
Ti. 21. ca. 4.

M. Har. 65. b.

Auguſt. ad
Quodulidum

Pope Iohn
an Heres
tique.

Antonin. Par. 3.
ti. 21. ca. 6. §. 15.

Aſſerebant ex
eo, ipſum eſſe
Hæreticum.

Maſſæus Li. 18.
an. 1332.

Nacler. Genera.
45.

M. Har. 64. b.

Decreed.

Maſſæus Li. 18.

De Tranſ. Epiſ-
copi. Quanto.

Before he
was Pope.

VWhen he
liued in
France.

Sabell. Ennead.
2. li. 7.

Platina.

Naucler. Gene-
ra 45. Ann. 1324.

Tepidè.

Benedictus
Condemnat.
Massæus. li. 18.
Ann. 1332.

M. Har. 66. b.

Pet. M. Hardinge, you telle vs, That this Iohn was condemned by the Diuines of Parise, not when he was Pope (God forbid: for then must we confesse, that the Pope was an Heretique) but before, when he was a Priuate Doctoure, and liued in the Realme of France. **Here is a marvellous case, M. Hardinge.** An Heretique by poure confession maie be a Pope: But a Pope in no wise maie be an Heretique. This Iohn (you saie) was hereof Condemned, when he was a Priuate man, and liued in France. **I praise you, M. Hardinge, and where liued he afterwarde beinge Pope? Take by poure Chronicles.** Where was Pope Iohns aboade? Where was his Consistorie? Where was his Courte, duringe al that whole time, while he was Pope? **Perhaps, you thinke, it was at Rome.** For there saie S. Peter: There is the Continuance of his Succession: And thereof the Popes are called the Bishoppes of Rome. **If you so thinke, M. Hardinge, your thought deceiuethe you.** For in dede it is wel knownen, that Pope Clemens the sixthe, that was the nexte Predecessoure before Pope Iohn. 22. remoued him selfe, and al his traine from Rome to Auenion in France, in the yere of our Lorde. 1303. From whiche time, duringe the space of thre scoore and fourtiene yeres folowinge, the Popes continued stil at Auenion, and neuer returned backe to Rome. It was in vaine therefore for you to saie, Pope Iohn at the time of his Condemnation, was no Pope, but onely a Priuate man, and liued in France. For duringe the whole time of his Popedom, he continued stil in France at Auenion. And beinge foure scoore and tenne yeres of age, He died at Auenion, and at Auenion was buried, in the Cathedral Church: where his Body resteth vntil this date, and not in Rome.

Saie nomore therefore, M. Hardinge, that Pope Iohns erreure was condemned in Parise, and blowen out with Trumpettes in the presence of the Kinge, not when he was Pope, but onely when he liued in Priuate estate. For al the Historiographers, that haue witten hereof, wil soone Controlle you. Antoninus saith, Pope Iohn helde this erreure in the time of his Popedom, and pronounced wordes fauouringe of Heresie, openly in the Consistorie (beinge Pope). **Nauclerus saith,** Imò Papam Iohannem Magni, & multi Theologi Scientia, & vita probati, Dogmatizabant esse Hæreticum propter errores certos: quos tamen Die obitus sui dicitur tepidè reuocasse: & eius Successor, Benedictus, eos errores fertur publicè damnasse: **Nay, many greate, and famous Diuines, of greate Learninge, and good Life, proclaimed (not one, or other, by the name of Iohn, but) Pope Iohn, by the name of Pope, to be an Heretique for certaine erreures. Whiche erreures, notwithstandinge it is saide, that he Coldely reuoked at the time of his deathe. (But not before, neither then, but coldely). Again it is saide, That Pope Benedictus, his nexte Successoure, openly Condemned the same erreures.** **Christianus Massæus saith,** Papa Iohannes prædicauit errorem &c. Misit Parisios duos, alterum Dominicanum, alterum Franciscanum, qui eandem Heresim prædicarent &c. Pope Iohn preached, and professed an error &c. And sente two Preachers to Parise, the one a Blacke Freere, and the other a Graye Freere, to mainteine the same Heresie. But one Thomas a Preacher of Englande, withstoode the Pope. Him the Pope tooke, and threwe into Prison. Hereupon the Kinge summoned a Councel vnto his Pa- laice in Vinciana Sylua. The whole assemblie subscribed againste the Pope. Immediately the Kinge sente to Pope Iohn, and willed him to reforme his erreure, and to sette the Preacher at libertie: And so he did.

Thus you see, M. Hardinge, That Pope Iohn, beinge Pope, stode in erreure: That Pope Iohn was Condemned for an Heretique: That Pope Iohn professed, and preached false Doctrine: That Pope Iohn sente out Preacheres, to mainteine his Heresie, and they were Freers: That Pope Iohn was controlled by an Englishe Preacher: That Pope Iohn was reprovved by a Councel: That Pope Iohn was willed by the Kinge to reforme his erreure. And yet can you telle vs, al this notwithstandinge, that Pope Iohn was then a Priuate man, and no Pope at al.

Further you saie, Touchinge that you haue alledged out of the Councel of Constance, what a greate falsched is it, to put in your Booke the name of Pope Iohn. 22. for Pope Iohn. 23?

The

The name of this Iohn. 23. was before he tooke vpon him to be Pope, Balthazar de Cassa, as there yee haue it declared. Neither was it certaine, that he helde that detestable opinion. Howe so euer it be, Pope Iohn. 23. was not a true Pope Lawfully electe, but an Vsurper.

M. Hard. 67. a.

The Answer. And what if I should here confesse an erreure, *M. Hardinge* ? What if I should saye, I had not aduisedly considered the *Storie*, but had taken one number for another ? Yet haue you not one Heretique Pope Iohn the lesse, but one the more. For howe so euer ye number them, as it shal wel appeare, bothe were Iohns, and bothe were Popes, and bothe were Heretiques. But as you can so fauourably telle vs, it is no Heresie in a Pope, wilfully to mainteine an open erreur, touching the state of the Soule: So I truste of youre courttesie, ye wil not so hastily Condemne it for hainous Heresie, if a man happen onely to misreken the name, or number of a Pope. For more, then that, you cannot make it. Otherwise it mite happen, that you poure selfe, euen in this selfe same place, mite finde poure selfe in like erreure, and yelde poure selfe to be an Heretique. For where you saye, It was Benedictus vndecimus that folowed Iohannes. 22. Onuphrius calleth him Benedictum decimum: And Sabellicus saith, It was Benedictus duodecimus. In this reckeninge, if euery misnumbringe of a Pope, be an Heresie, by poure iudgemente we muste needes haue two Heresies at the leaste. As for Balthazar a Cassa, whome you calle Pope Iohn. 23. Platyna calleth him Pope Iohn. 24. Onuphrius calleth him, euen as I do, Pope Iohn. 22. and not, as you do, Pope Iohn. 23. And the other Iohn, whome you calle Pope Iohn. 22. He calleth the Pope Iohn. 21. Loke on youre Bookes, and you shal finde it. Nowe, *M. Hardinge*, you see the very causes of al this erreure: and yet no greate cause, why you should be so fiercely vpbraide vs with so greate falsehed.

Sabel. 22. mead. 9.

The mater, wherewith this Pope Iohn the Later was charged, was this, as it is specially objected againste him in the Council of Constance, *Quin imò dixit, & pertinaciter credidit, Animam Hominis cum Corpore Humano mori, & extinguí, ad instar animalium Brutorum: Pope Iohn saide, and stubbornely beleued, that the Soule of Man dieth togeather with the Body, and is consumed to nothinge, as the Soule of Brute Beastes.* Therefore, *M. Hardinge*, the greatesse faulte, ye can finde in me in this behalfe, is this, that seekinge to finde Heretiques emonge the Popes, I thought there had benne but one Pope Iohn Condemned of Heresie, whereas in deede there were two.

the soule of a pope

You saye, This Heresie was objected only against Pope Iohn. 23. but neuer proued. But it was objected againste him, *M. Hardinge*, in the Council of Constance, and of his parte neuer purged. Seeke his Purgation, where you wil: ye shal neuer finde it. And the wante of Purgation is called in Lawe, a plaine Conuiction.

Yet the better to Countenance a badde mater, you saye, This Later Pope Iohn was no true Pope, nor Lawfully chosen, as appertained. Who saith so, *M. Hardinge*, but onely your selfe? And what is your own onely Authoritie against al others? In the Council of Constance, where al the Enormities, and Villanies of this Pope Iohns whole life were blased abroade, yet this Article of his Election, and Title of Popedom was neuer laide to his charge. Platina, touching his Election, saith thus, Bononia omnium Consensu Pontifex creatur: This Iohn was chosen Pope at Bononia by the consense of al the Cardinales. Hauinge the Consente of al the Cardinales, he wanted none, no not one. And what Election can be more Canonical, or Lawful, then, when the voices of al the Electours agree together. Certainly, in any reasonable iudgemente, he was mutche more Lawfully chosen, then Pope Iohn. 22. that chose him selfe. And yet was that Pope Iohn a Lawful Pope. In deede the other two Popes were sette vp in Schisme, and Division, onely by a parte of the Cardinales. But Pope Iohn. 23. was Lawfully chosen by the Consente, and agremente of the whole: and, has he not benne charged with other crimes, He had neuer benne remoued.

Plati. in Iohan.

24.

To conclude, you saye, The Heretiques, that of S. Augustine are called Arabici, were not the firste Authours of this erreure. But the Armenians, and Grecians, if wee beleue Guido.

Pope
Iohn. 22.

670 The Defense of the Apologie of the

Aug. ad Quod-
multum,

Arabic. an. 212.

Alphonſus De

Heretibus. Li. 2.

De Adam &

Eua Armenij.

an. 450.

The Anſwere. And why ſo, M. Hardinge? Did not the Arabian Here-
tiques holde this ſame erreure? Merily, S. Auguſtines wordes are plaine: Arabici
dixerunt, animas cum corporibus mori, atq; diſſolui: & in fine ſæculi vtrunq; reſur-
gere. But you ſaie, The Armenians were the Founders of this erreure: and they were longe
before the Arabians. For I trowe, ſo ſaith the your Guido. But examine you better the
courſe of times. You maie happen to finde your erreure. S. Auguſtine ſaith, The
Arabians were in the time of Origene, welneare ſourtene hundred yeres agoe.
As for the Armenians, Alphonſus ſaith, They beganne aboute eleuen hundred yeres
agoe, after the Councel of Chalcedon, aboute the yere of our Lord. 450. that is to ſaie,
two hundred, and ſittie yeres after the Arabians. Nowe, M. Hardinge, telle
vs, I praye you, whether of theſe two ſortes of Heretiques was the former? It is
not a likely mater, that the Arabians, that were ſouretene hundred yeres agoe,
learned firſt their Hereſie of the Armenians, that ſolowed two hundred and ſittie
yeres after them.

As for Guido the Carmelite Freere, no doubt, he was wiſe, and worthy
Doctoure, to be brought ſomewhat for a Witneſſe againſt the Authortie of S. Au-
guſtine.

Nowe, that the truethe of your wordes maie appeare the better, Lette vs
laie ſomewhat a Wiſe hereof, by waie of Compariſon, as in a Table.

M. Hardinge.

The Anſwere.

This was an erreure in Pope Iohn. 22.
I denie not. Yet for the ſame is not he
to be coumpted an Heretique.

Antoninus. Pope Iohn uttered wordes of He-
reſie. And many iudged him to be an Heretike.
Maſſaus. Pope Iohn ſente Preachers to Pa-
riſe to mainteine his Hereſie.

M. Hardinge.

The Anſwere.

Gerson never ſaide, that Pope Iohn
made any ſutche Decree.

Gerson. Pope Iohn profeſſed it, and taughte
this Hereſie.
Maſſaus. Pope Iohn preached, and publiſhed
this erreure. Prædicauit errorem.

M. Hardinge.

The Anſwere.

This erreure of Pope Iohn. 22. was
not condemned by the Diuines of
Pariſe, in the preſence of the Kinge,
when he was Pope, but before, when
he was a Priuate Doctoure.

Pope Iohn. 22. was Pope thirtiene yeres be-
fore Kinge Philip was Kinge.
Antoninus. Pope Iohn ſpake wordes ſauou-
ringe of Hereſie in the Conſiſtoirie, that is to
ſaie, bringe Pope.
Naclerus. The moſt famous Diuines proclai-
med Pope Iohn, bring Pope, to be an Heretike.
Maſſaus. Pope Iohn preached erreure, & ſente
Preachers abroade to mainteine his Hereſie.

M. Hardinge.

The Anſwere.

Pope Iohn was condemned before he was Pope
when he liued in the Realme of France.

Pope Iohn, duringe the whole time of
his Popedome, Continued ſtill at Aue-
nion in France, and neuer departed
thence to Rome. Sabellicus.

M. Hardinge.

The Anſwere.

Pope Iohn helde this error, onely as
his Priuate opinion.

Gerson. Pope Iohn profeſſed, and taughte this
Doctrine.
Maſſaus. Pope Iohn preached it, and ſente out
Preachers to mainteine it, & empriſoned them,
that durſt to withſtande it.

M. Har-

M. Hardinge.

The Answer.

You name Pope John .22. for Pope John .23.

Onuphrins calleth him, as I doe, Pope Iohn .22.
Platina calleth him Pope Iohn .24: and not as
you doe, Pope Iohn .23.
In stæde of one Heretical Pope Iohn, wee haue
founde two, and the Later mutche moze hor-
rible, then the former.

M. Hardinge.

The Answer.

This Heresie was objected against Pope John .23. in the Council of Constance, but neuer proued.

This Heresie was objected against Pope Iohn,
but neuer purged.

M. Hardinge.

The Answer.

Pope John .23. was neuer Lawfully chosen.

Platina. Pope Iohn was chosen at Bononia, by
the Consente of al the Cardinallles. Who so
hathe the Consente of al the Electours, is law-
fully chosen.

M. Hardinge.

The Answer.

The Arabians were not the Au-
thours of this erreure, but the Arme-
nians.

S. Augustine. The Arabians were the Au-
thours hereof.
The Arabians were two hundred, and fiftie
yeres before the Armenians.

So many waies, *M. Hardinge*, haue you corrupted, and altered the Trueth
of this storie. And yet you thinke it Lawful for you, to crie out against vs, Al is
false. VVicked Impudencie: Yee belie the Doctours: Yee are malicious: Yee are Ignorante: Ye are
shamelesse shifters.

Pope Zosi-
mus.

Artic. 4 Diui. 6.
Concil. Aphric.
Can. 101.

An Epistle
forged vnder
the name of
Athanasius.
The Coucel
of Nice cor-
rupted.

In the Replie,
Artic. 4 Diui. 6.
Copus. pag. 78.
Concil. Florent.
sessiõ. 20.
Concil. Cartha-
ginen. 6. ca. 4.

For the reste, ye saie, VVe belie Pope Zosimus. He corrupted not the Council of Nice.
For trial wherof, I referre me self to my former Keple vnto your Answer.
Certainely, what so euer Learned man wil stande to the denial hereof, he muste
needes wante colour in his face. The fraude was notoriously founde, and detected
to the whole worlde by the Anciente Learned Fathers, Cyrillus, and Atticus, the
one beinge Patriarke of Alexandria, the other of Antioche, and was reprinted,
& published by two hundred, and seuentene Bishoppes, openly in the Council of
Aphrica. The peruishe forged Epistle, that ye allege vnder the name of the Lear-
ned Godly Father Athanasius, The fantastical burninge of the Canons of Nice
without fire, with other your like childishe vanities, scarcely mete for children
to playe withal, are likewise answered.

One of your owne Louanian companie confesseth, that in the Late Council
of Florence, the Greekes there made open complainte, that the Bishop of Rome had
corrupted the Canons of the Council of Nice. Alypius the Bishop of Tagasta,
speakinge hereof in the Council of Carthage, saithe thus, Adhuc tamen me mo-
uet, quoniam cum inspiceremus Græca Exemplaria huius Synodi Nicenæ, ista ibi,
nescio, qua ratione, minimè inuenimus: Yet this thinge moueth mee, that, when wee ex-
amined, and conferred the Originallles of the Nicene Council, written in Greeke, I
knowe not, by what meanes, these things we founde not there.

Additio. ¶ Howe be it, al this maie be easily holpen by a Write of
Erroure. For you wil saie, Pope Zosimus alleged the Council of Sardica in stæde
of the Council of Nice. And herein he was deceived: & this was his whole faulte.
If this were al the faulte, *M. Hardinge*, yet were it a greate faulte for Christes
Vicars, and S. Peters Successour, in maintenance of his owne inordinate ambition,
to allege one Council for an other, and therewith to face downe two hundred, &
seuentene Bishoppes in General Council. If it were the Council of Sardica,
and not of Nice, why then did Pope Zosimus so often, and so stoutely allege it for
the

whether
the Pope
maie erre,
or no.

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the Council of Nice: *Howe durste he saie, He had sene it, He had read it, and had the very true Copie of it in his Librarie in Rome? Why did he cause the Bishops of Aphrica to sende so many hundred myles, to Constantinople in Thracia, to Alexandria in Egypte, & to Antioche in Syria, to search the originals of the Council of Nice, him selfe knowing, there was no suche thinge witten in the Council of Nice? Was this plaine dealinge, M. Hardinge? Was this no corruption of a Council? The Lawe saith, Magna negligentia culpa est: Magna culpa Dolus est: Greate negligence is a faulte: and a greate faulte is Guile, and falsehed.*

Nicol. Cusan. de
Concordia. li. 2.
ca. 25.

As for the Council of Sardica, Nicolaus Cusanus saith, Sardicense Concilium pro statuto Niceni Concilij per Legatos Apostolicæ Sedis falso fuit allegatum: *The Council of Sardica was deceitfully, or falsely alleged by the Legates of the Apostolique See of Rome, sente from Pope Zosimus, in steede of a Canon of the Council of Nice. Here, M. Hardinge, I beseeche you, of youre courtesie, foregeate not this. Nicolaus Cusanus, one of youre Principal Doctours telleth you, that Pope Zosimus, and his Legates, deceitfully, and falsely alleged the Council of Sardica under the name of the Council of Nice.*

Nicol. Cusan. de
Concordia,
li. 2. ca. 15.

But yet let vs see, of what authoritie, & credite was this Council of Sardica? Nicolaus Cusanus saith, Augustinus non putavit, illud Concilium esse Catholicum, sed potius Arianum: *S. Augustine helde not the Council of Sardica for a Catholique Council: but rather for a Council of Arian Heretiques. It goeth harde with the Pope, M. Hardinge, when he is dwtuen to leane al Catholique Councelles, and to holde by such euidence.*

Nicol. Cusan. de
Concordia. li. 2.
ca. 25.

Clertly Cusanus openinge his owne iudgemente, touching the saide Council of Sardica, saith thus, Verum est, ipsos Patres Aphricani Concilij (in quo & S. Augustinus interfuit) in Epistola ad Cælestinum scribere, se hanc Constitutionem nulla Patrum Synodo inuenisse Constitutam. Quare satis posset dubitari, an Sardicensis Concilij Constitutio existat: *It is certaine, that the Bishoppes in the Council of Aphrica, emonge whom also was S. Augustine, in their Letters unto Pope Celestine write thus, that thei neuer founde this Constitution Decreed in the Council of any Bishoppes, wherefore it maie wel be doubted, whether this be a Constitution of the Council of Sardica, or rather no. Thus, M. Hardinge, you see, Pope Zosimus falsely alleged a Canon of the Council of Sardica, for a Canon of the Council of Nice: You see, the saide Council of Sardica whereby ye woulde holde, was a Council of Heretiques: You see, your owne Doctoure Cusanus doubteth, whether euer there were any such Canon witten, or no, either in the Council of Nice, or in the Council of Sardica, either by Catholiques, or by Heretiques. And yet wil you saie, It cannot be proved, that Pope Zosimus was a Corrupter of Councelles?*

Epist. Bonifacij. 2.
ad Euladium.

Copus pag. 93.

Yet Pope Bonifacius, to saue the Credite of the See of Rome, was forced to saie, and publishe openly, that the saide Alypius, and Aurelius the Bishop of Carthage, and S. Augustine the Bishop of Hippo, & two hundred and fourtene other Bishoppes, that had espied, and reueled this falsehed, were al enflamed, and leadde by the Diuel. And one of your owne Iudaine Doctours of Louaine saith, Hæc omnia, tanquam somnia, tanquam fabulæ, tanquam superflua, abolita, antiquata, calcata sunt: *All these Decrees (of these Councils of Carthage, and Aphrica) are abolished, and repealed, and troden under foote, as Dreames, and Fables, and thinges superfluous. This, M. Hardinge, is the weighing of youre Councelles. If they like you, they are the expresse Voices of the Holy Ghost: If they like you not, they are Dreames, and Fables, and thinges Superfluous.*

Iohan. Carnotensis.

Carnotensis (ye saie) is some woorthipful Doctour, suche as by our owne iudgement, might passe in the Blacke garde. Yet was he a Bishop, M. Hardinge, in al respects far better, then either your Leontius, or your Hippolytus, or your newe founde Clemens, whom ye cal the Apostles Fellowe, or your vaine fable of Amphilochius. We woulde seme to finde faulte with the name: I thinke, we should not haue witten, Carnotensis, but rather, Iuo Carnotensis. Pour gheasse ye thewe vs: but reason thereof

v whether
the Pope
maie erre,
or no.

Herman. Rid.
Io. Sarisburien.
in Polycratico.
Corme. Agrippa.
de vanit. Scien-
tiarum.

per thewe vs none. We mighte as wel haue saide, Fulbertus Carnotensis, who be-
inge very muche consumed, and spent with sicknesse, as it is learnedly noted
amonge other your Merities, for a restorative, suckte our Ladies breast, and by
vertue thereof was made whole. We might likewise haue ghesse, it had ben Io.
Sarisburienfis, otherwise called by somme, Rupertus Carnotensis. For he saith,
In Ecclesia Romana sedent Scribae, & Pharisei: In the Church of Rome sitte the
Scribes, and the Phariseis. But in deede, this Writers name is Iohannes Camotens-
fis alleged by Cornelius Agrippa. His wordes be these, Angelis praecipunt: po-
testatem habent in Mortuos: Vim faciunt Scripturis, vt habeant plenitudinem Po-
testatis. Ipse Papa iam factus est intolerabilis. Eius pompam, & fastum nullus Ty-
rannorum vnquam aequauit. Legati Romanorum Pontificum sic bacchantur in
Prouincijs, ac si ad flagellandam Ecclesiam Sathan egressus sit a facie Domini: Thei
laie theirre Commandementes vpon the Angells of God: Thei haue power vpon the Deade:
Thei wrest, and racke the Scriptures, that thei maie haue the Fulnesse of Power. The Pope
him selfe is nowe become intolerable. No Tyrant was euer hable to matche him in Pompe,
and Pride. The Popes Legates keepe such reuel in Kingedomes, and Countries, as if Sa-
than were sente abroad from the face of the Lorde, to scourge the Church. This is not
your Iuo Carnotensis: It is Iohannes Camotensis: And this is his iudgemente of
your Church of Rome.

The Apologie, Cap. 6. Diuision. 1.

What wil ye saie, if the Popes Aduocates, Abbates, and Bishoppes
dissemble not the mater, but shewe them selues open enemies to the
Gospel, and though they see, yet wil not see, but wrie the Scriptures,
and wittingely, and knoweingely corrupte, and counterfete the
Voorde of God, and sowly, and wickedly applie to the Pope,
al the same thinges, whiche euidently, and properly be spoken of the
Personne of Christe onely, nor by no meanes can be applied to any
other: And what though they saie, The Pope is al, and aboute al
Qz, That the Pope can doo asmuche, as Christe can doo: and,
That one iudgemente place, and one Councel House serueth for
the Pope, and for Christe bothe together: Qz, That the Pope is
the same Lighte, vvhiche shoulde comme into the V Worlde:
whiche wordes Christe spake of him selfe alone: and, That vvhoso
is an euil dooer, hateth, and flieth from that Lighte: Qz, that al the
other Bishoppes haue receiued of the Popes Fulnesse

Hos. ca. Quati-
to.

Abas Panor. De
Elect. ca. Ven-
rabilis.

Cornelius Ep'f-
copus in concil.
Tridentino.

M. Hardinge.

You haue neuer done with your whatifs. Your interpreter good Gentil woman, that fauou-
reth your pleasant Diuinitie so muche, seemeth to be weary of it her selfe. For here she turneth your
Quid si, into what wil ye saie, if. And nowe Sir, doo you demaunde of vs, as Madame interpreter
maketh you to speake what we wil say. Forsoothe, for this you allege against the Popes aduocates,
Abbates, and Bishops, we saie, that the moste parte is very false and slanderous: somewhat maie
be taken for truth in a right sense. As for the aduocates, I minde not to be their Aduocate, neither
haue they neede of my helpe. Let them answere one for an other: Hostiensis for Abbot Panormi-
tane, and he for Hostiensis. In good sooth were those excellent men at this daie liuinge, I thinke
verily, they woulde not doo you that honour, as to answere you them selues. Or if they woulde
vouchsaue to doo so much, I doubt not, but they would make short worke with you, and take
you vp roundely for haltinge, with one worde, *Mentiris*, dashinge al your allegations. Vvhich
worde in your Diuinitie is a verbe Commune.

Thus leauinge Hostiensis, and Panormitane to defense of the Canonistes, tellinge you by the
waie that in questions of Diuinitie wee stande not alwaies to their saieinges: we answere you on
the behalfe of Cornelius the Bishop of Bitonto in Italie, (for him ye meane, I suppose, puttinge in
your margent the name of Cornelius onely) that he neuer saide, * the Pope is the Lighte, whiche
shoulde come into the worlde, in that sense, as it is spoken of Christe. If you were hardly char-
ged to.

* Vntruthe,
blasphemous,
vnaduisedly de-
fended For the
stoordes be
plaine,
Papa Lux
venit in
Mundum.

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ged to shewe, where he saide it, or where he wrote it, * you woulde be founde a lier, as in many o-
ther pointes you are founde already. That he neuer wrote it in any of his eloquente Italian Ser-
mons, sette forth in Printe, I am assured. And more hathe he not sette forth. Nowe it remaineth,
that you tel vs where he saith so, * or els confesse your slaunders lie.

The Bishop of Sarisburie.

Where y^e saie, M. Harding, I thinke, ye haue learned of a childe, that, Men-
tiris, is a Verbe Common, if ye holde on, as ye haue begonne, ye wil shortly alter
the Propertie thereof to youre selfe, and make it henceforth a Verbe Priuate.
Touchinge Hostiensis, and Panormitane, I wil saie nothinge, but onely referre
you to the places.

*Concil. Trident.
sub Paulo. 3.
Oratio Cornely
Episcopi Biton-
tini.*

As for Cornelius the Bishop of Bitonto, for as muche as, contrarie to youre
nature, ye pleade ignorance, and saie, ye cannot finde the place, reade therefore
these wordes in his Oration, openly pronounced in youre Late Chapter at Tri-
duntum: sed dilexerunt homines Tenebras magis quam Lucem. Omnis, qui male
agit, odit Lucem: & non venit ad Lucem: vt non arguantur opera eius, quia mala
sunt: Who wil so vniustly weighe thinges, but he wil saie, The Pope is the Lighte, that is
comme into the worlde? But menne haue loued Darkenesse, more then (the Pope,
that is) the Lighte. Who so euer doothe euil, hatethe the Lighte: and cometh not to the
Lighte: leaste his workes shoulde be disconered, for that they be euil.

The Apologie, Cap. 6. Division. 2.

Shortly, what though they make Decrees expressely againste
Goddess VVoorde, and that, not in hucker mucker, or conertly, but
openly, and in the face of the worlde: muste it needes yet be Gospel
straight, what so euer they saie? Shal these be Gods Holy Armie?
Or, wil Christ be at hand among them there? Shal the Holy Ghost
flowe in their tongues, or can they with truthe saie, Wee, and the
Holy Ghoste haue thoughte so?

M. Hardinge.

After a greate many of your foolishhe and false what ifs, you conclude shortly, with VVhat if,
they make decrees expressely againste Goddess VVoorde, and that openly in the face of the worlde?
Hereto we answere, requiting your what if, with an other what if, and saie, VVhat if the Learned
and Holy Fathers, &c.

The Apologie, Cap. 6. Division. 3.

*Hosius contra
Brentium, Lib. 2.*

In deede Peter Asotus, and his Companion Hosius sticke not to
affirme, that the same Council, wherein our Saueour Iesus Christe
was condemned to die, had bothe the Sprite of Prophesyinge, and
the Holy Ghoste, and the Sprite of Truthe: and, that it was neither
a false, nor a triflinge saieinge, when those Bishoppes saide, VVe haue
the Lavve, and by our Lavve he ought to die: and, that they, so sai-
inge, did light vpon the very Truthe of Iudgement (for so be Hosius
woordes) and, that the same plainly was a iuste Decree, where-
by they pronounced, that Christe was woorthy to die. This, me
thinketh, is straunge, that these men are not hable to speake for them
selues, and to defende their owne cause, but they muste also take parte
with Annas, and Caiphas againste Christe. For, if they wil calle
that a Lawful, and a good Council, wherein the Sonne of God
was

*Christe wor-
thy to die.*

was moſte ſhamefully condemned to die the death, what Councel wil they then allowe for falſe, and naughtie? And yet (as al theſe Councelles, ſo ſaie truth, commonly be) neceſſarie compelled them, to pronounce theſe thinges of the Councel holden by Annas, and Caiphas.

M. Harding.

Suche vnhoſtelt ſoies better become Brentius, than ſhameleſſe railinge Herpule. Nowe to you Sir Defender. You belie Hoſius, as Brentius, of whom you borrowed this, belied the Reuerent Father Peter a Soto. Either you haue readen the place of Hoſius, or you haue not. If you haue not, then are you to blame, to ſaie ſo muche euill, that you knowe not. If you haue readen the place, then is your faulte plaine malice; in puttinge that to Hoſius, the contrarie whereof you finde in the place by your ſelfe alleged, by which you leade vs, as it were by his hande, to beholde and conſider your owne diſhoneſtie. How iuſte cauſe you haue to reprehende Hoſius, for that he wrote againſt Brentius in defence of Petrus a Soto, touching the Councel in which Chriſte was condemned by Caiphas, it ſhoulde beſte appeare to him, that woulde reade the whole place, where Hoſius treateth that mater. The ſame woulde I here haue rehearſed, to the illcoueringe of your falſe dealinge, and ſhameleſſe lyinge, were not the ſame very longe.

Fiſtly, this is the Truthe, touching the whole. (a) The Actes of thoſe Prieſtes of the Iewer Synagogg were wicked, and contrarie to Chriſte. (a) But their Sentence, though them ſelues were neuer ſo euill, was not onely true, but alſo to man in de moſte profitable. And S. Iohn in his Goſpel witneſſeth, it was the oracle of God. For when after long deliberation of the Councel, Caiphas the highe Biſhop and Preſident of that Councel, had pronounced his ſentence, whereunto al the reſte almoſte gaue their conſente, it is expediente for vs, that one man die for the people, and not that al the Nation periſhe; the Euangelifte thereto added his verdit, ſaieinge, This he ſaide, not of him ſelfe, but whereas he was highe Biſhop of that yeere, he Propheſied. Therefore let this be the true conſequence of the whole mater. The Actes of that Councel were wicked, the ſentence was true and good. Nowe Hoſius treateth this mater ſo learnedly, and ſo ſubſtantiſtially, as you can not truſtly take any aduantage of his wordes to reprehende him. He ſaith him ſelfe vpon the Scripturall good grounde to ſtande vpon. VVhiche Scripture referreth doubtfeſ, and harde questions to the Prieſtes of the Leuitical order. Of whom it is ſaide, *Iudicabunt tibi Iudici Veritatem.* (b) They ſhal ſhew vnto thee the Truthe of Iudgemente. In this Iudgemente, ſaith Hoſius, though it were neuer ſo wicked, yet was the truthe of Iudgemente. How that might be, there he proueth it to Brentius by moſte manifeſte argumente.

VVhereye impute to Hoſius, to haue ſaide, that the ſame plainly was a juſt decree, ſe where by they pronounced that Chriſte was woorthy to die, that is your ſlaunderous lie, not Hoſius ſaieinge. (c) For he ſaith the cleane contrarie, and that ſundrie times, that it was a wicked Councel, and moſte vniuſte decree. God forbide any Chriſten man ſhoulde ſaie, that Chriſte was woorthy to die. (d) He ſaith it might haue bene truly pronounced by Caiphas, that he was guiltie of death. And there he ſheweth how, very religiously, and wiſely admoniſhing the reader, that he was moſt innocent, and deſerued not to die. And thus, Syr, you may ſee, wee take not parte with Annas, and Caiphas, as you ſaile, and yet be able, to defende our true cauſe, and declare you to the worlde to be falſe teachers. Therefore belie vs no more.

The Biſhop of Sarisburie.

God Chriſtian Reader, this whole mater concerneth onely the credite, and certaintie of General Councelles, ſotus, and Hoſius ſaie, what ſo euer is determined in Councel, muſte be taken as the vndoubted Iudgemente, and VVoorde of God. Hereunto the Godly Learned Father, Iohannes Brentius, replieth thus, Councelles ſometimes haue erred, and haue utterly wanted the Sprite of God: as it may appeare by that in a Councel the Sonne of God was condemned, and iudged to die the death. Hoſius anſweareth, When Annas, and Caiphas ſate as Preſidentes in the Councel, and Chriſte the Sonne of God, was by them condemned to die, yet neuertheſſe the ſame Councel had the aſſiſtance of the Holy Ghoſte, and the vndoubted Sprite of Truthe. For, ſpeakinge of the ſame Councel, he ſaith thus, Vides, Brenti, quemadmodum non defuerit Sacerdotio Leuitico Spiritus Propheticus, Spiritus Sanctus, Spiritus Veritatis: You ſee, friends Brentius, howe that the Leuitical Prieſthoode (that pronounced ſentence of death againſte Chriſte) wanted not the Sprite of Propheſie, the Holy Ghoſte, the Sprite of Truthe. Againe he ſaith, Ex quo tempore Primus Patrens noſter de vetito ligno guſtauit, factus eſt Mortis Reus Chriſtus Dei, &c.

Hoſius. Lib 2. contra Brentiu.

pag. 62. b.

Nec falsum fuit illud, quod dixerunt, Nos legem habemus & secundum Legem hanc debet mori: *From the time, that our first Father tasted of the forbidden fruite, Christ the Sonne of God became guilty of death: Neither was it false, that the Jewes saide, VVee haue a Lawe, and accordinge to that Lawe he ought to die. With this Sprite, I troloe, he was inspired, that wrote this Marginal Note vpon your Decrees, Iudæi mortaliter peccassent, nisi Christum Crucifixissent: The Iewes had committed mortal sinne, if they had not nailed Christ vnto the Crosse.* Againe, Hosius saith, Nulla esse potest tanta Pontificum improbitas, quæ impedire queat, quò minus vera sit illa Dei Promissio, Qui indicabunt tibi iudicij Veritatem: *Be the wickednesse of Bishoppes neuer so great, it can neuer binder, but that this promisse of God shal euer be true. The Bishoppes shal shewe thee the truthe of Iudgemente.*

This therefore, M. Hardinge, by your Doctours meaninge: It is sufficient, that Bishoppes onely mete in Councel. God wil supplie al the reste. What so euer they determine, the Holy Ghoste will assiste them: they cannot erre. Al this is as true, as that Hosius your Doctour saith, Annas, and Caiphas could not erre in pronouncing Sentence of death againste Christe.

But, for excuse hereof, somme what to saue a fessie mater, y^e tel vs a longe tedious tale, without heade, or fote: and, that your Reader mafe thinke, y^e saie somme what, y^e erre out alonde, Shamelesse railinge Heretiques: wee belie Hosius: wee belie Sotus: Our false dealinge: our shamelesse lyinge: wee are impudente, and continewe in lyinge. These, M. Hardinge, be the proues, & groundes of your Doctrin, and the moste sauerte, and fairest Floures in your garlande.

The substance of your tale is this: The Actes of the Councel, where Christe was condemned, were lewde, and wicked: But the Sentence of death pronounced by the Bishoppes againste Christe, was iuste, and true. And thus by your dalliance in darke wordes, and by your blinde Distinction, betwene Acte, and Sentence, y^e seke thistes, to mocke the worlde. Y^e shoulde plainly haue tolde vs, what were thesse Sentences: and what were thesse Actes: and what greute difference y^e canne espie betwene Acte, and Sentence: or, when euer y^e hearde of Sentence in Iudgemente without Acte: or, of perfit Acte without Sentence: or, howe the Sentence of the Iudge mafe be true, if the Acte be false: or, howe the Acte mafe be right, if the Sentence be wronge. For the Acte is a direction to the Sentence: and the Sentence groweth vpon the Acte. For your credites sake, leaue thesse toles, M. Hardinge. Y^e haue used them ouer longe. They are to childishe for a child: they become not your grauitie: they deceiue the simple.

In verbe, I can easly beleue, that neither Sotus, nor Hosius was euer so wicked, to saie, that Christe was rightly, and woorthily donne to death. How be it, be, that saith, The Sentence of death, pronounced in Councel againste Christe, was iuste, and true, seemeth in verbe to saie no lesse. For, if the Sentence of Christes Death were iuste, then had Christe vndoubtedly deserved to die. The very case, and course of your Doctrin vndoubtedly forced them thus to saie. For, if al Councelles be good, and Holy, without exception, then muste that also be a good, and a Holy Councel, that was assembled againste God, and againste his Christe.

Hosius your Doctoure, to make the mater plaine, saith thus, Iudasne sit, an Petrus, an Paulus, Deus attendi non vult: Sed solum hoc, quod sedet in Cathedra Petri: quod Apostolus: quod Christi Legatus: quod Angelus est Domini exercituum: de cuius ore Legem requirere iussus es. Hoc solum spectari vult. Si Iudas est, quandoquidem Apostolus est, nihil te moueat, quod Fur est: God wil neuer haue the consider, whether the Pope be a Iudas, or a Peter, or a Paule. It is sufficiente, onely that he sitteth in Peters Chaire: that he is an Apostle: that he is Christes Embassadoure: that he is the Angel of the Lorde of Hostes: from whose mouthe thou arte commaunded to require the Lawe. This thinge onely Christe woulde haue thee to consider. Be he Iudas: for as mutche as he is an Apostle, let it not moue thee, though he be a Theefe.

Hosius in Con-
fessione Petri
conuen. Cap. 19.

But

But Caiphas saide, *It is good, that one man die for the people, lest al the people perishe.* Ergo, saie you, Caiphas had the Sprite of God. Alas, M. Hardinge, althoughe you litle passe for your Diuinitie, yet why haue you nomore regarde vnto your Logique? Euery childe knoweth, that this is a Paralogismus, or a deceiteful kinde of reasoninge, called Fallacia Accidentis. And, that yee maie the better espie your oversight, Like as yee saie, Caiphas prophesied blindly, him self not vnderstanding, what he saide, Ergo, he had the Holy Ghoste: Euen so maie yee saie, Balaams Ass reprobued his maister, and spake the Truthe, as Caiphas did. Ergo, Balaams Ass had the Holy Ghoste. S. Paule saith, *No man can saie, The Lorde Iesus, but in the Sprite of God.* Herrof, by your Logique, yee maie reason thus: The Diuel saide vnto Christe, I knowe, that thou arte Christe the Sonne of the Liuinge God: Ergo, The Diuel had the Sprite of God.

1 Cor. 12.

It pitieth me, M. Hardinge, to see your folies. Although Caiphas vnwares, and againste his wil, by the enforcements, and power of God, at one onely time spake wordes of Truthe, as did also Balaams Ass, and the Diuel, yet it foloweth not, that wee shoulde therefore at al times renne to Caiphas to seeke the Truthe.

S. Augustine saith, *Quando Deus voluit, etiam mutum iumentum rationabiliter loquutum est. Nec ideo admoniti sunt homines, in deliberationibus suis, etiam Asinina expectare Consilia: When it pleased God, Balaams Ass, being a dumble beast, was hable to speake, as a man. Yet are not menne therefore commaunded, in al their Consultations, and doubteful cases to seeke Counsel of an Ass.*

August. Epist. 8.

As for the Lies, Shames, and Sclaunders, yee woulde so liberally late vpon vs, it maie please you, to take them freely home againe. If yee be ful freight, and haue stoare sufficiente of your owne, yet maie you diuide them emonge your poore Louanian Brethren. It shalbe a worke of Supererogation. For yee wisse, they haue of theire owne penough already. To conclude, your whole drift here in is, to force your Reader, to haue a good opinion of Annas, and Caiphas, that condemned Christe to die the deathe: for that, as Hosius saith, they had the Sprite of Prophesie, the Holy Ghoste, and the Sprite of Truthe: and therefore coulde not erre in theire Iudgemente.

The Apologie, Cap. 7. Diuision. 1.

But wil theise menne (I saie) resourme vs the Church, beinge themselves bothe the Persons guilty, and the Judges too: wil they abate theire owne Ambition, and theire Pride: wil they ouerthrowe theire owne causes, and geeue sentence againste them selues, that they muste leaue of to be vnlearned Bishoppes, Slowbellies, Heapers togeather of Benefices, takers vpon them as Princes, and Menne of warre: wil the Abbates, the Popes deere darlings iudge that Monke for a Theefe, whiche labourereth not for his liuinge: and that it is againste al Lawe, to suffer sutch a one to liue, and to be sounde either in Cittie, or in Countrey, al of other minnes charges: Or els, that a Monke ought to lie on the grounde, to liue hardely with Hearbes, a Prisoner, to studie earnestly, to Argue, to Preach, to worke with hande, and fully to bende him selfe, to comie to the Ministerie of the Church? In faithe, as soone wil the Phariseis, and Scribes repaire againe the Temple of God, and restore it vnto vs a House of Prayer, in steede of a Denne of Theeues.

M. Hardinge.

Yee leape with a light skippe from one thinge to an other: neither dwel yee longe in any one pointe, but in licinge.

Ell if

But

(a) Vntrithe.
For their life is
notorious to
the worlde.

(b) M. Hardinge
liketh his
Monkes to
drauues of Cat-
tel.

(c) Here M. Har-
dinge compa-
reth the Pope,
and his Bishops
with the Scribes
and Phariseis.

Hieron. ad Ma-
cellam, vi cōm-
grā Bethlehem.

Sulpitius Seuerus
in Chronico.

Hieronym. Ad
Eustochium de
Virginitate ser-
monanda.

But yefaiē, they be bothe the persons giltye, and the Iudges also. Iudges doubtlesse they be. For their vocation is lawfull, ye can not disproue it, Guilty also they be, we denie not: but whereof? Of fraile lininge, not of false teachinge (**for commonly they teache nothinge**). And where? In the courte of conscience, (a) not in the courte of man. Or if any of them be, both before this coun- cel, and in this counsell godly orders haue benne decreed for hole some reformation.

As for Monkes, yee maie not looke nowe, that either they gette their liuinge onely by their hand labour, or that they be bounde to the harde discipline, whiche Monkes liued in, for twelue hundred yeeres past. Nowe be other daies, other manners. Suche great austeritie is to be wondred at, and to be wished for. But whether the Religious men of our time be to be compelled thereto, I leaue it to wise consideration. If it maie be lawfull to direct vs in suche spiritual cases, by an olde example of externe prudence, me thinketh the discretion of Iacobs answere to his Brother Esau is woorthy to be thought on. VVhen Esau courteously offered his Brother Iacob retourninge from Mesopotamia with al his traine of householde and cattel, to goe with him, and keepe him compa- nie, the reste of the iourney that remained from the place of their first meetinge: Iacob ful milde- ly saide, Syr, you knowe, if it like your Lordship, that I haue here with me tender Babes, (b) Ewes with Lambe, (b) and Kine with Calf. If I ouerlabour them with faste goeing, my flockes wil die al in a daie. Maie it please your Lordship to goe before me your seruauant? I wil folowe after the flocke faire and softe, so as I shal see my litle ones able to beare it.

Gene. 33.

Likewise if there be not a discrete moderation vsed, but al Monkes be rigorously driuen to the austeritie of life, they liued in of old time, in this so great looseninge of manners, specially the disci- pline of al religions beinge so farre slaked in comparison of the aunciente seueritie: it is to be fea- red, wee shal rather see Cloisters forsaken (**whiche God graunte**), then a godly reformation procured (**whiche wil neuer be**).

In the ende of this Paragraph, ye shewe your selfe to despaire of our amendement. God geue you grace so to doo for your partes, as wee maie haue good cause to hope better of you. But whe- ther we amende our faultes, or otherwise, what pertaineth that to the iustification of your newe Gospel, and to the disproue of the Catholike Faith by vs defended? You knowe, it is no good ar- gument *a moribus ad Doctrinam*. VVho would not hisse you, and trampe you out of schooles, if ye made this fonde reason: The Papistes liues be faultie, *Ergo* their teachinge is false? To this heade al the reasons of your Apologie in effecte maie be reduced: and they holde *Per locum topi- cum noui Euangelij a malis moribus*. (c) Doothe not Christe him selfe confute al suche your feble reasons, where he saith, The Scribes, and Phariseis sitte in the chaire of Moses: what so euer Matth. 23. they saie to you, doo yee, but after their woorkes doo yee not?

The Bishop of Sarisburie.

We saie, If your Monkes, and Freeres shoulde nowe be forced to keepe the olde Discipline, and seueritie of their Foundations, they woulde rather breake their Cloisters, and leaue altogether. And therefore by a fitte comparison, yee resemble them to the heauy drauues of Iacobs cattel. **W**herby yee same secretly to geue vs to imagine, that the Monkes cowle is not alwaies so holy a worde, as is pretended. S. Hierome, describinge the life, and order of Monkes in his time, saith thus, Nihil arrogant sibi de continetia supercilij. Humilitatis inter omnes contentio est. Quicunq; nouissimus fue- rit, hic primus putatur. In veste nulla discretio: nulla admiratio. Vt cunq; placuerit incedere, nec detractationis est, nec laudis. Ieiunia neminem subleuant: nec defertur inedi- que: nec moderata saturitas condemnatur. Suo Domino stat vnusquisq; aut cadit, Nemo iudicat alterum, ne a Domino iudicetur: *They bragge not of their Soule, or Sin- gle life. Al their contention is, who maie be moste humble. Who so euer is laste, he is counted firste. There is neither difference, nor wondering in Apparel. How so euer it pleaseth a man to goe, he is neither sclaundered for it, nor commended. No man is auanced for his Fastinge. Neither is abstinence praised, nor sobre refreashinge condemned. Eche man either standeth, or falleth to his Lorde. No man iudgeth other, leaste of the Lorde he him selfe be Iudged.*

But (**ye saie**) your Monkes nowe adaies are waxen nice, and cranke. Suche extreme rigoure, and seueritie they maie not beare.

Suche Holy menne they were, of whom Sulpitius Seuerus writeth: Sedentes munera expectant, atque omne vitæ decus mercede corruptum habent dum quasi venalem præ se ferunt sanctimoniam: *Theise Freeres sitte still, and looke for monie: and haue al the bewtie of their life corrupted with here settinge their holinesse out to sale.* **E**f suche Holy persons, S. Hierome telleth vs, Post cenam dubiam Apostolos som- niant: *After they haue wel filled their bellies, they dreame of the Apostles.* In like sort, he writeth of certaine Monkes: Apud hos affectata sunt omnia: **Laxa manica:** Caligæ

Caligæ follicantes: Vestis crassior: Crebra suspiria: Visitatio Virginum: Detra-
ctio Clericorum. Et, si quando Dies Festus venerit, saturantur ad vomitum: *Emonge*
theise menne, al thinges are counterfeite: Theire Wide sleeues: theire greate Bootes: their course
Gowne: their often sighes: theire Visitinge of Virgines: theire backebitinge of Priestes. And,
if there comme a Holy Daie, they eate, until they be faine to perbrake. This, no doubt,
is that Holinesse, that Christe brought into the worlde.

Nicolaus Cusanus, a Cardinal of the Church of Rome, thus setteth out the
whole Life, and Holinesse of your Monkes: Apud plures non nisi habitus extrinse-
cus remansit, & nihil de Spiritu Fundatoris: *In the moste parte of them there appeareth*
onely an outward shewe in their apparel: But they haue lefte them selues no parte of their
Founders Sprite.

Nicolaus Cusanus,
Excitation. Lt. 9.
Anima.

Againe he saith, Fallacia illorum, qui sub habitu Christi apparent, vix potest
sciri, ob suam varietatem. Nam alius quidem sub hac veste, alius sub alia, alius sub
capitio, alius sub hoc Religionis signo, alius sub alio se Christo militare asserit: Licet
penè omnes non quæ Christi, sed quæ sua sunt, quarant. Omnes enim student a-
uaritæ à maximo vsque ad minimum: *The falsehed of them, that walke vnder the ap-*
parel of Christe can hardly be knowne. They are so diuerse. For thei al saie, they serue Christe,
One vnder one weede, an other vnder an other: One vnder a Couel, an other vnder a Hooode:
One vnder one Badge of Religion, and an other vnder an other. Nor withstandinge the
whole sorte of them, for the moste parte, seeke their owne, and not, that pertainethe to Iesus
Christe. For they are al bent to couetousnesse, euen from the greatest to the leaste.

Nicola Cusanus
Excitation. Lt. 7
Moneta.

These are your Monkes, M. Harding: This is their Holinesse. They haue
no parte of their Founders Sprite: They seeke their owne: They seeke not the glo-
rie of Christe.

But your life (ye saie) is no preiudice to your Faith: *How so euer you liue, yet is your*
Doctrine right good, and Catholique. And that ye proue by the wordes of Christe:
The Scribes, and Phariseis sitte on Moses Chaire. What so euer they saie to you, doo ye:
but after their woorkes, doo yee not. If this be the beste claime, ye canne holde by,
then suffer vs, M. Hardinge, to saie to you, as Christe sometime saide to them,
whom yee confesse to bee your Fathers: Woe be vnto you, yee Scribes, and Phariseis, yee
Hypocrites. Yee deuoure, and rauē vp poore VVidowes houses, vnder the colour
of longe praier. Outwardely yee seeme Holy: but within ye are ful of Hypocrisie, and wicked-
nesse.

Matthæ. 23.

In eod. Capite.

S. Augustine saith vnto the Olde Heretiques, called the Manichees: Dicitis,
non oportere omnino quæri, quales sunt homines, qui vestram Sactam profitentur:
sed qualis sit ipsa Professio. Quid vobis fallacius, quid insidiosius, quid malitiosius
dici, aut inueniri potest: *Iee saie, Wee maie not examine, what menne they bee, that professe*
your Sacte: but onely, what is their Profession. What thinge can there be founde more false,
more deceiteful, more malicious, then you are?

Augusti. De mo-
rib. Maniche. 12.
2. ca. 19. & 20.

Thus saide S. Augustine to the Manichees: Take heede, M. Hardinge, lest
the same maie be saide to somme of you.

The Apologie, Cap. 7. Diuision. 2.

There haue benne, I know, certayne of their owne companions,
whiche haue founde faulte with many errours in the Church, as
Pope Adrian, Aeneas Syluius, Cardinal Poole, Pigghius, and o-
thers, as is afoze said: they helde after wardes their Council at Tri-
dent, in the selfe same place, where it is now appointed. There assem-
bled many Bishoppes, & Abbates, and others, whome it behoued,
for that mater. They were alone by them selues: what so euer they
did, no body gaine saide it: for they had quite shut out, and barred our
side from al manner of Assemblies: and there they sate sixe yeeres, see-

dinge folkes with a marueilous expectation of theire dooinges. The firste sixe Monethes, as though it were greatly needeful, they made many Determinations of the Holy Trinitie, of the Father, of the Sonne, and of the Holy Ghoste: which were godly thinges in deede, but not so necessarie for that time. Let vs see, in al that while, of so many, so manifest, so often confessed by them, and so euident Errours, what one Errour haue they amended: From what kinde of Idolatrie haue they reclaimed the people: What Superstition haue they taken awaie: What peece of their Tyrannie, and Dompe haue they diminished: As though al the worlde made not nowe see, that this is a Conspiracie, and not a Council: & that theise Bishoppes, whom the Pope hath nowe called together, be wholly sworne, and become bounde to beare him their faithfull allegiaunce, and wil doo no manner of thinge, but that they perceiue pleaseth him, and healepeth to auance his Power, and as he wil haue it: Or, that they reckon not of the number of mennes voices, rather then of the weight, and value of the same: Or, that Might, there doothe not oftentimes ouercome Right.

M. Hardinge.

As you procede, you talke your pleasure of the godly and learned Fathers assembled in the late Council of Trent. By the waie, as your manner is, you droppe lies. Of whiche, one is, that they had quite shut out, and barred your side from al manner of assemblies: (a) whiche is a foule lie. That the firste sixe monethes, they occupied them selues with making many determinations of the Holy Trinitie, that also is an other lie. For then the worlde had no neede of any newe determinations or decrees, concerninge the Trinitie: what it shal haue hereafter by occasion of your chiefe Maister Iohn (b) Caluines Doctrinie, it is more feared, then yet perceiued.

VWhere yee would faine see of so many, so manifest, so often confessed by them selues, and so euident errours, what one erreure they haue amended: they are not like to satisfie your longing. And yet they haue taken order for the amendment (c) of so many, as they knowe. Neither is any of the same about any pointe of our faith, but about thinges of lesse weight. Your exaggeration of the termes so many, so manifest, so often confessed by them, and so euident, reporteth in one sentence your so many, so manifest, so often confuted by vs, and so euident lies. VWhen you folowe your hoate humour, and aske, from what kinde of Idolatry the Fathers of the Tridentine Council haue reclaimed the people, you goe too farre. VWhat so euer blasphemie ye utter in Bookes and Sermons againste the adoration of the Blessed Sacramente of the Altar, wee knowe no kinde of Idolatrie vied in the Church. (d) Neither is any Idolatrie committed by vs in worshippinge of Saintes, in prayinge to them, nor in the reuerence we exhibite to their Images, as ye beare the people in hande. (e) As I cannot wel take a heare from your lyinge bearde, so wishe I, that I could plucke malice from your blasphemous harre.

The Bishop of Sarisburie.

Whether the Learned menne of our side were shut out from the right, and libertie of your Council, or no, it made sone appeare, partely by that is already saide: partely by that shalbe saide hereafter. Werily, the Pope, for his Premunire, wil not suffer any Bishop, to geue voice in Council, onlesse he haue him firste solemnely sworne to the See of Rome: and therefore they be al called his Creatures. So Cicero saith, Verres, when he had byzied, and spoiled the whole Ilelande of Sicilia, thought it not good, to suffer his name, or any part of his dooinges to come in hazarde, but onely before a Iudge, or Arbitrator of his owne.

Therefore, the Frenche Kinges Embassadoure, as it is saide before, protested thus openly euen in your saide Council, Minus legitima, minus libera dicuntur fuisse illa Concilia: qui aderant, ad voluntatem alterius semper loquebantur: Theise Councilles are counted neither so free, nor so lawefull, as they ought to bee: they that were there, spake enermore to please an other: (by whiche Other, he meante the Pope.)

And for that cause, the Emperoures Maiellie, by his Embassadoure

Hurtadus

(a) Vntruthe, manifeste, as hereafter it shal appeare.

(b) A sleaunders Vntruthe. For M. Caluine was euer an enemie vnto the Arians.

(c) Vntruthe, most impudēt. For their owne confessed, and known Errours thei neuer once touched.

(d) Vntruthe, confessed by M. Hardings owne Felowes. Reade the Answer, (e) O profounde Diuinitie.

Parte 1. Diu. 19.

Parte 6 cap 8.

Diu. 1.

Cicero, in Ver-

rem 4. Titus, 1.

In Concl. Tri-

dent. An. 1562.

Hurtadus Mendoza solemnely protested againste the assemble of the same Council. His wordes be these: Ego Iacobus Hurtadus Mendoza, nomine Pientissimi, & Inuictissimi Domini mei, Caroli Caesaris Romani Imperatoris, ex illius speciali mandato, ac nomine totius Sacri Romani Imperij, aliorumq; Regnorum, ac Dominiorum suorum protestor, Nullam posse esse Auctoritatem assertorum legatorum Sanctitatis Vestre, & eorum Episcoporum, qui sunt Bononix, Sanctitati vestre maiori ex parte obnoxiorum, atque ab illius nutu omnino pendentium, ut in Religionis, & morum Reformationis causa, &c. Legem prescribant: I Iames Hurtado Mendoza, in the name of the moste godly, and moste mighty Prince my Lorde Charles, the Romaine Emperoure, by his special Commission, and in the name of the whole Romaine Emperie, and al others his Realmes, and Dominions doo proteste, that the Authoritie of the pretended Legates of youre holinesse, and of sutch other Bishoppes, as be nowe at Bononia, (vnto whiche towne the Council of Tridente was then adioyned) for the moste parte bounde vnto youre Holinesse, and wholly hanginge vpon youre becke, is of no force, namely to make Lawes in cause of Reformation of Religion, and manners.

And, that it mafe appeare, in what obedience, and seruile subiection, al Bishoppes be vnto the Pope, Aeneas Syluius, otherwise called Pope Pius the Seconde, saithe thus, Quod si Episcopus Papæ contradicat, etiam vera loquendo, nihilominus peccat contra Iusiurandum Papæ præstitum: If a Bishop speake againste the Pope, yea, although he speake the trueth, yet neuerthelesse he sinneth againste the Othe, that he hath made vnto the Pope. Therefore, where as at the late Conference at Noremburg, it was required by the Princes, and States of Germanie, that al Bishoppes comminge to the Council, mighte bothe be discharged from theire Othe made to the Pope, and also swozne to speake, and to promote the Truthe, the Popes Legate there made answere in greate disdeigne, that it might not so bee: For that so the Popes handes should be bounde. Hereby, M. Hardinge, a blinde man mafe easily see the fourme, and freedome of your Councilles. If the Bishoppes be free, to saie the Truthe, then is the Pope leaste in Bondage.

Whether youre Fathers, in the Chapter at Tridente, sate there sixe whole Monethes, debatinge, and reasoninge about the Trinitie, or no, of certaine knowledge, I cannot telle. But certainly, what thinge els they did, either in al that time, or longe after, you can hardely shewe vs. Therefore, if they did not this, soz as mutche, as nothinge els appeareth of theire doingses, wee muste imagine, they sate mute in a Summerle, and saide nothinge. Notwithstandinge, Caspander saithe, they bestowed one whole Sommer in greate, and holy Disputations aboute meaner maters, then the Trinitie: I meane, onely aboute the Communion of the Cuppe. Martinus Kemnitius saithe, They helde Disputations there, and kepte greate sturre, Seuen whole Monethes togeather, aboute the Iustification of Faith and Voorkes: and yet in the ende leaste it woise, then they founde it. Well saie, You your selues haue espied many disorders in your Church of Rome, as it is plaine by your owne Confessions. To reckon them al in particular, it were too longe. I haue partely touched them heretofore. Albertus Pigghius confesseth, there be Abuses in your Masse: The Frenche Kinges Embassadour, at youre late Tridentine Chapter, saithe thus, Vel Præfectorum Ecclesie in curia, vel etiam (ne quid grauius dicam) præpostera Pietate, irrepsisse in Ecclesiam res nonnullas Antiquatione, Abrogatione, vel Moderatione dignas, fateamur necesse est: Wee muste needes confesse, that either by the negligence of the Bishoppes, or by somme disorders opinion of Holinesse (for I wil saie no more: he meaneth falschod, and Fockerie, and wilful Auarice) certaine thinges are brought into the Church, woorthy either to be put awaie, and abolished, or at leaste, to be qualified.

Picus Mirandula besoughte Pope Leo. 10. to abate the vaine Multitude of youre Ceremonies: to resourme youre Praiers: and to cut of youre Fables.

One of youre owne Louanian Felowes saithe, Euen nowe a daies, many good

Anno. 1547.
Citat. ab illy-
rico in Protestas-
tione contra Cō-
cil. Trident.

Paralipomena
Visspergen.
Aeneas syluius
ad Capitulum
Moguntinum.
Iohann Sleidanus
Anno. 1543. li. 4.
Hoc enim esse
colligere manus
Pontificis.

Casider in Cō-
sultatione de Cō-
munione sub vo-
traq; specie: in
Præfatione:
Anno. 1561.
Martii. Kemni-
tius in Examine
Concil. Trident.
Pag. 638.
Albert. Pigghi.
In controuer. de
Missa vtiata.
In Concil. Tri-
denti. An. 1562.
Picus Miran. Ad
Leonem Ep. 10.
In Concil. Late-
ran.
Copus Dislo.
I. Pag. 15.

menne mislike so many Appeales to Rome: Somme others finde faulte with your Pardonnes: Somme with your Simonie: Somme with your Stewes: Somme with your licentious keepinge, and mainteininge of Concubines.

I wil not enlarge the mater further. These, and other like thinges are confessed by your selues. Other greater maters I wil not touche. For in cases of Faith, for your credites sake, ye maie graunte no manner Erroure. For, otherwise it might be thought, ye haue neither the Faith, nor the Life of Christian menne.

Now therefore tel vs, P. Hardinge, what one Abuse of al the Abuses in your Masse: what one Disorder, or Deformitie, of so many Disorders, and Deformities in your Churche: What one vaine Ceremonie: What one Childishe Fable: What Appeale to Rome: What Simonie: What Pardonne: What Stewes: What Courthegianes: What Concubines haue ye resourmed: If ye redresse not those grosse, and sensible Abuses, that ye see with your eyes: how then wil ye redresse other moze secrete maters, that pertaine onely to Faith, and be not scene: If ye wil not resourme your open Stewes, when wil ye resourme the Churche of God? But ye are bolde to assure vs, that there is no kinde of Idolatrie, nor euer was any in your whole Churche of Rome. Notwithstandinge, somme others of your beste Learned frendes haue thought otherwise, as it shal appeare.

Firste, Epiphanius saith of certaine Persians, named Magusai, Idola quidem detestantur: tamen Idolis cultum exhibent: They abhorre the sight of Idolles: yet they fall downe, and woorship Idolles. And what if a man woulde saie the same of your Clergie of Rome? Wiersly, notwithstandinge ye would seme to mislike of Idolles, yet your Churches, and Chaples are ful of Idolles. Againe, he reporteth certaine wordes of S. Paule, as vttered of him by the Sprite of Prophecie, Erunt Mortuis Cultum Diuinum prestantes, quemadmodum etiam in Israel impie coluerunt: They shal geue godly honoure vnto deade menne, like as also they did in Israel.

What opinion ye haue had of Sainctes departed, I neede not here to remember. Cardinal Bembus, in an Epistle vnto the Emperoure Charles. s. calleth the Blessed Virgine, Dominam Deam nostram: Our Lady and Goddesse. Your greate Hercules Lipomanus, crieth out in his marginal agons, Ecce quam potentissima est Sancta Dei Genitrix: & quomodo nullus saluus fieri possit nisi per eam: Beholde, howe mighty is the holy Mother of God, and howe noman maie be samed, but by her. If this be not manifeste Idolatrie, it maie please you to geue it somme other name.

If semeth, this Erroure beganne to springe longe sithence, euen in the time of the Olde Fathers: and that hereof Faustus the Heretique, tooke occasion thus to charge the Catholiques for the same: Idola vertistis in Martyres: Yee haue changed the Heathen Idolles into your Martyrs. Further, ye saie, the Reuerence, that ye geue vnto Sainctes Images, is no Idolatrie. Yet Polydorus Vergilius, speakinge hereof, saith thus: Quia Sacerdotes populum non docent, & vulgo ex vsu suo tacere putantur, idcirco eo infanz deuentum est, vt hac pars Pietatis parum differat ab Impietate: For that the Priestes instructe not the people, and are thought to holde their peace for gaires sake, the mater is brought to such a dotage, that this parte of Deuotion differeth but litle from Extreme Wickednesse. And Ludouicus Viues saith, he seeth no greate difference betwene many Christian menne worshippinge their Images, & an Heathen man adouringe his Idolles. Catharinus, one of your greate Doctours of Tridene, saith thus: An licet Adorare Imagines ipsas, & illis cultum prebere? Sunt qui hoc omnino negent, & clament, esse Idololatriam. Videntur autem non futilibus Argumentis moueri: nec absq. Maiorum, imò etiam Scripturarum Autoritate: Whether is it lawful to Woorship the very Images, or no? Somme menne saie, nay: and calle it Idolatrie. And they seeme to be moued with no light Argumentes, nor without the Authoritie, as wel of the Fathers, as of the Scriptures.

Iacobus Nancelantus saith, Non solum fatendum est, Fideles in Ecclesia Adorare coram Imagine, sed & Adorare Imaginem, sine quo volueris scrupulo: quin &

Epiphani. Li. 3.
In Oratione. De
Fide catholica.
Oí ἑδωκεν ἡ
βασιλευς ἰσχυρῶς
voí: ἑδωκεν
ἀνὰ προσκυ-
νῶντες.

Epiphani contra
Collyridian.
Bembus in Epist.
ad Carolum. s.
Lipomanus,
Pagin 289.

August. Contra
Faustum. Li. 20.
Cap. 21.
Polydor. Virgil.
De Inuentori-
bus rerum. Li. 6.
Cap. 13.

Ludo. Viues, in
li. De Ciuita.
Dei.
Catharinus in
Libello de In-
ginitibus.

Iacob. Nancelan-
tus. in Epist. ad
Roma. Cap. 1.

eo illam venerari cultu, quo & prototypon eius. Propter quod, si illud habet Adorari Latria, & illa habet Adorari Latria: Wee muste graunte, that the Faithful people in the Church, doo not onely woorthippe before the Image, but also woorthippe the Image it selfe: and that without any manner scruple of Conscience, whatsoeuer. And further, They woorthippe the Image with the selfe same honoure, wherewith they woorthippe the thinge it selfe, that is represented by the Image. As if the thinge it selfe be woorthipped with godly honoure, then muste the Image it selfe likewise be woorthipped with godly honoure. Hereto agreeth one other of your late Writers, Iacobus Payua. And an other of your like Doctours saithe, This is the very use, and practise of your Church of Rome. But, Robertus Holcote saithe, This kinde of woorthippinge, is plaine Idolatrie. Therefore, I trowe, there hath benne somme Idolatrie in the Church of Rome. We wil saie, Yee knowe the Image is no God. And this, ye thinke, is excuse sufficient. But so likewise saide the Heathens of their Idolles: and yet, as S. Augustine saithe, they were Idolaters notwithstandinge.

We wil saie, It is the Image of an Apostle of Christe, or of God him selfe: and therefore it can be no Idolatrie. But S. Augustine saithe, Marcellina colebat Imaginem Iesu, & Pauli, & Homeri, & Pythagoræ, Adorando, Incensumq; ponendo: Marcellina Woorthipped the Image of Iesus, and of Paule, and of Homere, and of Pythagoras, by kneelinge vnto them, and burninge Incense before them. Yet neuerthelesse she was an Idolater. The Saracenes this daie, make their Sacrifices in Mounte Mecha, not to Diuels, or Heathen Goddesses: But to Abraham, to Isaac, and to S. Thomas: yet are they not therefore excused of Idolatrie. Gregorius the Bishop of Nyssa, S. Basiles Brother, saithe thus: Qui Creaturam Adorat, etsi in Nomine Christi id faciat, tamen Simulachrorum Cultor est, Christi Nomen Simulachro imponens: He that woorthippeth a Creature, notwithstandinge he doo it in the Name of Christe, yet is he a woorthipper of Images, as geeuinge the name of Christe vnto an Image. By these fewe, M. Hardinge, it maie some appeare, that youre Churches are not void of al Idolatrie.

The Apologie. Cap. 7. Division. 3.

And therefore we knowe, that diuers times many good men and Catholique Bishoppes did tarrie at home, & would not come, when sutch Councelles were called, wherein menne so apparently laboured to serue factions, & to take partes, bicause thei knewe, they should but lose their trauaile, and doo no good, seeinge whereunto their enimies mindes were so wholly bent. Athanasius denied to comme, when he was called by the Emperoure to his Councel at Cæsaria, perceiuinge plainly he should but comme among his enimies, which deadly hated him. The same Athanasius, when he came afterwarde to the Councel at Syrmium, and foresawe what would be the ende, by reason of the outrage, and malice of his enimies, he packed vp his cariage, & wente away immediatly. Iohn Chrysostome, although the Emperoure Constantius, commaunded him by foure sundrie letters, to come to the Arians Councel, yet kepte he him selfe at home still. When Maximus, the Bishop of Hierusalem, sate in the Councel of Palestine, the Olde Father Paphnucius tooke him by the hand, and leadde him out at the doores, saieinge: It is not lawfull for vs, to conferre of these maters vvith vicked menne. The Bishoppes of the Easte would not comme to the Syrmian Councel, after they knewe, Athanasius had gotten him selfe thence againe. Cyril called menne

Iaco. Regua. li. 9
Fortalitiu. v. dei.
Rob. Holcote. In
librum sapien.
Lectiōne. 158.
Augu. De Verb.
Dom. secundum
Matt. sermo. 6.
Augustin. Ad
Quodvuldeum.
Paul. Vener. li. 3.
cap. 27.

Gregor. Nyssen.
In Orat. funebre
de Placilla.

Histor. Tripart.
lib. 13. cap. 13.
Euseb. li. 1. ca. 17.

menne backe by letters from the Council of them, whiche were named Patropalsians. Paulinus, Bishop of Trier, and many others moe, refused to comme to the Council at Millaine, when they vnderstoode, what a sturre, and rule Auxentius keapte there: for they sawe, it was in vaine to goe thither, where not reason, but faction shoulde preuaile: and where folke contended, not for the Truthe, and right iudgemente of the mater, but for Partialitie, and fauour.

And, al be it those fathers had sutch maliceous and stiffe needed enemies, yet if they had comme, they shoulde haue had free speache at least in the Councelles.

M. Hardinge.

* And why not as wel, as M. Hardinge maie calle the whole Church the Popes Vineyard? Pa. 283. b. Or, al the Bishops through the worlde, the Popes Sheepe? Pag. 308. b.

Firste, here I note the falsched of the Lady enterpreter, who turneth the Latine speakinge of Athanasius, *Cum vocatus esset ab Imperatore ad Concilium Casariense*: VVhen he was called by the Emperoure to * his Council at Casarea. VVhere by addinge the woorde *his*, of her owne, sice or a worse shrewe vnder her name, goeth aboute to perswade, as Heretiques doo, that the Councils be to be accepted the Councils of Temporal Princes, not of Bishoppes: and that they be the heades of them, not the Bishop of Rome. This muche to her. Nowe Sir to you Defender. Al these examples serue you to no purpose. It is not denied you, but that in cases, menne maie refuse to comme to Councils. Your examples declare, that Catholique Bishoppes shunned to come vnto the vnlawful Councils of Heretiques. But ye holdinge strange opinions, condemned by the Church, denie to come to the lawfull Councils of Catholique Bishoppes. VVhen yee haue proued vs to be Heretiques, I meane the Fathers of the late Council, then maie yee iustly alleage the example of Athanasius, Chrysostome, Maximus, Paphnutius, Cyril, Paulinus, and suche other, for not comminge to the Council.

The Bishop of Sarisburie.

Had you not had a shrewde sharpe witte, M. Hardinge, and a very good likinge of the same, ye coulde neuer haue made your selfe so great spozte of so smal a mater. The Lady interpreter ptieth your case, and wisheth you a litle moze discretion: and woulde be mutche ashamed to answeare your folies.

If the Council, we speake of, were not the Emperoures Council, then mutche lesse was it the Popes Council. For in those daies, as hereafter it shalbe declared moze at large, Councelles were summoned by Emperoures, and not by Popes. And what reason haue you to shew vs, that the Council, beinge summoned by the Emperoure, might not be called the Emperours Council, as wel, as the Pope, beinge admitted, and allowed by the Emperoure, might be called the Emperoures Priest? Odoacer, in the thirde Council of Rome, in the time of Pope Symmachus, saide thus: *Miramur, prætermisiss nobis, quicquam fuisse tentatum: Cum etiam Sacerdote nostro superstite, nihil sine nobis debuisset assumi: Wee marueile, that any thinge was attempted without our knowledge: for as mutche as, Our Priest (he meaneth the Pope) bringe a line, nothinge maie be donne without vs.* As the Pope maie be called the Emperours Priest, so maie the Council be called the Emperours Council, without any impeachement of Christian faith. Againe, why mighte not a General Council holden in Rome, be called the Emperours Council, as wel as a General Council holden in Fraunce, might be called the Kinges Council? Gerson, speakinge of a Council holden in Parise, saith thus, *Infamare Regem cum Generali Concilio suo conati sunt: They sought to disfaime the Kinge with His General Council.* It was a General Council, and a Council of Bishoppes: And yet was it called the Kinges Council. Liberatus saith, *Flavianus Episcopus Eutychem ad Concilium Suum venire præcepit: Flavianus the Bishop (not of Rome, but of Antioche) commaunded Eutyches to comme to his Council.* Hereafter, M. Hardinge, ye maie take time, to studie for somme better quarrel. Surely this was very simple.

Ye excuse Athanasius, Chrysostomus, Maximus, Paphnutius, Hilarius, Cyrillus,

In Concil. Roman 3 sub Symmacho .pp.

Gerson. Trilogia in Materia Schismatis. Liberat. Cap. 11.

rillus, Paulinus, and other Learned Bishoppes, and holy Fathers, soz not appearinge at General Councelles: soz that they were summoned to appeare befoze Heretiques. As for the Fathers of your late Tridentine Chapter, what so ever they were, yee muste in any wise calle them Catholiques. Yet notwithstandinge, yee maie remember, that by sutch good Catholiques, as you be, the same holy Fathers, Athanasius, Chrysostomus, Maximus, Paphnutius, Hilarius, Cyrillus, Paulinus, & others were called Heretiques. Hilarius saith, Congreget nunc Auxentius, quas vult in me Synodos, & Hereticum me, vt saepe iam fecit, publico titulo proscribat: *Nowe let Auxentius, the Arian Heretique, calle what Councelles he liste againste me: and by open Proclamations let him publishe me for an Heretique, as he hath oftentimes donne already.* The Arian Heretiques saide, that the Catholique Christians, whome they called Homousians, whiche in this meaninge was as mutche, as Heretiques, were the cause of al division.

Hilarius contra

Arianos.

Auxentium.

Theod. li. 2. ca. 3.

S. Hierome saith vnto Marcus, Hereticus sum: quid ad te? Quiesce: iam diatum est: *I am an Heretique: What is that to thee? Holde your peace: yee haue tolde your tale.* By like right, Christe him selfe, by certaine your Aunciente Fathers, was called a Samaritane, a Deceiuer of the people, and an Heretique. And, if it maie please you soberly, and aduisably to consider the mater, yee shal finde throughout the whole Body of the Scriptures, that no people made euer so greate crakes of the Church, as thei, that were the deadly Enemies of the Church: noz none were so ready to condemne others of Heresie, as thei, that in deede were them selues the greatest Heretiques.

Hieronym. Ad
Marcum i. rescri-
ptum celseden-
tem.

The Apologie, Cap. 8. Division. 1.

But nowe, sithence none of vs maie bee suffered so mutche as to sitte, or once to be seene in these menues meetings, mutche lesse suffered to speake freely our minde: and seeinge the Popes Legates, Patriarches, Archebishoppes, Bishoppes, and Abbates, al beinge conspired together, al linked together in one kinde of faulte, & al bounde by one othe, sitte alone by them selues, and haue power alone to geue theire consente: and at laste, when thei haue al donne, as though thei had donne nothinge, bringe al their opinions to be iudged at the wil, and pleasure of the Pope, beinge but one man, to thende he maie pronounce his owne sentence of him selfe, who ought rather to haue answered to his complainte: sithence also the same Ancient, and Christian Libertie, whiche of al right shoulde specially bee in Christian Councelles, is now vtterly taken awaye from the Council: soz these causes, I saie, wise and good menne ought not to marueile at this daie, though we doo the like nowe, that, thei see, was donne in times past in like case, of so many Fathers, & Catholique Bishoppes: whiche is, though we chuse rather to sit at home, and leaue our whole cause to God, then to iourney thither, where as wee neither can haue place, noz be hable to doo any good: where as wee can obtaine no audience: where as Princes Embassadors be but vsed as mockinge stocks: & where as also al wee be condemned already befoze trial: as though the mater were a forehande dispatched, and agreed vpon.

M. Hardinge.

If I wiste, yee would take my counsel in good parte, and listen vnto it, * as it standeth you vpon, I woulde aduise you to cal in al the bookes of your Apologie, and that with no lesse diligence, then yee wente aboute to suppress the Bookes of my answer to M. Iuelles challenge, at their first comminge abroad. That donne, to caste bruite abroad, that the Apologie was made and counterfeited by some crafty Papist, to bringe you quite out of credite with al the worlde. So

* A sage piece
of Counsel,
and meete for a
Doctour of
Diuinitie.

might

might ye perhaps in time recouer some parte of your lost estimation. For whiles your Bookes be in mennes handes, they shalbe an euident witnes to al the worlde, of your shames lviage.

The Booke of the Canons, and Decrees of the Council, hath benne printed almoste in al partes of Christendome. Looke who liste, in euery Booke he shal finde three seuerall soleinne Safeconductes, graunted by the Council, and confirmed by the three Popes, vnder whome the same was celebrated. VVhiche Safeconductes conteine firste in moste ample wise full Libertie, Power, Auctoritie, and assurance for al and singuler persons of al Germanie, of what degree, state, condition, or qualitie so euer they bee, that woulde come to that oecumenical and general Council, to conferre, propounde, and treat with al freedome, of al thinges to be treated there, and to the same Council freely, and safely to come, there to tarry and abide, and to offer and put vp Articles, so many as they thought good, as wel in writinge, as by woorde, and with the Fathers, and others thereto chosen, to conferre, and without any reproches, or vpbraidings to dispute, also at their pleasure safely againe from thence to departe.

An extention to other Nations.

The same holy Council in the holy Ghoste lawefully assembled, the same Legates de latere of the See Apostolike, beinge president in it, to al and singuler others, vvhiche haue not communion vvith vs in those maters, that be of Faithe, of vvhar so euer Kingedomes, Nations, Prouinces, Citties, and Places, in vvhiche openly, and vvithout punishment, is preached, or taught, or beleued the contrarie of that, vvhiche the holy Romaine Church holdeth, geueth Faithe publique or Safeconduite, vnder the same forme, and the same vvordes, vvith vvhiche it is geueen to the Germaines.

This beinge moste true, as the better parte of the worlde seeth, and the Bookes, and Publique instrumentes extant do witness, your excuse of your refusal to come to the Council, as Bishoppes of other Christian Realmes did, is sfounde false. (a) Yee had al free libertie and securitie, graunted vnto you for that behalfe, in so ample and large maner, as mans witte coulde deuise.

The seconde cause why yee came not, is, for that the Popes Legates, Patriarches, Archebishoppes, Bishoppes, and Abbates, al beinge conspired together, al lined together in one kinde of faulste, and al bounde in one Othe, siste alone by them selues, and haue power alone to geue their consent. VVhat is here that shoulde let you to ioine with others for procuringe vniue, and peace in Christendome? Complaine ye of the Fathers concorde and agreeinge together? (b) That is a signe, the spirite of God, authour of Charitie and vnitie, governeth their hartes. In that respect, they seeme to comme together in the holy Ghoste. And in deede, had ye gone thither, your Heresies had benne confuted, your selues required to yelde, and to conforme you to the Catholique Church: or els ye had benne anathematized, accursed, and condemned.

Your thirde cause is, for that the determinations, and Decrees of the Council, be referred to the Pope. To that wee haue answered before. The Pope confirmeth al, beinge heade ouer the Council. (c) Dothe not the Queene so pardy confirme your actes of Parlemeute, by geuinge her Roial assente vnto them at the ende of the Parlemeute? VVhat thinge can be done perfectly by a body without the heade? And who might better confirme Councils, then he, whose Faithe in pronouncinge sentence, rightly, and duely, in matters concerninge Faithe, wee are assured by Christes praiser to be infallible?

Your fourthe cause is, for as muche as the Ancient, and Christian libertie, vvhiche of righte shoulde specially be in Christian Councils, is nowe vtterly taken awaie. This cause is not different from your firste.

Your fith cause is a falselie, that Princes Ambassadors be vsed, but as mockinge stockes. (d) Trueth it is, they haue moste honourable seates in al Councils. In this Council they sate by the Legates. Euery Ambassadors hath his place there accordinge to the degree of honoure, the kingdomes, Common weales, States, and Princes be of, from whence, and from whom he cometh.

The sixte, and laste cause, ye alleage for your not comming to the Council, is, for that yee be condemned already before trial, as though the matter were aforehande dispatched and agreed vpon. In deede (e) your heresies for the more parte be and haue benne condemned aboue a thousande yeres paste. And therefore they are not nowe to be called vnto a newe trial, as though the Church vntil this daie, had benne deceiued, and so many Fathers ouersene. This notwithstandinge, maie ye wel saie, touching that pointe, your matter is aforehande dispatched, and agreed vpon. For they knowe, what ye can saie, and see, that ye saie nothinge, but onely stande wilfully and stubbornly in your false opinions, and fleshly pleasures.

(a) A ful discrete kinde of Mockerie. They offer menne libertie to come, and speake: but referue the whole Iudgement to them selues.

(b) They agree together against God, and his Christe.

(c) But who made youre Pope a Kinge? And when wil he geue his Real Consent against him selfe?

(d) They are allowed a place: but touching Iudgemente, they maie saie nothinge.

(e) Vntrueth, without any colour of honestie shame.

The Bishop of Sarisburie.

We neuer suppressed any of your Bookes, M. Harding, as you knowe: but are very wel contented, to see them so common, that as nowe, children make play with them in the Streets. Your manifest Vntruthes: your Simple Conclusions: your often Contrarieties to your selfe: your fewe sounde Authoures: your Childish Fables: your Vncourteous Speeches: your Rackinge, Corruptinge, & Misreportinge of the Doctors therein contained, haue mutche bewaied the miserable febleness of your cause. Your felowes haue no cause, greatly to glorie in such heales: nomore then in other your like Pamphletes, vnméte of any wise man to be answered. This was your onely, and special policie, in the time of your late Kingdome. We suppressed, and called in, & burnt al our Writtinges, what so euer, yea, the very Testament, and Gospel of Christe, truly translated into Englishe, naminge them Heretical, and Unlawful Bookes. And, if any man had concealed, & kept vnto him selfe for his comforte, any such Booke written by any of our side, by most terrible, & bloudy Proclamations, we made it Felonie. So mutche we despaired, and doubted your owne folles.

As for the Bookes of our Apologie, they haue benne spread so farre, & printed so often, in Latine, in Italian, in Frenche, in Dutche, in Englishe, that, as nowe, it were harde to suppress them. Touchinge the shamelesse lyinge, wherewith we charge vs, we are wel content to stande to the Iudgement of the wise. Certainly, it shameth vs mutche, to see so litle shame in your Writtinges.

We saie, The Pope gaue out his Sauconducte to al the Princes, and Free Citties, and to the whole people of Germanie, to come to the Council, to propounde, to dispute at their pleasure, and when they shoulde thinke it good, freely, and safely to returne, with a large Extension to other Nations, as yee saie, to like purpose.

But firste, M. Harding, what safetie can there be in his Sauconducte, that is not hable to saue him selfe: Pope Eugenius the fourth, if he had come to the Council of Basile, as you knowe, had benne quite depose from his Popedom, al his Sauconductes notwithstanding. Pope Iohn. 21 gaue out as sure a Sauconducte for the Council of Constance, as Pope Pius coulde giue any for your late Chapter of Tridinte. Yet notwithstandinge al his Safetie, beinge him selfe present in the Council, he was pulled out of Peters Chaire, and depriued of his Dignitie, and stripte out of his Pontificalibus, and turned home againe in his Minoribus, and allowed onely to be a Cardinal, and no lenger to be a Pope. We maye remember, Cicero saith, Qui multorum Custodem se profiteatur, cum sapientes sui primum capitis aiunt Custodem esse oportere: Wise menne saie, Who so wil take vpon him to saue others, ought firste to saue him selfe.

Concil. Basilien.
Session. 3. & 4.

Concil. Constan.
Session 23. 4.

Cicero, Philip. 13

And what credite maye we geue to your Sauconductes? Iacobus Nachiantes, the Bishop of Chioca, for that he had simpied out one halfe word of truthe to the mislikinge of the Legates, was faine to renne to Rome, to creepe to the Popes feete, and to craue Pardon. We shamefully betrayed, and cruelly murdered Iohn Husse, and Hieronymus Pragensis in your Council of Constance. Neither the Protection of the Emperoure, nor the Popes Sauconducte was hable to saue them. No, your selues haue already ruled the case in your saide Council. For thus we saie, Fides non est seruanda Hæreticis: Yee maye holde no Faith vnto them, that yee calle Heretiques. Such is the Safetie, and Libertie of your Councelles.

Illyricus in Proa
test. contra Con-
cil. Tridantin.
Pag. 77.

Concil. Constan.
Session 19.

We saie, Our Learned Men were allowed to Propounde, to Talke, to Dispute. What shoulde this answere? For we reserved the Determination, and whole Iudgemente to your selues: and your selues are swozne to submitte your whole Iudgemente to the Pope, and without his Iudgemente to Iudge nothinge. And howe maye this seme a Free Council, were the guilty partie shalbe the Iudge?

We saie, There is an Extension graunted to other Nations. Al this is true in dede. But this same Truthe discerith your open Mockerte. For if we hadde seene the

¶ m m

Instrumente

*In Fabricius in
Recusatione
Concil. Trident.
Iohan. Sleidan
nus. li. 23. Anno
1552.*

Instrumente it selfe, in the ende thereof y^e shoulde haue soupede youre saide Ex-
tension restrained onely to them, that woulde Repente, & Recante the Truthe of
God, whiche you calle Erroure, and yelde them selues thal vnto the Pope.

Howe be it, not longe sithence, the Bishoppes of youre saide Chapter at Tri-
dente, were very lothe to allowe any tolerable Sauecondite at al, either to the
Germaines, or to any others.

But y^e saie, if wee hadde comme to your Chapter, we hadde benne Confounded. No
doubtes, by the reuerende authoritie of youre Amphilocheus, youre Abdias, youre
Leontius, or some other like Doctours, whom y^e haue so lately raakte out of your
Channels, or at leaste by youre Firy Argumentes of Swerdes and Faggottes:
For sutch proufes muste healepe you, when others faile.

As for the gate stufte, that youre Tridentine Fathers, after their Mature De-
liberation, as they calle it, and more then twentie yeres studie, haue sente vs out
lately into the worlde, it is too simple to mocke Childzen. Had they not benne
menne impudente, and boide of al shame, they woulde rather haue stolen home
secretely in the darke, and haue vttered nothinge.

We finde no faulte with you, M. Hardinge, for that youre Bishoppes, and
Abbates agree together: but for that they agree together, as did Herode, and
Pilate, the Sadduceis, and Phariseis againste Christe.

Neither maie you wel vaunte youre selues of youre greate agreementes.
Y^e maie remember, that two of the Principal Willers of youre Chapter, Domi-
nicus a Soto, and Catharinus, dissented enen there openly, and shamefully, and
that in greate pointes of Religion: and wrote, the one mightily againste the o-
ther: the one charginge the other with Erroure, and Heresse, and coulde neuer yet
be reconciled.

Notwithstandinge, againste other pointes of Goddes Truthe, bothe they, and
the rest toined stoutely together. S. Augustine saithe, Tunc inter se concor-
dant, quando in perniciem Iusti conspirant. Non quia se amant, sed quia eum, qui
amandus erat, simul oderunt: Then they agree together, when they conspire to de-
stroye the Iuste: not for that they themselues loue one another: but, for that they bothe hate
him, whome they ought to loue.

Of sutch kinde of Consente S. Hierome, al-
though to a farre contrarie pourpose, imagineth Iouinian thus to saie: Quod me
damnant Episcopi, non est ratio, sed conspiratio. Nolo mihi ille, uel ille respon-
deat, quorum me Autoritas opprimere potest, docere non potest: That the Bi-
shoppes condemne me, there is no Reason in their dooinges, but a Conspiracie. I woulde
not, that this man, or that man shoulde answere mee, whiche maie oppresse mee by their Au-
thoritie, and cannot teache mee.

Whether it bee conueniente, that the Pope, beinge notoriously accused of
manifeste corruption in Goddes Religion, shoulde neuerthelesse be the whole,
and onely Iudge of the same, and pronounce sentence of him selfe, let it be indiffe-
rently considered by the wise.

The Lawe saithe, Qui iurisdictioni præest, non debet sibi Ius Dicere: No man
maie bee his owne Iudge. Suche Authoritie (y^e saie) Kinges haue in Parlamentes. Hereof
I am not hable to dispute. The Princes right many times passeth by Composition:
and therefore is not enermore one in al places. Howe be it, the Pope is a Bishop,
and not a King: and other Bishoppes be not his Subiectes, but his Brethren.

Yours fourthe Obiection is but a Caust. Y^e saie, yee mocke not Princes Em-
bassadours, but place them nexte vnto your Legates: to sitte still, I trowe, and to telle
the Clocke. For voice in Iudgement y^e allowe them none. Thus y^e proune
their Authoritie, and allowe them Honoure, and sette them alofte to saie no-
thinge. Notwithstandinge, whether the Emperours, and Princes Embassadours
maie sitte so neare to the Popes Legates, or no, I can not tel. Wierly the Empe-
roure him selfe maie not be so bolde, to presse so neare vnto the Pope. For thus
it is ordered in youre Booke of Ceremonies: Aduertendum est, quod locus, ubi
sedet

Matt. 22. & 26.

*Dominicus a
Soto.
Catharinus.*

*August. In Psal.
36. Conclione. 2.*

*Hierony. In A-
pologético ad
Dominionem.*

*Jf. De Iurisdic-
t. omnia Iudicium.*

sedet Imperator, non sit altior loco, vbi tenet pedes Pontifex: *This is to be noted, that the place, where the Emperoure sitteth (in General Councel) be no higher, then the place, where the Pope sitteth his feete.* That is to saie, the Emperoure muste sitte at the Popes fote-stole, and no higher. And this, saith your Magister Ceremoniarum, is a thinge specially to be noted.

Al the partes of oure Religion, whiche you calle Heresies, y^e saie, are already condemned, iuste a thousande yeres past. If al this be not true, then haue you sowly abused youre penne, to slaunder Goddes Trueth, and to beguile the worlde. But I praye you, M. Hardinge, leaue somme parte of your wante, & telle vs the truthe. Was the publique Ministration of the Holy Sacramente, was the Holy Communion in bothe kindes, was the publique Order of Common praier, in the Common knowen tongue, was the withstandinge of the Ambition, and pride of Rome condemned for Heresie so longe agoe? Howe coulde you dare thus to saie, and the same to publishe so openly, & so boldly vnto the worlde, if y^e had any regarde to youre saicings? It would haue wonne you somme good credite, if y^e coulde haue tolde vs, in what General Councel, vnder what Emperoure, by what Doctours, by what Catholique Learned Fathers, these greate Errours were thus condemned. As nowe, y^e roaue ouely at large, & seide youre simple Reader with youre emptie Calendars, of thousandes of yeres, and speake at randonne. If it hadde benne true, y^e would better haue shewed it: but beinge most vnttrue, as you knowe it to be, for very shame, y^e should neuer haue saide it.

The Apologie, Cap. 9. Diuision. 1. & 2.

Neuerthelesse wee can beare patiently, and quietly our owne priuate wronges. But wherfore doo they shutte out Christian Kinges, and good Princes from theire Conuocation? Why doo they so vn-courteously, or with suche spite leaue them out, and as though either they were not Christian menne, or els coulde not iudge, wil not haue them made acquainted with the causes of Christian Religion, nor vnderstande the state of theire owne Churches?

O, if the saide Kinges, and Princes happen to entermeddle in sutch maters, and take vpon them to doo, that they maie doo, that they be commaunded to doo, and ought of dutie to doo, and the same thinges, that, we know, bothe Dauid, and Salomon, and other good Princes haue donne, that is, if they, whyles the Pope, and his Prelates slugge, & sleepe, or els mischeuously withstande them, doo bzidle the Priestes sensualitie, and dzine them to doo their duetie, and keepe them stil to it: If they doo ouerthrowe Idolles, if they take away Superstition, and sette vp againe the true wooshippinge of God, why doo they by and by make an outcrie vpon them, that sutch Princes trouble al, and presse by violence into an other bodies office, and doo therein wickedly, and malepeartly? What Scripture hathe at any time forbidden a Christian Prince to be made priuie to sutch causes? Who, but them selues alone, made euer any sutch Lawe?

M. Hardinge.

(a) Ye confounde the offices of the Spiritual Gouvernours, and Temporal Magistrates. VWhat Kinges and Princes maie doo, what they be commaunded to doo, and ought of dutie to doo: in Gods name let them doo, and wel maie they so doo. VWho is he, that gaine-saith? If by the pretended example of Dauid and Salomon, ye (b) animate them to intermeddle with Bishoply offices, then beware they (saie wee) that Gods vengeance light not vpon them for suche wicked presumption, whiche lighted vpon Kinge Ozias, for the like offence.

(a) Vntruthe, Vaine, and vn-aduised. Reade the Answere.
(b) Vntruthe. It is not our Doctrine. But why embolden you the Pope, to entermeddle with Princes Offices?

(c) Your Prelates be as blameworthy, and as negligent, as the Priestles.

(d) Vntrithe, reproved by the Anciente practise of the Church: as it shal appeare.

(e) Marke, that Popes, and Cardinalls in this ranke are not named.

Ye teache Princes to vse violence against Priestles, as though their faultes could not be redressed by the (c) Prelates of the Clergie, of whom yee speake by spiteful surmise, as though God had vterly withdrawn his holy spire from them. But forasmuche as Christe assisteth his Church alwaies, and shal neuer faile in thinges necessary, it is not to be doubted, but the Church shal euer be provided of some good Gouvernours, so as, though some slugge and sleepe, yet some other shal wake, and diligently attende their charge. Priestles haue their Ecclesiastical Courtes, where their defaultes, and offences maie duely, and Canonically be punished: and the offenders, by Priestly discipline, be redressed. Neither is it conuenient for a King, to come into Priestles consistories, (d) nor to call Priestles before him, to his owne seate of iudgement.

So many as be necessary to minister, and performe those thinges, that apperteyne to the building vp of Christes Body the Church, vntil it come to his perfection, S. Paule reckoneth by name, in his Epistle to the Ephesians, saieinge that Christe hath to that ende, placed in his Church, Ephes. 4. (e) some Apostles, some Prophetes, some Euangelistes, some Shepherdes, and teachers. Kinges, and Princes bee not there named, as they, who haue their propre rancke. That the people be to be stirred by vs, to more feruent deuotion to woorship God, and some perhaps, to be warned of some cases of superstition, we graunte. But that any other manner or kinde of woorshippinge of God, is either by vs, or by temporal Princes, to be sette vp in Christes Church, that wee denie.

The Bishop of Sarisburie.

Wee Confounde not these Offices, *P. Harding*, as yee beste knowe: but rather wee teache eche man, carefully to attende his owne Office. You, and your Fathers haue brought Confusion of Offices into the Church of God, in that yee haue made your Pope Heire Apparente vnto the Emperie: and haue armed him with al manner Authoritie, Spiritual, and Temporal: and haue geuen him the right of Bothe Swerdes.

For thus your owne Pope Nicolas telleth you stoutely in his owne behalfe, *Christus Petro, Aeternæ vitæ Clauigero, Terreni simul, & Cœlestis Imperij iura commisit: Christe hath committed vnto Peter, the Keiebearer of Euerlastinge Life, the right, as wel of the Earthely, as also of the Heauenly Emperie. No doubtles. For Christe by his Commission made Peter a Kinge of this worlde, and dubbed him accordingly with Swerde, and Scepter, and bade him sitte vnder his Clothe of Estate. Thus by your Doctrine, Priestshoode, Kingdome, Popedome, Emperie, are al conueighed wholly into one mannes handes: and so, by your handlinge, one man is Priest, Kinge, Pope, and Emperoure, al at once. This perhaps vnto the wise, maie seeme to be somme Confusion of Offices.* Dist. 22 Omnes.

1 Paralip. 26.

Touching that ye write of the rash attempte of Kinge Ozias, yee seeme not to vnderstande, neither our wordes, nor your owne. For wee teache not Princes, to Offer by Incense in Sacrifice, as Ozias did: or by Intrusion to thruste them selues into Bishoppes roumes: or to Preache, or to Minister Sacramentes, or to Binde, or to Loose: But onely to discharge theire owne Offices, and to do that dutie, that Dauid, Salomon, Ezechias, Iosias, and other Noble, and godly Kinges did, and euermore was lawfull for the Prince to do. As for Right of Place, and Voice in Councel, it pertaineth no lesse to the Prince, then to the Pope: as hereafter it shal better appeare.

Yee saie, Christe shal alwaies assiste his Church: and shal euermore prouide her of good Gouvernours. Thus, be your negligence, and carelesse slouthfulnesse neuer so greate, be your liues neuer so lose: be you Doumbe Dogges, not hable to barke, be you Lanternes without Lighte, be you Salte without sauoure, yet yee euermore dreame swetely of Christes Promise, and assure your selues vndoubtedly of his assistance: Euen as he, that sometime saide, Pan curet ones, ouiumq; magistros. Woulde God your Bishoppes would do theire dutie, and do it faithfully: The worlde shoulde haue lesse cause to complaine. Notwithstandinge, Christe is euermore mindeful of his promise. For when he seeth his Church desaced, and laide waste, he raiseth by faithful Magistrates, and godly Princes, not to do the Priestles, or Bishoppes duties: but to force the Priestles, and Bishoppes, to do theire duties.

Ephes. 4.

But yee saie, Christe hath placed in his Church, some Apostles, some Prophetes, some Euangelistes, some Pastoures, some Teachers. Kinges, yee saie, and Princes be not there named.

Hereof

Hereof ye conclude, Ergo, The Prince maie not cause the Abuses of his Church to be reformed: nor ouersee the Priestes, and Bishoppes, if they be negligent: nor force them to do their dueties.

I marueile, M. Hardinge, where ye learned so mutche Logique. Howe frame ye this Argumente: In what Moode? In what Figure? With what cement can ye make these sely lose pices to cleaue togeather? It pittie me to see your case. For by like soume of Argumente, and with mutche moze likelihoode of Reason, we maie turne the same againste your selfe, and maie saie thus: Christe hath placed in his Church, somme Apostles, somme Prophetes, somme Euangelistes, some Pastoures, somme Teachers: The Pope, and his Cardinales are not here named: Apostles they are not, for the Apostles were but twelue: Prophetes they are not, for they Prophesie nothinge: Euangelistes they are not, for they Preache not: Pastours, or Feederes they are not, for they Feede not: Doctours, or Teachers they are not, for they teache not. Ergo, by this Authoritie of S. Paule, and by your owne Argumente, The Pope, and his Cardinales be utterly excluded, and maie not meddle with the charge of the Church of God.

*the pope now
churche*

In such a good Substantiall sorte Pope Paulus. 3. not longe sithence, reasoned againste the Emperoure Charles the Fishe, En ego supra Pastores meos: Beholde, saith the God Almighty, I wil pounishe my Priestes, and Bishoppes, for theire negligence, and wickednesse: Ergo, saith the Pope Paulus, The Prince, or Emperoure maie not pounishe them: as though when the Kinge, or Emperoure pounissheth the wicked by Goddes appointment, God him selfe were not the pounisher.

*Epistola Pauli 3.
ad Carolum. 5.*

In this your manner of Reasoning, M. Hardinge, there are welneare as many Errours, as there be wordes. The firste is, Ignoratio Elenchi: whiche is the grossest Fallax of al the reste: Secondly, ye conclude without either Moode, or Figure: as a very childe maie easily see. Thirdely, ye Reason a Meris Particularibus, or, A non Distributo ad Distributum. Fourthely, these wordes, Rule, or Charge of the Church, are wordes of double, and doubtful meaninge. And therefore your Syllogismus, such as it is, must needes stande of foure Termes: whiche erreure in Reasoning is too simple for a childe.

Touching these wordes, Rule, and Charge, whiche I saide, are double, and doubtful, notwithstandinge we saie, bothe the Prince, and the Bishop haue Charge of the Church, yet the Prince, and the Bishop haue not bothe one kinde of Charge. The Bishoppes Charge is, to Preache, to Minister Sacramentes, to Order Priestes, to Excommunicate, to Absolue &c. The Princes charge is, not to do any of these thinges him selfe, in his owne Personne, but onely to see, that they be donne, and orderly, and truly donne, by the Bishoppes.

I graunte, there be many speciall Priuileges graunted vpon greate, & iuste considerations, of the more fauoure of the Prince, that a Priest, being founde negligent, or otherwise offendinge in his Ministerie, should be conuicted, & pounished, not by the Temporal, or Ciuile Magistrate, but by the discretion of the Bishop. Yet muste you remember, M. Hardinge, that al theise, & other like priuileges passed vnto the Clergie from the Prince, and not from God: and proceeded onely of speciall fauoure, & not of right. For from the beginninge, you know, it was not so.

And therefore to saie, that a Prince, or Magistrate maie not lawfully calle a Priest before him, to his owne seate of Iudgemente, or that many Catholique, and Godly Princes haue not so donne, and donne it lawfully, it is moste vntrue. The Emperoure Iustinian him selfe, who of al others most enlarged the Churches Priuileges, saith thus: Nullus Episcopus inuitus ad Ciuilem, vel Militarem Iudicem, in qualibet causa producat, vel exhibeat: nisi Princeps iubeat: Let no Bishop be brought, or presented, againste his wil, before the Capitaine, or Ciuile Judge, what so euer the cause be: Onlesse the Prince shal so commaunde it. Whereby it appeareth, the Bishop was bounde, to make his answere before the Magistrate, if it had benne the Princes pleasure.

*Cod. Li. 1. de Es
pis. & clericis
Nullus.*

Addition.

M. Hardinge. *Justinian* in the lawe, that you reherse, *M. Jewel*, is to be vnderstanded, to speake of Ciuile, and Temporal cases: And, that in those cases no Bishop shoulde be brought before the Lieutenant and Ciuile Magistrate, excepte the Prince so commaunde it. It is a *Maxima* and a Principle with the Lawiers, that suche Lawes speakinge indefinitely, muste be vnderstanded by an other lawe, that speaketh specially, and particularly, &c. It had benne your parte, to haue vnderstanded those woordes, *In qualibet causa*, spoken there indefinitely by the other Lawes, that speake more specially. But then had you losse a peeuishe Sophistical Argument, and menne had not knowen your woorthie skil in the Lawe, whiche no doubt wil appeare greate by your practise.

Additio.

The Answer.

We muste take these woordes, you saie, to be spoken of Ciuile, or Temporal Cases onely: In whiche onely Cases, you graunte, the Temporal Iudge maie calle a Prieste befoze him, by the commaundemente of the Prince. Herein I wil not greatly confende againste you. Notwithstandinge *Iustinians* woordes be general, and include al kindes of Cases. For thus he saithe, as I haue alleged his woordes: *In qualibet causa*, that is, *Whatsoever the action be: Be it Ecclesiastical, be it Ciuile.* But, that you maie the better conceiue, bothe *Iustinians* meaninge, and also the weakenesse, and vanitie of your Glofe, *Photius* the Patriarke of Constantinople saithe thus, *Clerici Constantinopolitani, si nolint actores apud Patriarcham agere, a solis Praefectis Praetorio iudicantur, siue conueniant, siue conueniantur, tam pro priuatis, quam pro Ecclesiasticis: The Priestes of Constantinople, if they wil not pleade before the Patriarke, are iudged onely before the Lorde Chancellare, whether they pleade, or be impleaded: and whether it be their owne Priuate mater, or Ecclesiastical.* Howe be it, by this exposition, it appeareth, if the case be Temporal, that then a Prieste maie be couented befoze a Temporal Iudge. But what saie you then to *Thomas Becket*? He alone, as you knowe, withstode al the Bishoppes of this Realme, and woulde neuer yelde, that a Prieste although he were a Theefe, or a Murtherer, shoulde submit him selfe to Temporal Iudgemente. Theaſte, and Murther doubtlesse be Cases Temporal. And it was the expresse wil, and commaundemente of the Prince. Yet, as I haue saide, *Thomas Becket* woulde neuer yelde, that the Temporal Magistrate shoulde iudge of it: And therefore the Pope made him a Saincte. Howe, if he did wel, why do you, by this exposition, controlle his doinge? If in so doinge he did euill, why was he saincted for the same? Dothe the Pope make folkes Sainctes for euill doinge?

Cuiuslibet. Neubrigenus, li. 2. ca. 16

As for the reste, whereas it pleaseth you to make your selfe somme pretie spoote, and to saie, Menne had not knowen the woorthie skil I haue in Lawe &c. Despise not, **M. Hardinge** leaſte you your selfe be despised. For ought, that I knowe, the Lawe is your profession, nomore, then mine.

The Emperoure *Martianus* commaundeth, if the cause be criminal, that the Bishop be couented befoze the Lieutenant: *Vt coram Praefide conueniatur.*

Addition. **M. Hardinge.** The Lawe, *Cum Clericis*, hath not these woordes, *Vt coram praefide conueniantur*, nor any Clause, or sentence sountinge to that pourpose. For trial whereof, I referre me to the Booke.

The Answer.

Cod. De Epis. & Clericis. L. Cum clericis.

If the plain-
tife thinke it
good.
To the trial
of youre
Courte.
In Causes
Ecclesiastical.

The Booke wil condemne you, **M. Hardinge.** The woordes there are plaine: *Cum Clericis in iudicium vocatis pateat Episcopalis Audientia, volentibus tamen actoribus, si actor disceptationem sanctissimi Archiepiscopi noluerit experiri eminentissimae tuae Sedis examen tam de suis, quam de Ecclesiasticis negotijs sibi met nouerit expetendum: qui in nullo alio foro, vel apud quenquam alterum Iudicem, eosdem Clericos litibus irretire, & Ciuilibus, vel criminalibus negotijs tentet inuectere: Whereas Priestes, when thei bee sued in Lawe, maie haue acceſſe to the Bishoppes Audience, (if the plainetife thinke it good, and none other wise) if the plainetife wil not yelde him selfe to stande to the moste Holy Archebishoppes iudgemente, then let him knowe, that he muste comme to the trial of youre moste highe Courte, whether it be in his owne, or in Ecclesiastical Cases. Neither shal it be lawfull to the saide plainetife to empleade the saide Priestes in any other Courte, or before any other Iudge, (sauiuge onely before the Archebishop, or before thee beeinge the Presidente, or Lieutenant there) whether the*

mater

A Bishop
cōunted
before the
magistrate.

mater be Civile, or els Criminal. Here you see, that the plainetife, if he thought it good, might sue a Prieste before the Lieutenant, yea and that in Causes Ecclesiastical: and, that the Prieste was bounde to make his appearance, and to stande to his Judgemente. Yet wil you telle vs, *M. Hardinge*, that in this Lawe there are no sutch wordes, nor any Clause, or Sentence to that purpose? Can you without blushing so vainely blase your Margine with *M. Iewels* Forgeries?

Pope Innocentius. 3. him selfe confesse the, that the Pope maye make a Laie man his Delegate, to heare, and determine in Priestes Causes. The like thereof yee maye finde in your owne Glose: *Papa Laico delegat causam Spiritualem: The Pope committeth the hearinge of a Spiritual mater vnto a Laie man.*

*11 que 1. Clerici
cum nullis.*

Additio. But, for as mutche as, *M. Hardinge* saith, It is not written, *Papa delegat*, but, *Si Papa delegat*, whiche neuerthelesse is nothinge els, but an emptie quarrel, he maye also finde this selfe same sentence in the same place specially noted without any, *Si*, or condition at al. The wordes there are these, *Clericus coram Seculari quandoq; convenitur: A Prieste sometimes is called to make answeare before a Temporal Judge.*

Yea, further yee shal finde euen in the Popes owne Decrees, that the Pope hath committed a Spiritual mater in a cause of Simonie, to be hearde, and ended by a VVoman: and that *Brunichildis*, beinge a VVoman, by vertue of the Popes Commission, summoned a Bishop, to appeare, and solemnely to make his Purgation before her. Notwithstandinge, in your Glose vpon the same it is noted thus: *Fuit tamen hic nimium Papaliter Dispensatum: The Pope was too Popelike in this Dispensation.*

2 que 4. Menna.

Additio. *M. Hardinge.* But what if wee cannot finde in the Popes Decrees, to whiche you referre vs, that the Pope euer committed a Spiritual mater in a cause of Simonie, to be hearde, and ended by a VVoman, and that *Brunichildis* had neither Commission from the Pope, to summeone a Bishop, nor euer summoned a Bishop to appeare, and solemnely to make his Purgation before her? VVhat then shal wee saie, but that *M. Iewel* is a shamelesse falsifier, and a deceiuer of al that beleue him, &c.

M. Hard. 382. a.

I beseeke you Sir, where is it saide in al this Decree, that the Pope committed a Spiritual mater in a cause of Simonie to be hearde and ended by a VVoman? &c. In the Texte it is not, nor in the Glose, that you so solemnely allege. Had your Lawier foregotten to tel you, or were you so simple, that you could not conceiue, that, whiche is commonly saide, *Maledicta Glosa, qua corruptum textum &c.* To let passe your scoffinge, and your Ministerlike interpretation, let vs comme to the mater &c. You saie, The Pope committed a Spiritual mater in a cause of Simonie to be hearde, and ended by a VVoman: And this is a vaine tale, and Vntrue fansie of yours, not hable to be gethered by any woord of that Decree. For the cause of Simonie was heard, and ended by the Pope, and the Bishop was absolved and sente home (or els *M. Hardinge* ouer boldly reporteth Vntrue as his manner commonly is to do). And a cause once hearde, and determined by the Pope, is not wont to be committed afterwarde to the hearinge, and determination of a VVoman. After this as though this lie had not benne lowde yenough, you tel vs, that *Brunichildis* summoned the Bishop to appeare before her &c. *Brunichildis*, beinge so Holy, so Vertuous, so Religious a Lady, as *S. Gregorie* reported shee was, it is to be presupposed, that shee would not disquiet a good, and innocent man, nor put him to further trouble.

M. Hard. 383. a.

M. Hard. 383. b.

The Answer. A shamelesse falsifier (you saie) A deceiuer of them, that beleue him: Scoffinge, and Ministerlike interpretation: As though this lie had not benne Lowde yenough &c. This eloquence, *M. Hardinge*, becommeth no man, but your selfe. It is reason, yee shoulde haue the whole glosie of it without copattener. Howe be it, sutch Intemperance of speache, and sutch vnciuile dealinge wil winne smal credite to your Cause in the iudgemente of the Wise. You saie, It cannot be sounde, that Queene *Brunichildis* had any sutch Commission from the Pope. You Hunt wantonly, & Roaue at pleasure, *M. Hardinge*, and wil finde nothinge, but that maye like you. But Pope Gregories Commission is so plaine, that I maruelle, with what good countenance you could denie it: sauinge that, I see you are armed with boldnesse, to denie, what you list. These be Pope Gregories owne wordes, *Purgationem ante te, duobus sibi Sacerdotibus iunctis, eundem ex se præbere tuo commissimus arbitrio: I haue geuen Commission to your discretion, that the saide Bishop, takinge to him two*

2. que 4. Menna.

Q m m tly

other

A Bishop
cōuented
before the
magistrate.
Purgation.
Compurga-
tours.
Cōmissimus.
Ante te.

Vulgaris
Purgatio.

other Priestes, or Bishoppes, shal make his Purgation before you. And thus he saide to Brunichildis, beinge the Queene of Fraunce. Is not this y enough, to proue, that the Pope gaue Commission, that the Bishop shoulde make his Purgation before the Queene? Is not here the plaine, & expresse worde, Purgatio? Are not here two other Priestes, or Bishoppes appointed, to be Compurgatours? Is not here the Latine worde Commissimus, whereby the Pope gaue the Queene to vnderstande, that he had sent her his special Commission? Are not here these other two Latine wordes, Ante te, that is to saie, before thee, or, in thy presence? Are not here these other two Latine wordes, Tuo Arbitrio, whereby it is signified, that the mater was committed to her Discretion? Doth not y same Pope immediatly afterwarde in the same Decree streitly charge the saide Queene Brunichildis, that she shoulde not require the saide Bishop, to cleare him selfe by any Vulgare Purgation, as by standinge in scaldinge water, or by beeringe a Gadde of burning iron in his bare hande, as many then vled to trie their innocencie, & to purge them selues? Sought you so busily for these thinges, M. Hardinge, & could you not finde them? Or could you see al these thinges in a heape together, & yet could ye see nothinge? Or, al this notwithstandinge, can you so assuredly tel vs, that the Pope neuer committed any Spiritual mater to be hearde by a Woman? Or, that the Queene had no Commission to any sutch purpose from the Pope? The Pope him selfe saith, Vea: you onely say, nay. And maie we safely geue credite to you alone against y Pope?

M. Har. fo. 383. b.
M. Har. 384. a.

It is not likely (you saie) that beinge once purged before the Pope, he shoulde afterwarde be purged againe before a Woman: It is not likely (you saie) that Brunichildis beinge so Holy, so Vertuous, and so religious a Lady, woulde disquiete a good, and an innocent man, or put him to any further trouble, after his cause had benne hearde, and ended by the Pope. And are not these good and substantial, and likely reasons, M. Hardinge? Or, were it not wel woth the while, that your Reader, contrary to the Popes plaine wordes shoulde beleue you, and rather yelde to sutch prety likelihoodes? It is not likely, that M. Hardinge, so boldly mainteining manifest falschod, wil euer geue place to any Truthe: I beseech you, how had this Bishop made his sufficient Purgation before the Pope? By what wordes of Gregorie can you learne it? In daede he offered an othe for him selfe. And so farre forth the onely, and none other wise, he was purged. But there was no Proclamation geuen out vnto his accusers, if any man had to allege againste his Purgation, neither had he any man there to be his Compurgatour. For was he fully restored to his same: nor had the Pope thowowly concluded, and ended the mater. And therefore he committed it ouer, to be ended at home before the Queene. For the Lawe saith, Ibi fieri debet Purgatio, vbi quisq; est infamatus: vt ibi moriatur malum, vbi contigit: There ought euery man to make his Purgation, where he is defamed: that the euil maie die, and haue an ende, where it began to to springe firste. So be shorte, where as you tel vs, M. Hardinge, that Queene Brunichildis had no sutch Commission from the Pope, the Expositour of that Decree, if it might haue pleased you to haue seene him, woulde haue taught you the contrarie. For thus he saith, Papa mandat Reginæ, vt indicat eidem Episcopo Purgationem cum duobus Sacerdotibus: Et, delegatur hic Laico negotium Spirituale: Et, Episcopus expurgatus coram Papa, cogitur adhuc coram muliercula se purgare: The Pope geueth the Commission to the Queene, to appointe the saide Bishop to make his Purgation together with two other Priestes: Again, Here a Spiritual mater is committed ouer to a Laie person: And againe, A Bishop beinge purged (in parte, & after a sorte) before the Pope, yet neuerthelesse is compelled afterwarde, to purge him selfe before a Woman. I knowe not, what I shoulde saie further, Committere, is Latine, to geue Commission: Purgatio, in English, is a Purgation: Simonie, is a Spiritual Cause: Queene Brunichildis was a Laie person: Ante Reginam, is, before the Queene: The texte is plaine: The Glose is plaine: The wordes are plaine: The sense is plaine. The Pope him selfe saith, I haue geuen out my Commission, that the Bishop shoulde appeare before the Queene: The Expositoure saith, A Spiritual cause is committed to the iudgemente of a person Temporal.

In Margarita.

2 que. 4. Menmā.

Pet. M. Hardinge, it is lawfull for you to saie, M. Jewel is a lowde lier, and a shamelesse falsifier, and a deceiuer of al them, that wil beleue him. Thus maie you lawfully, and boldly saie: For ful wel it becommeth you thus to saie, as a man, that receiuethe not, what he saie.

The Emperour Constantinus wrote thus vnto the Bishoppes that had benne at the Councel of Tyrus: *Cuncti quotquot Synodum Tyri compleuistis, sine mora ad Pietatis nostræ costra properate: ac re ipsa, quam sincerè, ac rectè iudicaueritis, ostendatis: Idèy Coram me, quem sincerum esse Dei Ministrum, ne vos quidem negabitis: Al yee, that haue benne at the Councel of Tyrus, comme without delaiue vnto our Campe, and shewe me plainly, and without Coloure, howe vprightly ye haue dealte in Iudgemente: And that euen before me selfe, whome you cannot denie to be the true Seruante of God.*

Socrates, Lib. 1.
Cap. 34.

Iustinian the Emperoure, in the Lawe, that he maketh, touchinge the Publike Praiers of the Church, saith thus: *Wee commande al Bishoppes, and Priestes, to Minister the Holy Oblation, and the Praier at the Holy Baptisme, not vnder silence, but with such voice, as maie be heard of the Faithful People: to the intent, that the hartes of the hearers maie be stirred to more deuotion, &c.* Afterwarde he addeth further, *And let the Holy Priestes vnderstande, that, if they neglecte any of these thinges, they shal make answere therefore at the dreadful Iudgement of the Great God, and our Saueour Iesus Christe.* And yet neuerthelesse wee our selues vnderstandinge the same, wil not passe it ouer, nor leaue it vnponished.

Authen. Constit.
c. 123.

Hereby wee see, that Godly Princes maie summe Bishoppes, to appeare before them, euen in Causes Ecclesiastical, to receiue such punishment, as they haue deserued. Likewise the Emperoure Constantinus, in his Letters vnto the People of Nicomedia, speakinge of the wilful Erroures, and Heresies of Priestes, and Bishoppes, saith thus: *Illorum temeraria præsumptio, mea, hoc est, Ministri Christi, manu coercetur: Theire rashe attemptes shalbe repressed by my hande, that is to saie, by the hande of Christes Seruante.*

Theodoretus
Lib. 1. Cap. 19.

Additio.

Addition. **M. Hardinge.** Where you saie, that the Emperoure spake of the wilfull Erroures, and Heresies of the Priestes, and Bishoppes, and adde not, Arian Priestes, and Arian Bishoppes, you declare your malicious harte againste Priestes, and Bishoppes. But I wil leaue that cankred spite of yours &c. Why doo you not reporte the Emperours woordes, as they are in your Authoure? VVil you neuer leaue this your accustomed vile corruption?

M. Hard. 387.

The Answer. And wil you neuer leaue this Banittle, **M. Hardinge**? You saie, I speake of Erroures, and Heresies of Priestes, and Bishoppes, but I adde not, Arian Priestes, and Arian Bishoppes. And therein, you saie, I declare my maliceous harte. Of such god wozdes your gentle harte wanteth no stoare. It is your skil with such terrours, and outcries to amase the simple. For no wise man, I trowe, woulde thus demaine him selfe without somme cause. I saide not, The Erroures, and Heresies of Arian Priestes, and of Arian Bishoppes. What then? Thinke you therefore, I meante the Erroures, and Heresies of Catholique Priestes, and Godly Bishoppes? No, can any man imagine Heresies without an Heretique? Yv, **M. Hardinge**. Such wantonnesse is not fitte for your grauitie. When I spake of Erroures, and Heresies, a very Babe might wel knowe, I spake onely of Heretiques, and of none others.

But I haue not reported the Emperours wozdes, as I founde them. And this, in your accustomed courteous speache, you calle my accustomed Vile Corruption. Howe be it in dede, I corrupte no parte of the Emperours wozdes. He speaketh none other wise, but as I reporte him. Adde hardly the wozdes, that you woulde seeme to misse. You canne adde nothinge to the meaninge. Thus saith the Theodoretus, euen as you haue translated him your selfe: *If any man be inflamed boldly, and vncircumspectly at the remembrance, and commendation of those wicked, and Pestilente Heretiques, his boldenesse shalbe repressed streight waie by my workinge, that is to saie, by the Minister of God.* This is al that I saie, **M. Hardinge**: I saie no more.

A Bishop
cōuented
before the
magistrate.

August. Contra
Epist. Parmenias.
lib. 1. Cap. 7.
M. Hard. 388. 4.

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The Defense of the Apologie of the

So likewise saith the S. Augustine vnto the Donatistes: An forte de Religione
fas non est vt dicat Imperator, vel quos miserit Imperator? Cur ergo ad Imperato-
rem Legati vestri venerunt? *It is not lawfull, that the Emperour, or the Emperours Deputie
shoulde pronounce in a case of Religion? Wherefore then wente your owne Embassadors to
the Emperoure?*

Addition. **S. Hardinge.** S. Augustine, reasoninge against Parmenian
the Donatiste, tooke aduantage of his owne dooinges, not as allowinge the appeale to the Empe-
roure, but as prouinge him vnreasonable, who for aduantage, woulde appeale to the Emperoure,
and, when the Emperoure had pronounced sentence againste him, woulde strue, and repine at the
sentence, and saie, that he beinge a Temporal Prince, ought not to pounishe Bishoppes, &c. S.
Augustine in this talke againste the Donatistes, cannot be saide, to allowe the Emperours autho-
ritie in condemninge of Bishoppes, and other Ecclesiastical causes. For he, answeringe an other
Donatiste, that saide, *Non debuit Episcopus proconsulari iudicio Purgari*, saide, If he be woorthy
to be blamed, whom the Temporal Iudge hath absolued, whereas he him selfe did not require
it, howe muche more are they to be blamed, whiche woulde haue a Temporal Prince to be Iudge
in their cause? By this it appeareth, that he thought that Princes coulde not be Iudges ouer Bi-
shoppes. Moreouer he reporteth, that Constantine, who appointed Iudges to heare their cause, did it,
à Sanctis Antistibus veniam petiturus, as mindinge to aske pardon of the Holy Bishoppes for
his faulte. And the same Emperour, seeinge their importunitie in repairinge to him, as Iudge, saide,
*Orabida furoris audacia. Sicut in causis Gentilium solet fieri, appellationem interposue-
runt.*

Additio.
¶

Enchiridion. ca. 5.

The Pope
the Empe-
rours Dele-
gate.
Appeale fro
the Pope.

The Answer. The very storie hereof, is this: The Donatian Heretiques,
beinge condemned by an assemblie of Bishoppes in Aphrica, and appealingge for
aide vnto the Emperoure, were by his Authoritie appointed ouer by special Com-
mission to be Iudged by Miltiades the Bishop of Rome with certaine others.

Wherein two thinges are specially to be noted: Firste, that the Pope in those
daies thought not, him selfe to be Superioure to the Emperour, but could be con-
tent, to be his Delegate, and to receiue Authoritie by his Commission: Againe,
that the Pope was not appointed to Iudge alone, but had other Bishoppes ioined
with him. The Donatians beinge condemned before the Pope, and the other
Commissioners, and once againe appealingge to the Emperour, were estimes ap-
pointed ouer by like Commission to be Iudged by the Bishop of Arle in France,
with certaine others. And here also it is to be noted, that in those daies, it was
lawfull to appeale from the Pope, and, that an inferioure Bishop might lawfully
Iudge of his Iudgements. But the Donatians, seeinge them selues condemned
by the Bishop of Arle, as they were before by the Bishop of Rome, laste of al appea-
led to the Emperours owne person, complaininge of the partialitie of the Bishop
of Rome, and of the Bishop of Arle, as at whose handes they coulde finde no Ju-
stice. In the ende, beinge likewise condemned by the Emperoure him selfe, they
founde them selues also græued with his partialtie, and condemned his Iudge-
mente to, as they had donne the others.

August. Epist. 162

Hereof S. Augustine saith thus, *Iu-
dex eligitur Imperator: Iudicans contemnitur Imperator: They chuse the Emperoure
to be their Iudge: and after Iudgemente, they despise the Emperoure.* This is it, that
the Emperoure so muche mistook in the Donatistes. Therefore he abhorred them
as impudent, and peruerse Wranglers, that seeinge Iudgement so many waies,
and so clearely passe againste them, yet woulde not submit them selues to any or-
der. Butche this daie, **S. Hardinge**, is the peruerfnesse, & impudencie of al them,
that seeinge theire folies laide open to the world by Goddes Holy Word, and
so many Kingedomes, and Countreies departinge from them, yet neuerthelesse
haue hardened their faces againste al shame, and will neuer yeelde to the confes-
sion of any one erreure.

August. in eadē
Epist.

Therefore S. Augustine saith vnto the Donatistes, as
we likewise maie saie vnto you, *Quid vultis amplius homines, quid vultis amplius?*
O yee menne, telle me, What woulde yee haue more? What more woulde yee haue?

As touchinge the mater, that lieth betwene vs, the question is this, VVhe-
ther a Prince maie be Iudged in Ecclesiastical causes, or no. He maie not, saie you.
Here we alleage the example of the Godly Christian Emperoure Constantinus,
who

who beinge onely a Temporal Prince, neuerthelesse toke vpon him, to Judge in
Causes Ecclesiastical betwene the Donatian Heretiques, and the Catholiques. Un-
to this you Answer: Thus he did, à Sanctis Antistitibus veniam petiturus, as mindinge
to aske pardon of the Holy Bishoppes for his fault. For what his fault, M. Hardinge: Why
deale you so darkely: Will you tel vs, that Constantinus knew in his Conscience,
he did it, and committed Sacrilege, and wickedly intruded vpon the Bishoppes
Offices, and wilfully deserued Goddes Vengeance, as did Ozias, or Oza, and yet
would he do it notwithstandinge vpon the hope of pardone: Verily this had benne
the sinne of Presumption, which somme men haue reckened, as the sinne against
the Holy Ghoste, that shal neuer be foregeuen, neither in this life, nor in the life
to come. M. do you thinke, that these Holy Fathers would so easily haue for-
geuen so greate an offence, so presumptuously committed against God: M. is it
likely, that the Emperoure Constantinus, for thus doinge, shoulde Excommunicate
ipso facto, and was therefore diuided from the Sacramentes, and Prayers, and al
other Communion, and comforte of the Church: M. that afterwarde he waited
thre daies together bareheaded, and barefote, as did that Noble Emperoure
Henric. 4. vpon Pope Gregorie. 7. to receiue Absolution for his sinnes: I knowe,
you dare to saie many thinges. But thus mutche, I trowe, you dare not saie.
What Pardon then was it, that the Emperoure minded to seeke at the Bishoppes
handes: In dede the place it selfe is very darke, and such as whereof it is
harde to geather a ready, and persite sence. Thus stande the wordes: Atq; uti-
nam, saltem ipsius iudicio, infanissimis, animositatibus finem posuissent, atq; ut eis
ipse cessit, ut de illa causa post Episcopos iudicaret, à Sanctis Antistitibus postea ve-
niam petiturus, dum tamen illi, quod vltius dicerent, non haberent, si eius senten-
tiz non obtemperarent, ad quem ipsi preuocauerunt, sic & illi aliquando cederent
veritati: If ye vnderstande this sentence thorowly, M. Hardinge, ye are moze
then Dauid: ye are as god, as Oedipus. Notwithstandinge, that saie sence, that
you haue imagined, cannot possibly be geathered hereof by any reasonable order
of construction. This onely is it, that S. Augustine saith, The Emperoure min-
ded to excuse him selfe vnto the Bishoppes, not for that he had dealt in a cause Ec-
clesiastical, but for that he had dealt therein, after that it had benne twice hearde,
and determined by the Bishoppes. These are his wordes: Ipse eis cessit, ut de illa
causa post Episcopos iudicaret, à Sanctis Antistitibus postea veniam petiturus.
You knowe right wel, M. Hardinge, Veniam petere, is not alwaies to aske Absol-
ution, as for somme hainous offense against God. Bono tua Venia dicam: dabis
mihi hanc Veniam &c. are Phrases commonly used amonge the Learned. In this
place S. Augustine saith, The Emperoure minded courteously to excuse his do-
inge vnto the Bishoppes, for that, callinge the mater before him selfe, that had ben
before thorowly considered, and debated by them, he mighte seeme to Judge of
theire Judgements, and to calle theire doinges into question. This onely was
the thinge, that he would haue excused. And this was his courtesie onely, and
not his deliue.

Sabell. Enned. 9.
Lib. 3.

As for the hearinge of Ecclesiastical Causes, whiche is the mater, that lieth
betwene vs, he neither thought he offended God therein, for any thinge, that
maie appeare, nor minded to aske pardon for the same. For he did nomoze therein,
then was lawfull for him to do: nor euer was there any Pope so vnciuile, that
durste to condemne him for so doinge. S. Augustine saith plainly in the same
Epistle, Diximus Felicem Aptungitanum ad Constantini iussione, Proconsula-
ribus gestis fuisse Purgatum. Ait quidam, Non debuit Episcopus proconsulari iu-
dicio purgari: quasi verò ipse sibi hoc comparauerit, ac non Imperator ita quæri
iussit: ad cuius Curam, de qua rationem Deo redditurus esset, res illa maxime per-
tinebat: Wee tolde you, that Felix the Bishop of Aptungita, was purged before the Lorde
Lieutenant by the commaundement of the Emperoure. But one of the Donatian Here-
tiques saith, A Bishop shoulde not haue made his Purgation before the Lieutenante: As

August. Epist. 162

Ad cuius curam
res ea maxime
pertinebat.

though

A Bishop
cōuented
before the
magistrate.
Specially be-
logeth to the
Emperours
Charge.

August. Contra
Epi. Parmenia-
ni. Lib. 1. Cap. 7.

August. Epi. 162
Non est criminis

Photius de pœs-
satu ex iudicio
Episcoporum. Tit. 9

In eodem Titul.
Apud Præfides
prouinciarum.
Apud solos præ-
fectos prætorio.
Balsamon. Conc.
Antioch. Cano. 12
Balsamon. eodem
loco.

Gerſon. Trilogus
In materia
ſchiſmatis.

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though it had benne the Licutenantes seekinge, and not rather the Emperours *Commah-
dements*: to whose charge, whereof he shal yeelde *Accounte* vnto God, that mater specially
did belonge. Beholde theſe wordes, *M. Hardinge*: Laie them abroade: caſte no
clowde ouer them: S. Auguſtine telleth you, that the Purgation of a Biſhop,
notwithſtandinge it were an Eccleſiaſtical mater, yet belonged ſpecially to the
Emperours Charge: And thus he ſaith euen in the ſelfe ſame Epiſtle, and
place, that you haue alleaged. And yet muſte we beſeue you vpon your worde,
that the Emperoure coulde not deale herein without offendinge of God, and cra-
uinge of Pardon? Againe S. Auguſtine ſaith, *An fortè de Religione fas non eſt,
vt dicat Imperator? Cur ergo ad Imperatorem Legati veſtri venerunt?* What, *iſ it*
not lawſul perhaps, that the Emperoure ſhoulde geue ſentence in a caſe of Religion? Where-
fore then did your Legates ſue to the Emperoure? Here, *M. Hardinge*, marke this
by the waie, They that ſaide, the Emperoure mought not be Iudge in Eccleſiaſtical
caſes, were Donatian Heretiques. For S. Auguſtine, and the Catholiques ſaith
the contrarie. Againe S. Auguſtine ſaith, *Si criminis non eſt, prouocare ad
Imperatorem, non eſt criminis, audiri ab Imperatore. Ergo nec ab illo, cui cau-*
ſam delegauerit Imperator: iſ it be no faulte to appeale to the Emperoure. Then is it
no faulte, to be heard, or Iudged by the Emperoure. And ſo conſequently it is no faulte,
to be Iudged before him, to whome the cauſe was committed by the Emperoure. S. Au-
guſtine preſuppoſeth, and ſaith it, as a grounde, that it is no faulte, neith-
er to appeale to the Emperoure, nor to be Iudged befoze his Maieſtie, be the cauſe ne-
uer ſo mutche Eccleſiaſtical.

Nowe, *M. Hardinge*, if there were no faulte committed by the Emperoure,
why ſhoulde you thus force him to craue Pardon?

Photius, the Patriarke of Conſtantinople ſaith thus, *Clerici Conſtantino-*
politani, ſi nolint actores apud Patriarcham agere, à ſolis præfectis prætorio iudic-
antur, ſiue conueniant, ſiue conueniantur, tam pro priuatis, quàm pro Eccleſia-
ſticis: The Priests of Conſtantinople, if they wil not pleade their maters before the Pa-
triarke, then are they Iudged onely before the Lorde Cauncellare, whether they be plaintiues
or Defendants, and whether their cauſes be priuate, or Eccleſiaſtical.

Againe he ſaith, *Biſhoppes, Priests, and Monkes are to be ſued before the Lorde*
Deputie, or Presidente of the Countrey: Or, if they be founde in the Cittie of Conſtantino-
ple, where the Emperoure hath his Courte, then are they to be ſued onely before the
Lorde Chauncelloure.

Likewiſe Balsamon, expoundinge a Canon of the Councel of Antioche, allea-
geth this ſentence of Iuſtinian, *Patriarcha debet rationem reddere Imperatori,*
& ab eo corrigi: The Patriarke is bounde to make his anſweare before the Emperoure,
and of him to receiue correſtion. And thus he ſpeaketh of a cauſe Eccleſiaſtical,
as by the place it maie appeare. Againe he ſaith, *Patriarcha ab Imperatore,*
qui Eccleſiæ habet poteſtatis ſcientiam, iudicabitur, fortè vt ſacrilegus, vel malè
de Fide ſentens, vel alicuius alius criminis reus. Hoc enim nos iudicialiter factum
eſſe vidimus diuerſis temporibus: The Patriarke ſhalbe Iudged of the Emperoure, ha-
uinge the knoweledge of the Eccleſiaſtical Power, whether the mater be of Sacrilege, or of
Hereſie, or of any other crime. For this haue wee ſene donne oftentimes in ſourme of Iudge-
mente.

What woulde ye haue moze, *M. Hardinge*? Hereſie is a Cauſe Eccleſiaſti-
cal: The Patriarke is a Biſhop: The Emperoure is a Ciuile, or Laie Magiſtrate.
Yet Balsamon telleth you, that this Biſhop, in this cauſe, is to be tried befoze
the Emperoure: and, that he him ſelfe hath oftentimes ſene the ſame iudicially
put in pracliſe, no reſtrainte, or Lawe beinge to the contrarie.

Gerſon, ſtandinge before the Frenche Kinge, and anſwearinge his Aduerſa-
ries in a Cauſe Eccleſiaſtical, ſaith thus vnto him: *Loquimur ſic ad eos, Rex Sere-*
niſſime, te audiente, te Iudice: Thus wee ſaie to them, o moſte Gracious Kinge in yours
hearinge: your Grace ſhalbe Iudge. Here you ſee, *M. Hardinge*, the Cauſe is Ec-
cleſiaſtical,

clesiastical, and the Judge is the Kinge.

But what speake wee of other Priestes, and Inferiour Bishoppes? The Popes them selues, notwithstandinge al theire Vniuersal Power, haue submitted them selues, and made their Purgations before Kinges, and Emperours. Pope Liberius made his humble appearance before the Emperour Constantius: Pope Sixtus was accused, and made his Purgation before the Emperoure Valentian: Pope Leo. 3. beinge accused by Paschalis, and Campulus, pleaded his cause before Carolus Magnus at Rome, not yet chosen Emperoure. Pope Iohn. 22. was accused of Heresie, and sojced to recante the same vnto Philip the Frenche Kinge.

Pope Leo. 4. in this wise humbly submitted him selfe vnto the Iudgemente of Lewes the Emperoure: Nos, si incompetenter aliquidegimus, & in Subdus iustæ Legis tramitem non conseruauimus, vestro admissorum nostrorum cuncta volumus emendare iudicio: If wee haue donne any thinge out of order, and if wee haue not followed the right course of the Lawe ouer our Subiects, wee wil amende al our faultes by your Maiesties Iudgemente.

before the
magistrate.

Theodor. Lib. 2.
cap. 16.

2. q. 4. Mandatis.
2. q. 4. Audium.

Person in ser-
mone Paschali.
2. ques. 7. Nos si.

Additio.

Addition. **W. Hardinge.** If this submission had not benne made voluntarily by them, nor Kinge, nor Caesar coulde haue had Authoritie, or power to be Iudges ouer them. The good Emperoure Constantine saide to the Bishoppes, *Vos non potestis ab hominibus iudicari.* You cannot be iudged of menne, that is of, Laie menne.

M. Har. fo 389. d

The Answer. This is wisely considered, **W. Hardinge**, and so; good advantage. Laie Menne be menne: Al others be Angelles. Otherwise, if Bishoppes were Menne, as others be, then coulde no Prieste, or Bishop be iudged before them. For Constantinus saithe, *Vos non potestis ab hominibus iudicari: You cannot be iudged by menne.* And yet in the selfe same place, he saithe to saie, that a Bishop maie not be iudged, neither before any other Bishop, nor before the Pope him selfe, or any other Creature, but onely before God alone. For thus he saithe vnto the Bishoppes, *Istæ accusationes vestre opportunum tempus habent Magni Iudicii diem, & Iudicem tunc omnibus iudicaturum: These quarrelles of yours haue a meete time of trial, I meane the daie of Greete Iudgemente, and a meete Judge, that shal Judge ouer al.* Happie are you, **W. Hardinge**, that maie do what yet listeth, and not come to answer before the daie of our Lorde.

sozomen. Lib. 1.
cap. 17.

W. Hardinge. Pope Liberius, you saie, made his humble appearance before Constantius. It is true. But Liberius dealinge with the Emperoure Constantius was sutch, as became a Bishop of the Apostolique See. For in that cause he woulde neither be ouerborne by the Authoritie of the Emperoure, nor yeelde vnto his wickednesse againste Athanasius for a long time (yet at lengthe he yeelde, and subscribed too, as it became a Bishop of the Apostolique See) much lesse acknowledge him for his Superioure, or Iudge. (And yet Pope Gregorie, that folowed longe after Pope Liberius called the Emperoure his Lorde and Maister: *Ego sum vester seruus, & Imperator: Ego sum vestra iussioni subiectus: Imperatori obedientiam prebui.* These be his woordes). As for Pope Sixtus, it is certaine, he made his Purgation before the Emperoure Valentian. But he did it of Humilitie &c. The Emperoure of him selfe had no power to summe the Pope to his Iudgement Seate, nor any Iurisdiction, to force him to make his Purgation before his Maiestie. He gaue him licence to heare his Purgation. Concerninge Leo the 3. and Leo the 4. theire case is like &c. And therefore wee saie, The Emperoure was not theire Iudge, no Superiour, by any Princely Authoritie, but by theise Popes Permission, and appointment.

M. Har. 389. b.

Gregor. Lib. 3.
Epi. 61.

The Answer. O, what a blessed thinge it is, to be a Pope? Be he neuer so wicked, yet if he be also skoute, and wilful, and refuse Iudgemente, then maie he not be Iudged by any creature vnder Heausn, neither by Kinge, nor by Emperoure, nor by the Church, nor by the whole people of God. For so it is enacted by Pope Innocentius him selfe. Kinges, and Emperoures liue vnder Lawes. But the Popes Prerogatiue is, to do, what him listeth without controlmente, or feare of Lawes. And so is it true that Ennodius saithe, *Successores Petri, vna cum Sedis Privilegijs peccandi quoque licentiam accepisse: That the Successours of Peter: together*

2. Qu. 3. Nemo.

Ennodius Concl.
Tom. 1.

With the Privileges of theire See, haue also gotten free libertie to doo il.

Dist. 61. In Synod.
do. In Glossa.

Pour owne Glose saithe, *Papa potest dare potestatem Imperatori, vt deponat ipsum: & sese in omnibus illi subijcere: The Pope maie geene the Emperoure power*

Ann

es deposes

A Bishop
cōuented
before the
Magistrate
Fran. Zabarella,
De schismate,
Concilio.

M Hard. 391b.

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to depose him selfe: and maie in al thinges submit him selfe vnto him. Poise, M. Hard-
ding, if the Pope maie geue the Emperour this Authoritie, what Scripture finde
you to the contrarie, why the Emperoure maie not take it of him selfe? To be
short, Franciscus Zabarella saith, Papa accusari potest coram Imperatore de quo-
libet crimine notorio: Et Imperator requirere potest à Papa rationem Fidei: The
Pope maie be accused before the Emperoure of any notorious crime: and the Emperoure
maie require the Pope to yeelde an accompt of his Faith.

Addition. M. Hardinge. Zabarella saith, got, as you reporte, Papa Additio.
potest accusari coram Imperatore, &c. These woordes, coram Imperatore are of your owne in-
terlacing, and be not in the Authoure. You ought to be ashamed, so fouly to corrupte your Au-
thours, and deceiue the people. Againe Zabarella saith, not, Imperator requirere potest à Papa
rationem Fidei. They are your woordes, M. Iewel. That whiche Zabarella saith, is this, Si Papa
erit suspectus de Haresi, potest Imperator, ab eo exigere, vt iudices, quid sentiat de Fide.
Now sir, to require a man to yeelde an accompt of his faith, and to require him to declare, what he
thinketh touchinge the faith, are twoo diuers thinges.

The Answer. You ought to be ashamed, you saie: Verily, & so I am, & so ought
I to be, in your behalfe, M. Hardinge to see your Vanitie. These woordes, coram
Imperatore, are not interlaced by me: you maie easily finde them in the Authour.
Wherein I will vse no other proufe, but onely the very same woordes, that you,
your selfe haue alleged: These they be, Nec quandoque moueat, quod Imperator est
Laicus, vt ex hoc putet esse inconueniens, quod se intromittat de Clericis. Non enim semper
prohibetur indicare de Clericis. Sed tunc prohibetur, quando non subest ratio specialis:
Let noman be moued, for that the Emperour is a Laie man, to thinke it therefore a thinge vncon-
uenient, that he should intermeddle with Priestes causes. For he is not alwaies forbidden to iudge
of Priestes. But then is he forbidden, when there is no special cause.

You see therefore, M. Hardinge, that vpon somme cause, (him specially mo-
uing,) the Emperour maie lawfully iudge in Ecclesiastical maters. Againe you saie,
Zabarella saith, not, Imperator requirere potest à Papa rationem Fidei: But thus he saith,
Imperator exigere potest à Papa, vt iudices, quid sentiat de Fide. Here haue I put,
Requirere, in steade of Exigere: And, rationem Fidei, in steade of, quid sentiat de Fi-
de. To require a man to yeelde an accompt of his Faith. And, to require a man to declare, what
he thinketh, touchinge the Faith (saie you) are twoo diuers thinges. Is not here a won-
derful difference, and a soule corruption of Authours, M. Hardinge? Is not this
a soule deceiuinge of the People? Are not these weighty, and worthy maters, to
be proclaimed, and published to the world? I marueile, if you be not ashamed in
your owne behalfe.

The woordes of Zabarella are plaine: Imperator exigere potest à Papa, vt indi-
cet, quid sentiat de Fide: The Emperoure maie require the Pope, to shewe him, what he
thinketh of the Faith: That is to saie, The Emperoure maie require the Pope, to
proue a reckeninge of his Faith. Where also it is to be noted, that the Pope
maie be an Heretique, or at leaste suspected of Heresie: For thus saith the Zabarella,
Si Papa erit suspectus de Haresi. Crie out therefore, M. Hardinge, nomore of
deceiuinge the People. For, as it appeareth, the Pope him selfe maie be an Here-
tique, and a deceiuer of the People.

Poise therefore, M. Hardinge, I repoze me to your owne indifferent iudge-
mente, howe true it is, that yee saie, It is not conueniente, for a Kinge to call Priestes before
him to his owne Seate of Iudgemente. Verily, this Pote ye might haue founde Closed
in your owne Decretalles: Queritur, quis exempt Clericum de Iurisdictione Impe-
ratoris, cum prius esset illi subiectus? Dicit Laurentius, quod Papa de consensu
Principis: A question is moued, Who hath exempted a Priest from the Iurisdiction of the
Emperoure, whereas before he was subiect to the Emperours Courte? Laurence saith, The
Pope hath exempted him, by the Consente of the Prince. We see therefore, M. Har-
dinge, your Priestes, Abbates, and Bishoppes haue theire Priuileges, & Exemptions,
not by any righte of Goddes Word, but onely by the Popes Policie, and by the
Special fauoure of the Prince.

Extra. De maior
rita Obe.
di. n. Cap. 2. in
Margm.

The

They wil saie to this, I ghesse, Ciuile Princes haue learned to gouerne a Common Wealthe, and to order maters of warre: but they vnderstande not the secreete Mysteries of Religion. If that be so, what is the Pope, I praye you, at this daie, other then a Monarche, or a Prince? Or, what be the Cardinales, whose must be none other now but Princes, and Kinges Sonnes? What els be the Patriarches, and, for the moste parte, the Archebishops, the Bishops, the Abbates? What be they els at this present in the Popes Kingedome, but worldly Princes, Dukes, and Erles, gorgeously accompanied with bandes of menne, whether so euer they goe: Oftentimes also gaily araied with Chaines, and Collars of Golde: They haue at times too, certaine Ornamentes by them selues, as Crosses, Palles, Hartes, Miters, and Palles: whiche Pompe the Aunciente Bishops, Chrysostome, Augustine, and Ambrose neuer had. Settinge these thinges aside, what teache they? What saie they? What doo they? Howe liue they? I saie not, as maie become a Catholique Bishop, but as maie become a Christian man: Is it so greate a mater, to haue a baine title, and by changinge a garment onely to haue the name of a Bishop?

M. Hardinge.

The duetie of Ciuil Princes consisteth in ciuil maters: the duetie of Bishops, in spiritual thinges. That serueth to the preseruacion of mennes persons: this to the Saluation of their Soules. Euery Highe Priest (saith the S. Paule) that is taken from amonge menne, is ordeined for menne in thinges appertaininge to God. (a) Yee moue Temporal Princes, to take vpon them the office of the Pope, and Bishops, as though it were a thinge so indifferent, and so common, that when Bishops be negligent, temporal menne maie doo their steede. But the reason, whiche to this ende yee make, is so slender, as I weene, fewe Princes that feare God, wil be greatly moued to aduenter that thinge so muche subiecte and thral to Goldes reuenge. (b) In effecte your reason is this, consider it who wil: They of the Clergie be no other but Ciuil Princes: Ergo, Temporal Princes maie beare the office of Bishops. Syr, bothe your argumente is naught, and your Antecedent is false. For although Bishops had but a title, and the name of Bishops by changinge a garment onely, as you saie: yet that defecte in them shoulde not geue habilitie to the mere laie, as to Kinges, and Queenes, to doo the Office of Bishops. Now is your Antecedent manifestly false: for the Bishops of the Catholike Church, whiche in scoffe ye cal the Popes Kingdome, be duly ordained, and consecrated.

Though the Pope haue a Princely Dominion, and some other Bishops of Christendome haue Dukedomes and Erledomes, though they ride wel accompanied with menne and Horse, yea though some of them otherwise then becometh that vocation, doo weare Chaines, and Colers of Golde, (c) as you belie them: though they haue other ornamentes to their states pertaininge; whiche grieueth you muche in comparison of the (d) beggerie of your married estate: yet al this imbarreth them not but that they be Bishops.

Though they teache not, though they saie not, though they doo not, though they liue not, as becometh Bishops, neither as becometh euen a Christen man, (e) as you saie, al this notwithstandinge, yet be they Bishops, though euil Bishops. Neither for al this maie it be lawfull for Laicmen to take their office vpon them. (f) Iudas was an Apostle til the rope choked him. Neither for his wickednesse might Steuen, Mathias, or any other of the Disciples of his owne presumption haue stept into his rounge. Nowe as this is true, so is your railinge talke false, which malice hath stirred you to vtter.

The Bishop of Sarisburie.

Once againe wee telle you, M. Hardinge, wee confounde not these Offices: not withstandinge you so often, and so lewdly report vs, to your owne discredit.

Am y

Our

(a) Vntruth manifested. For wee moue no Prince, to take vpon him the Bishops Office. (b) Vntruth. For this is our Reason: A Temporal Prince, saie you, maie not meddle in Ecclesiastical causes: But the Pope, saie we, is nothing els, but a Temporal Prince: Ergo, by your Iudgement, The Pope maie not meddle in Ecclesiastical causes. (c) Vntruth. Reade the Answer. (d) O glorious Thraße. Then was the Apostles state much more beggerly. (e) This railinge is not ours, but S. Bernardes. (f) The Pope by M. Hardinge compared with Iudas.

Bishoppes
entangled
in vvorld-
ly affaires.

Concl. Macrense.
Citarur ab Illy-
rico inter Testes
Verit. pag. 121.
Chrysostome. 1n
Matth. Homil. 35.
Hieronym. contra
Luciferianos.
Hieronym. in
Sophoniam. Ca. 1
Concil. Trident.
sub Paulo 3. Ad-
monitio Legator

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Our Princes neuer take vpon them the Office of Bishoppes: But you r Bishoppes haue taken vpon them the Office of Princes. Of your Bishoppes it is written in your owne Councelles: Ecce, iam penè nulla est actio sæculi, quam non Sacerdotes administrent: Beholde, there is nowe in a manner no worldly affaire, but Priestes, and Bishoppes haue it in bande. **Sutche** Bishoppes be they, of whome S. Chrysostome writeth thus, Qui non credunt Iudicium Dei, nec timent, abutentes Primatu suo Ecclesiastico seculariter, conuertunt eum in sæcularem: They that neither beleene, nor feare the Iudgements of God, abusinge their Ecclesiastical Dignitie in Seculare sorte, turne the same into Seculare Dignitie. **Sutche** Bishoppes they be, of whome S. Hierome saith thus, Ipsi sibi, & Laici sunt, & Episcopi: They them selues be to them selues bothe Laiemenne, and Bishoppes too. And againe, Adorant Dominum, & Melchom, qui Sæculo pariter, & Domino putant se posse seruire, & duobus Dominis satisfacere, Deo, & Mammonæ: qui Militantes Christo, obligant sese negotijs Sæcularibus, & eandem Imaginem offerunt, & Deo, & Cæsari: They woorship the Lorde, and Melchom bothe together, thinkinge, that they maie serue bothe the Worlde, and the Lorde, and satisfie twoo Maisters at once, God, and Mammon: who fightinge vnder Christe, binde them selues to worldly affaires, and offer vp one Image, bothe to God, and to Cæsar.

And therefore Cardinal Cusanus saith, Maxima ex hac re deformitas oritur quod Prælati tantum Sæcularibus curis inuigilant: Hereof groweth a greate deformitie, that Bishoppes are bente onely to worldly cares. **Marke wel these wordes, M. Wardinge:** he saith, Your Bishoppes are bente onely to worldly cares. If ye wil beleue none of these, yet your Popes owne Legates, in youre late Chapter at Trident, speakinge of your Priestelike Apparel, saie thus: Nihil à Laicis, præterquam in Vestis genere, ac ne in hoc quidem differunt: Our Priestes differ nothinge from Laiemenne, sauinge onely in Apparel: naie, in deede they differ not so muche from them, as in Apparel.

Auentinus, Li. 3.
De Ruperto,
Christum omniū
Deorum esse
pauperimum.

Pe safe, Your Bishoppes are gaie, and gallante, attended, and garded with Princelike routes, bothe behinde, and before: And therefore ye make no smalle accompte, specially in respecte of our estate, whiche you calle beggerly. In sutche disdeigne the Heathens sometime saide, That Christe was the Beggerliest, and Poorest of al the Goddes that were in Heauen. Howe be it, our Bishoprikes, sauinge that certayne of your Fathers haue shamefully spoiled them, are nowe, euen as they were before. Certainely the Poorest Bishopike in Englande, as it is reported, is better in reuenues, then somme thre of your Popes Italian Bishoprikes in the Kingedome of Naples. Howe be it, the Gospel of Christe standeth not by Richesse, but by Truthe. In comparison of the one, we make smal reckninge of the other.

Bernard. in Can-
tica sermo. 33.
Holcote in Sa-
pien. Lectio. 23.
Bernard. in Can-
tica sermo. 77.

Neuerthelesse, the Wiife, and Godly haue euermore founde faulte with the Ecclesiastical Bawerie of your Romaine Clerergie. S. Bernarde saith, Inde est, quem quotidie vides, Meretricus Nitor: Histrionicus habitus: Regius Apparatus. Inde Aurum in Frenis, in Sellis, in Calcaribus: Therehence commeth their Whoorelike Fineness: their Plaiers Weede: their Princely Apparel. Therehence commeth their Goulde in their Bridles, in their Saddels, and in their Spurres. Againe he saith, Incedunt nitidi, & ornati, circumamicti varietatibus, tãquam Sponsa procedens de Thalamo suo. Nonne si quempiam talium eminens procedentem aspexeris, Sponsam potius putabis, quàm Sponsæ Custodem? They goe trimmely, and finely in their coloures, as if a Sponse should come from her Chamber. If thou shouldest suddainely see one of them settinge a farre of, wouldest thou not rather thinke, it were a Sponse, then the keeper of the Spouse?

Lauren Valla. de
Donatione Con-
stan.

Laurentius Valla, although bitterly, yet not vnpleasantely, thus expresthe your Lordly Bawerie. Existimo, si qua inter Dæmones, qui aërem incolunt, ludorum genera exercentur, eos exprimendo Clericorum cultu, fastu, luxu exerce-ri, & hoc scenici lusus genere maxime delectari: I thinke, if the Diuels in the aire haue

haue any games emonge them, to make sporte withal, they are moste busily occupied in counterfeitinge the apparel, and attire, and Pride, and riot of Priestes, and haue greatest pastime in this kinde of Masquerie.

Pope Bonifacius 8. in a greate Iubilee, & in a Solemne procession, went apparelled in the Emperours Roabes: and had the Crowne Imperial on his Heade, and the Swerde of Maiestic bozne befoze him, as an Emperoure.

This Spiritual Iolitic, M. Hardinge, liketh you wol. Notwithstandinge S. Bernarde saith, *Demum magis, quam Ouium, sunt hæc pascea.* Scilicet, sic fatitabat Petrus: sic Paulus iudebat: *Theise be Pastours for Diuels, not for Sheepe.* No doubt, Euen thus did Peter: euen sutch he pastime plaide S. Paule.

Pætel vs further, Though they teache not, though they saie not, though they doo not, though they liue not, as becommeth Bishoppes, nor as becommeth a Christian man, yet bee they Bishoppes notwithstandinge. *Hercat we wil not greatly strine.* For so the VVoulfe, if he once geate a Shepchoke, and a Cloke, maie be a Shepheard: and a Blinde man if he geate once into the Watche Tower, maie be a Spie. But miserable are the Pöze Shepe, that so are ledde: miserable is that Pöze Castle, that so is watched.

S. Augustine saith, *Episcopatus est nomen Operis, non Honoris: vt intelligat, se non esse Episcopum, qui præesse dilexerit, non prodesse.* A Bishoppes Office is a name of Laboure, and not of Honoure: that, who so loueth to rule, and not to profite, maie vnderstande him selfe to be no Bishop. Againe he saith of sutch a one, *Canis impudicus dicendus est magis, quam Episcopus: He oughte rather to be called a shamelesse Dogge, then a Bishop.*

As for that, we saie, Your Bishoppes be duely Ordinated, and consecrated, S. Augustine replieth, *Ipsam Characterem multi, & Lupi, & Lupis imprimunt: Touchinge the outwarde Consecration of a Bishop, many geue it to Woulues, and be Woulues themselves.*

S. Bernarde, speakinge of your Priestes, and Bishoppes, saith, *Habitu Milites: quæstu Clericos: actu neutros exhibent. Nam neque vt Milites, pugnant: neque vt Clerici euangelizant. Cuius ergo Ordinis sunt? Cum vtriusque esse cupiunt, vtrunque deserunt: vtrunque confundunt. Vnusquisque, inquit, in suo Ordine resurget. In quo isti? An qui sine Ordine peccauerunt, sine Ordine peribunt? Vercor, non alibi Ordinandus, quam vbi nullus Ordo, sed sempiternus horror inhabitat: In their apparel, they are Souldiers: in their gaires, they are Priestes, and Bishoppes: but in effecte, and in deede, they are neither of bothe. For neither do they fight in the fiede, as doo Souldiers: nor doo they preache, as Priestes, and Bishoppes. Of whether Order therefore be they? Whereas they woulde be of bothe Orders, they forsake bothe, and confunde bothe. S. Paule saith, Every man shal rise againe in his owne Order. But in what Order shal these rise? Whether, for as mutche, as they haue sinned without Order, shal they perishe without Order? I feare me, they shalbe Ordered none otherwhere, but where as is no Order, but disorder, and horroure Euerlastinge.*

Thus plainely speake your owne Doctours, touchinge your Clergie: whiche plainenesse it pleaseth you, M. Hardinge, to calle false, and malicious railing.

The Apologic, Cap. 10. Diuision. 1.

Surely, to haue the princypal staie, and effecte of al maters committed wholly to these mennes handes, who neither knowe, nor wil knowe these thinges, nor yet set a iote by any pointe of Religion, saue that, whiche concerneth their bellie, and riot, and to haue them alone sitte as Iudges, and to be sette vp as ouerseers in the watche tower, being no better then Blinde Spies: of the other side, to haue a Christian Prince of good vnderstandinge, & of a right iudgement,

Ann iii to

Ecclesiastical brauerie in Apparel.

Paralipomena. V. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Bernard De Consideratione ad Eugenium. Lib. 1.

8. que. 1. Qui Episcopatum. Augustin. 2. que. 7. qui nec. Augustini.

August contra Donatist. Lib. 6.

Bernard. De Consideratione ad Eugenium. Li. 3.

1. Corin. 15.

Supreme
Heade.
Supreme
Gouver-
noure.

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to stande stil like a blocke, or a stake, not to be suffered, neither to geue his voice, nor to shewe his iudgement, but onely to waite, what thes menne shal wil, and commaunde, as one, which had neither eares, nor eyes, nor witte, nor harte, and, what so euer they geue in charge, to allowe it without exception, blindly fulfillinge theire Commaundementes, be they neuer so blasphemous, & wicked, yea, although they commaunde him quite to destroe al Religion, and to Crucifie againe Christe him selfe, This surely, besides that it is proude, and spiteful, is also beyonde al right, and reason, and not to be endured of Christian, & wise Princes. For why, I praye you, maie Caiphas, & Annas vnderstande theise maters, and maie not Dauid, and Ezechias doo the same? Is it lawfull for a Cardinal, beinge a man of warre, and delistinge in Bloude, to haue place in a Council: and it is not lawfull for a Christian Emperoure, or a Kinge?

The Bishop of Sarisburie.

Hereto M. Hardinge saith nothinge, but that he hath oftentimes saide before.

The Apologie, Cap. 11. Division. 1.

Trerily, wee graunte no further Libertie to our Magistrates, then that we knowe hath bothe benne geuen them by the V Voorde of God, and also benne confirmed by the Examples of the very beste gouerned Common Wealthes.

M. Hardinge.

If a man shoulde aske you, where that woorde of God is, that maketh a Temporal Prince Supreme heade of that parte of the Church, which he hath gouernement of in al Ciuil maters, I am sure you can bringe soorth (a) no other woorde of God, then that, wherein S. Peter, and S. Paule willeth al menne to obeie the Superiour powers, especially Kinges. VVhich thinge was written to al Christian men, whiles they liued vnder Heathen Princes, and Infidels, as Claudius Caesar, and Nero were, whome, I suppose, ye wil not saie to haue benne heades of the whole Church, as they were Monarkes and Princes of the whole worlde. If then by those Scriptures which cannot proue Nero (beinge a (b) persecutour of Christes Church) to haue benne heade of the same, you wil nowe proue, that other Princes are supreme heades of the Church: it seemeth that either you make Nero heade of the Church with them, or geue more vnto them, then the woorde of God wil beare. And as for examples of good Common VVeales, shewe vs but one since Christes ascension, wherein before Luthers time, any Emperoure Christian, or other Prince did attribute that title vnto him selfe: and wee wil saie, that, when you speake of Common VVeales in the plural number, you make but one lie: but in case you shewe vs no one Common VVeale that hath so donne, then you lie in the plural number. Yea further, if at this daie the Common VVeales in Christendome, not onely that are Catholike, but the beste also of those, that Lutherishe, and newefangled, doo abhorre from that straunge, and vnhearde title of (c) Supreme heade of the Church, why doo you saie, that yee haue, either VVoorde of God for it, or example of approued Common VVeales?

1. Pet. 2.
Rom. 13.

The Bishop of Sarisburie.

Concerninge the title of Supreme Heade of the Church, we nede not to searche for Scriptures to excuse it. For, first, we diuised it not: Secondly, we vse it not: Thirdly, our Princes at this present claime it not. Pour Fathers, M. Hardinge, first entituled that most Noble, and moste worthy Prince, Kinge Henry the Eighte, with that vnused, and strange Style, as it maie wel be thought, the rather to bringe him into the talke, and sleaude of the worlde.

Howe be it, that the Prince is the Highest Iudge, and Gouvernoure ouer al his Subiectes what so euer, as wel Priestes, as Laie menne, without exception, it is moste euidente, by that hath benne already saide: by that shalbe saide hereafter:

by

(a) Vntrithe.
For wee alleage
many other
places besides,
as it maie soone
appeare.
(b) Then can-
not the Pope be
Heade of the
Church: For
he hath perse-
cuted the
Church as
mutche, as
Nero.
(c) Much a doo
about nothing:
For our Prince
hath not this
Title. But
Queene Ma-
rie had, and v-
sed the same
title of Supreme
Heade: as many
waies it maie
be proued.

by the whole course of the Scriptures: and by the vndoubted practise of the Primitive Church. Clerly, the Prince, as it shal afterwarde better appeare, had Bothe the Tables of the Lawe of God euermore committed to his charge: as wel the firste, that pertaineth to Religion, as also the Seconde, that pertaineth to Ciuile Governement.

But now, M. Hardinge, if a man would aske you, by what VVoorde of God your Priestles, and Bishoppes haue exempted them selues from the Iudgemente, & Governement of theire Princes: Or, by what VVoorde of God the Princes hande is restrained more from his Clerergie, then from other his Subiectes: Or, by what VVoorde of God, yee woulde stablish the Twoo Supreme Gouvernours in one Realme, I marueile, in what Scriptures yee woulde seeke to finde it. Your o'we Doctours, and Closers saie, as it is before alleged: Queritur, quis exemit Clericum de Iurisdictione Imperatoris, cum prius esset illi Subiectus? Dicit Laurentius, quod Papa de consensu Principis: *Question is moued, who hath exempted the Priestle from the Iurisdiction of the Emperoure, whereas before he was his Subiecte? Laurentius saithe (not the VVoorde of God, but) the Pope exempted him, by the Consente of the Prince.*

Extra. De Maior
vna. & Obe-
dien. ca. 2. in
Margi.

Further, M. Hardinge, wee beseeche you, by what VVoorde of God can your Pope claime him selfe, to be the Heade of the Vniuersal Church of God? Where is it recordeed: Where is it writtten? In what parte of the Testamente, Jewe, or Olde? In what Lawe? In what Prophete? In what Epistle? In what Gospel? Where is his Headship? Where is his Vniuersal Power? If yee can finde it, then make yee thewe it: If it cannot be founde, then shoulde yee not saie it. As for that you, and other your felowes haue alleged before, for proufe hereof, it is so childe, and so weake, that, I thinke, yee cannot now comme againe with the same, without blushing.

Touchinge the Right, that wee saie, belongeth vnto al Christian Princes, it hath benne inuested, and planted in them from the beginninge. For, to leaue other Authorities of the Scriptures, Pope Eleutherius him selfe wrote thus vnto Lucius, sometime Kinge of this Realme of Englande: Vos estis Vicarius Dei in Regno, iuxta Prophetam Regium: You are Goddes Vicare within your owne Realme, accordinge to the Prophete Dauid.

Epist. Eleutherij.
Citat. inter
Leges Edwardi
Primi.
Quinte synodi
Actio 1. p. 110.

Paule the Bishop of Apamea, writeth thus vnto the Emperoure Iustinian, in a cause mere Ecclesiastical, touchinge Religion: Transulit ipsum Dominus, vt Plenitudinem directionis vestrae custodiret Serenitati: Our Lorde hath taken Pope Agapetus awaie, that he might leaue the Fulnesse of order (concerninge these Heretiques, Dioscorus, and Eutyches) vnto your Maiestie.

Tertullian saithe, Colimus Imperatorem, vt hominem a Deo Secundum, Solo Deo Minorem: Wee Woorship the Emperoure, as a man nexte vnto God, and inferioure onely vnto God.

Tertullian. Ad
scapulam.

And, notwithstandinge the name of Heade of the Church belonge peculiarly, & onely vnto Christe, as his onely Right, and Inheritance (for as the Church is the Body, so Christe is the Heade) yet make the same sometimes also be applied in sober meaninge, and good sense, not onely vnto Princes, but also vnto others, far inferiour vnto Princes. Chrysostome saithe, Videntur mihi istae mulieres Caput fuisse Ecclesiae, quae illic erat: It seemeth vnto mee, that these weemen were the Heade of the Church, that was at Philippi. Likewise againe, speakinge of the Emperour, he saithe thus: Laesus est, qui non habet parem vllum super terram, Summitas, & Caput omnium super terram hominum: Wee haue offended him, that in the Earthe hath no peere, the Toppe, and the Heade of al menne in the VVorlde. If he were the Heade of al menne, then was he the Heade, not onely of Bishoppes, and Cardinales, but also of the Pope him selfe: Onlesse the Pope were no man.

Chryso. in Epist.
ad Philip. Rom.
13.
A wooman
Heade of the
Church.
Chryso. ad Po-
pulum Antioch.
Hom. 12.

To conclude, our Princes neede nomore to claime theire Lawful Authority, and Imperial Righte, by the Example of Nero, whereof yee haue moued mutche

Supreme
Heade.
Supreme
Gouernour.

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The Defense of the Apologie of the

vntrimely, and wanton talke, then your Pope neddeth to claime his Usurped, and Coloured Power, by the Examples of Annas, and Caiphas.

The Apologie. Cap. 11. Diuision. 2.

For besides that, a Christian Prince hath the charge of Bothe Tables committed to him by God, to the ende he maie vnderstande, that, not Temporal maters onely, but also Religious, and Ecclesiastical Causes pertaine to his office, &c.

M. Hardinge.

You wil proue that Ecclesiastical causes pertaine to a Kinges office, because he hath the charge of bothe Tables. If you meane that a Kinge is bounde to keepe bothe Tables of the Lawe, so is also euery priuate man. And yet, as no priuate man is supreme heade of the Church by keepinge them, so neither the Kinge is proued thereby the (a) supreme heade. If you meane that the Kinge ought to see others to keepe bothe tables of the Lawe: that maie he doo, either in appointinge temporal paines for the transgressours of them, or in executinge the saide paines vpon the transgressours. But as he cannot excommunicate any man for not appearinge, when he is called, so can he not iudge al causes of the Lawe. For if a man sinne onely in his harte, as for example, in Murther, or Aduourtrie, the Kinge can not haue to doo with him. And yet the true supreme heade of the Church shal haue to doo with him. For that malicious and sinful thought (b) shal neuer be forgeuen, excepte the party come to be absolved of their Successours, to whom Christe saide, whose sinnes ye forgeue, they are forgeuen: and whose sinnes ye reteine, they are reteined. To committe murder in harte, is a sinne, and it is reteined vntil it be forgeuen. (c) Neither can it be forgeuen, vntil he that is iudge, by the keie of discretion, perceiue that it is to be forgeuen. VVhiche he cannot know, vntil it be confessed with a contrite harte, by him who onely knoweth it, and is bounde to tel it, for absolutions sake. If then there be a iudge, who can see the lawe kepte in an higher pointe, and beyonde the reache of the Kinge, surely the Kinge shal not be supreme head, sith an other is more like to God, then he. As who is iudge of the inwarde conscience, whereunto no Kinge reacheth, but * onely the minister of Christe, who is the spiritual Kinge, * and hath geuen the keies of his Kingedome to his minister.

Iohan. 20.

Math. 16.

The Bishop of Sarisburie.

Here, M. Hardinge, ye roaue, and wander without a marke, and replie to that, that was not spoken. I marueile, whereof ye can spinne your selfe sutch idle talke. For we neither calle our Princes the Heades of the Church of Christe: (it was your Fathers inuention, and not ours) no: saie we, They haue Power, either to Excommunicate, or to Binde, or to Loose: no: haue we leasure to make sutch vaine Conclusions.

Thus we saie, the Prince is put in truste, as wel with the firste, as with the seconde Table of the Lawe of God: that is to saie, as wel with Religion, as with Temporal Gouvernemente: not onely to keepe, and perfourme the contentes of Bothe Tables, in his owne Person (so: so muche euery priuate man is bounde to doo) but also to see, that al others his Subiectes, as wel Priestes, as Laiemene, eche man in his callinge, doo dewly keepe them. This is it, that no Priuate man is hable to doo. Therefore S. Augustine saith, In hoc seruiunt Domino Reges, in quantum sunt Reges, cum ea faciunt ad seruiendum illi, quæ non possunt facere, nisi Reges: Herein Kinges serue the Lorde, in that they be Kinges, when they doo those thinges to serue him, that noman can doo, but onely Kinges? We saie not, the Prince is bounde to doo the Bishoppes deutie: And therefore it is the greater folie of your parte, M. Hardinge, to obiecte it so often. Wisse menne vse not so to aduenture their wordes in vaine. But thus we saie, The Prince is bounde to see the Bishoppes to doo their dutes.

But what meante you, so far out of season, to talke so fondly of your Priuie Confessions, of Bindinge, and Loosinge, & Power of Keies? For, as it is saide before, we saie not, that Princes maie, either Binde, or Loose: or Minister Sacramentes: or Preache the Gospel: or sitte downe, and Heare Confessions. Therefore with al this greate adoe, ye foine onely at your owne shadowe, and hit nothinge.

We saie ful discretely, If a man sinne onely in his harte, the Kinge cannot haue to doo with him, for that he cannot enter, to know his secretes. Here, I beseeche you, M. Harding, what

(a) A graue disputer. Ye conclude againste that, that is not auouched.

(b) Vntrithe, sonde, and manifeste, and leadinge directly to desperation.

(c) Vntruh, ioined with blasphemie. Reade the Answere. * A sonde folie. For this keie is geuen nomore to the Pope, then to any other Simple Prioste.

*August in Epi. 7.
50. Ad Bonifac.*

What entrance then hath the Pope, to knowe the secretes of the Harte? Perhaps
ye wil saie, the Pope maie knowe al the worlde by Confession. But S. Augustine
saith, Quid mihi est cum hominibus, vt audiant Confessiones meas, &c. Vnde sci-
unt, cum a me ipso de me ipso audiunt, an verum dicam: quandoquidem nemo scit
hominum quid agatur in homine, nisi Spiritus hominis, qui in ipso est: What haue
I to doo with these menne, that they shoulde heare my Confessions, &c. Howe knowe they,
when they heare mee reporte of mee selfe, whether I saie true, or no? For noman knoweth,
what is in man, but the Sprite of man, that is within him. Againe he saith vnto the
people, Intrantes vos, & exeuntes possumus videre. Vsque adeo autem non vide-
mus, quid cogitatis in cordibus vestris, vt neq. quid agatis in domibus vestris videre
possimus: Wee maie see you comminge in, and goeing forth. But wee are so far from
seeinge the thoughtes of your hartes, that wee cannot see, what you doo at home in your houses.
Likewise againe he saith, Quid singulorum quorumq. modo conscientia dixe-
rint, ad aures meas, quia homo sum, peruenire non potuit. Ille, qui Absens est præ-
sentia Corporis, sed Præsens est Vigore Maiestatis, audiuit vos: What euery of your
Consciences hath saide, it could not enter into my eares, for that I am but a Mortal man.
Notwithstandinge, Christe, that is Absente, as touchinge the Presence of his Body, but Pre-
sente by the Power of his Maiestie, hath hearde you wel. It is, not the Pope, but God
onely, that trieth the reines, and searcheth the harte.

Pet ye saie, the True Supreme Heade of the Church shall haue to doe with
him, that sinneth onely secretly in his harte: For that malicious, and sinful thought
(saie you) shall neuer be foregeuen, excepte the partie come to be Absolued of their Successours,
to whome Christe saide, VVhose sinnes yee foregeue, &c. This, M. Hardinge, is the Su-
preme Folie of al others Folies. For, sicke, where euer hearde you, that the Pope
would once vouchesaue to Heare Confessions? And, if he would, yet by pouce
owne Doctoures Iudgemente, the Pope hath nomore Power to Binde, and to
Loose, then any other Poore Simple Prieste. As I haue shewed you before,
Alphon. de Castro saith, Quando Absoluit Simplex Sacerdos, tantum Absoluit
de Culpa, sicut Papa: When a Simple Prieste Absolueth, he Absolueth as mutche tou-
chinge the faulte, as if it were the Pope him selfe. Origen saith, Quæ sequuntur,
velut ad Petrum dicta, sunt omnium communia, &c. Quod si nos idem loquimur,
quod Petrus loquutus est, efficitur Petrus: The wordes, that folowe, as spoken vnto
Peter, are common vnto al. If wee speake the same, that Peter spake, then are wee made
Peter. Euen in the Popes owne Glose vpon his Decretalles it is noted thus,
In necessitate Laicus potest, & Audire Confessiones, & Absoluere: In case of necessitie
a Laie man maie bothe heare Confessions, and also geue Absolution. Pet uil ye not saie,
that euery Laie man is Peters Successoure.

To what pourpose then serueth al this your vaine talke, M. Hardinge, The
true Supreme Heade of the Church shall haue to doo with him, that sinneth onely in his harte?
For euery Simple Prieste, hauinge the keie of Goddes Worde, entreth into the
harte, and hath to doe with the same, as wel, and as mutche, and as deeply, as the
Pope: and in respect of bringe Iudge of the Conscience, is about Kinges, and
Princes, no lesse then he.

But, where ye saie, The malicious, and sinful thought shall neuer be foregeuen, excepte
the partie come to be Absolued of their Successours, to whome Christe saide, whose sinnes yee
foregeue, &c. this Doarine is not onely strange, & false, but also full of Desperation.
Pour owne Gratian saith, Latentia peccata non probantur necessario Sacerdoti
confitenda: It is not proued (by any sufficient Authoritie either of Scriptures, or of
Doctours) that Secrete Sinnes are of necessitie to be vitered in Confession vnto the Prieste.
Againe he saith, Datur intelligi, quod etiam, ore tacente, veniam consequi possu-
mus: It is geuen vs to vnderstand, that wee maie obtaine pardone, although we viter nothing
with our Mouth. And againe, Non Sacerdotali iudicio, sed largitate Diuinæ Gratiæ
peccator emendatur: The Sinner is cleansed, not by the Iudgemente of the Prieste, but by
the abundance of Goddes Grace. Againe he saith, Confessio Sacerdoti offertur in
signum

De pœnit. Disf.
In pœnitent. In
Glossa.

Chrysoſt. De Cō-
feſſ. & pœnit.

signum veniæ, non in causam Remissionis accipiendæ: Confession is made unto the Priest, in token of Foregiuenesse already obtained: not as a cause of Foregiuenesse to be obtained. Pour very Glose saith, Apud Græcos Confessio non est necessaria: quia non emanauit ad illos Traditio talis: Emonge the Christians in Græcia Confession of Sinnes is not necessarie: for that this Tradition neuer came emonge them. Yet, M. Hardinge, I trowe, yē will not saie, but theire sinnes maie be foregiuen.

Certainely Chrysostome saith, Solus te Deus confitentem videat: Let God onely see thee makinge the Confession of thy Sinnes.

It was very mutche therefore, M. Hardinge, for you, so assuredly, and so precisely to saie, that sinnes can neuer be foregiuen without your Priests Confession: and specially thereby to proue the Vniuersal Headship of the Pope.

The Apologie, Cap. 11. Dimission. 3.

Besides also, that God by his Prophetes often, & earnestly commaundeth the Kinge, to cutte downe the Groves: to breake downe the Images, and Aultars of Idoles: and to write out the Booke of the Lawe for him selfe: and besides that, the Prophete Esaias saith, A Kinge ought to be a Patrone, and a Nurse of the Church, &c.

M. Hardinge.

Your seconde argumente for the Ecclesiastical Power of Kinges is, because God bad them to cut downe superstitious groves, and ouerthrowe idols: (a) as though this were not an office of executinge a commaundement, rather then of decreeing any thinge. The Authoritie to discerne an image of Christe from an idol of the Deuil, belongeth to them, who knowe, that an image is a name of arte, whiche is of God: an idol is a name of false wooshippinge, whiche is of the Deuil. So that an image is godly: an idol; Deuillish. VVhen the Prieste hath iudged this, or that, to be an idol, or when it is euident, that so it is, then the Kinge shal doo wel to breake it downe. (b) But if the Kinge wil breake downe the image of Christe, when the Prieste telleth him it is a godly representation, and no idol: then the Kinge dothe more then his office requireth: And shal not onely not proue his supremacie, but also shal incurre danger to be reiecte of God, as Kinge Saule was, 1. Reg. 28. when he despised to keepe the commaundement of Samuel the highe Prieste.

VVhereas you alleage for a Kinges Ecclesiastical Power, that he was commaunded to write out the Booke of the Lawe for him selfe: why leste yee out that, whiche foloweth there immediately, *Accipiens exemplar à Sacerdotibus Leuitica tribus*? The Kinge muste write out Deut. 17. a Booke of the Deuteronomie: but the example thereof he muste receiue of the Priestes that be of the tribe of Leui. If in spiritual matters the Kinge were aboute the Priestes (c) why had he not the Keepinge of the Lawe in his owne handes? VVhy muste he take it of the Priestes? why did not rather the Priestes come to him, sicke the inferioure taketh al his righte of the Superiour? If the Priestes must geue the holy Scripture vnto the Kinge, then verely muste he take suche as they geue him, and with suche meaninge, as they geue vnto it. So that if you had not (d) falsified the meaninge of Goddes VVoorde by leauing out halfe the sentence, this place had proued against you. It is to be weyed to what ende a Kinge is required to haue, and to reade that holy Booke. Verely not to take vpon him the parte of a iudge in causes of Religion: but as there it is expressed, Deut. 17. to the intent he learne to feare his Lorde God, and keepe his woordes, and ceremonies in the lawe commaunded, and that his harte be not lifted vp into pride, aboute his brethren, &c. * I omitte, that you reade, *Librum legis*, whereas the Church readeth, *Deuteronomium*: * it were too longe to enter into that disputation. The booke of the lawe signifieth the whole lawe: the Deuteronomie is but one of the fīue bookes.

VVhere Esaias calleth a Kinge a Patrone of the Church, I haue not founde: But were it he called him so, it betokeneth, that he should defende the Church from worldly enemies, as in repellinge the Turkes, in expellinge Heretikes, and suche like Kingely actes. VVhiche proueth no spiritual supremacie, but vnder God a fealtie, and seruiceable power. I finde where Esaias saith, *Et erunt Reges nutrices tui, & Regina nutrices tue*. Kinges shalbe thy fosterers, and Queenes thy nourses. But not euery nourse, or fosterer is aboute him, who is nourished. (e) A faithfull seruant oftentimes fostereth the maister. Yet is he not aboute his maister. Besides, S. Hierome vnderstandeth the Kinges, whom Esaias nameth, to be the Apostles: accordinge to which sense, it maketh nothinge to the purpose it is alleaged for.

The Bishop of Sarisburie.

All Christian Princes are mutche beholden to you, M. Hardinge: yē make them so like to Polyphemus the Giante, after his eyes were stricken out: that is to saie, to a man mighty in body, and greate in boanes: but starke blinde, and no waie hable to guide

(a) The Kinge is the Priestes Executioner.
(b) O Vanitie of Vanities: Aaron the Bishop sette vp the Golden Calfe, and cried vnto the people, This is thy God. But Moses the Ciuile Magistrate, or Prince, brake it downe.
(c) Full discretely. As though Kinges had not Officers, to keepe their Records.
(d) Vntruth. For wee haue falsified no parte hereof: as it shal appeare.
* Here M. Hard. woulde faine saie somewhat if he wiste, what it were. Reade the Answer.
(e) By this pretty Conclusiō, the Kinge is the Seruant, and the Priest is the Maister.

to guide him selfe. A Kinge, y^e safe, maie not take vpon him, to Iudge, or Pronounce in matters of Religion, bee they neuer so cleare: but onely must hearken, and be ready to execute, what so euer shalbe thought good, and commaunded by your Bishoppes: as if he were onely your Bishoppes man. So saith the p^our Holy Father Pope Bonifacius 8. *Gladus Materialis exercendus est manu Regum, & Militum: Sed ad nutum, & patientiam Sacerdotis: The Material, or Temporal Swerde muste be used by the hande of Kinges, and Souldiers: but at the becke, and sufferance of the Priestie: By whiche Priestie he meaneth the Pope.*

But Dauid saith, *Nowe, yee Kinges, haue vnderstandinge: Be learned, yee, that iudge the Earthe.* God Kinges haue oftentimes reformed Religion, and haue lawfully controlled, and corrected, and deposed idle, and wicked Bishoppes: as befoze, in place conuenient, it is largely proued. The Emperoure Iustinian threateth, if the Bishop offended in saieinge the publike seruice, or in the Ministracion of the Sacramentes, that then he him selfe woulde vse his Authoritie ouer him, and see him punished. Franciscus Zabarella saith, *That for any crime notorious, the Emperoure maie summe the Pope, to appeare before his Maiestie, and maie require him, to yeelde a reckeninge of his Faith.* And yet wil y^e safe, *The Emperoure is stil the Popes man, and maie iudge nothinge in Causes of Religion without him?*

The Kinge (y^e safe) is not hable to Iudge, whether an Idole be an Idole or no, but by the leadinge, and teachinge of the Priestie. So wel y^e wishe al Christian Princes were instructed, that they shoulde not be hable, either to see, or to speake without you. But what if your Priestes saie, as it hath often happened, God is an Idole, and an Idole is God? Light is Darkenesse: and Darkenesse is Light? what if they saie, Greate is Diana the Goddess of Ephesus? What if they condemne the innocent, and saie, as they sometime saide of Christe, *Onlesse this man were a malefactor, we woulde neuer haue brought him to thy hande?* Yet muste the Prince neuerthelesse dzawe his Swerde, and strike, when, and whom so euer the Priestie bidde: and blindly execute his wicked wil? In deebe, M. Hardinge, you saie precisely: If the mater decreed be Spiritual, and appertaininge to Faith, the Prince ought to obeie without question, or grudge. Likewise againe y^e safe, It shalbe y^enough for you, to doo, as the Succesours of Peter bid you to doo. Christe nowe requireth of you, not to obeie Peter, and Paule: but to obeie him that sitteth in their Chaire: What so euer he saie, True, or false. For this, no doubt, muste be your meaninge.

The Kinge was bounde to write out the Booke of the Lawe: This (y^e safe) proueth not the Kinges Superioritie ouer the Priestes. No verily, M. Hardinge: Neither was it alleged by vs to that purpose. Neuerthelesse, hereby it appeareth, that God woulde haue the Kinge to be learned in his Lawes.

But the Kinge muste receiue the Booke of the Priestie, and of none other: Therefore, saie you, the Priestie is aboue the Kinge. M^o thinketh, M. Hardinge, euen for your credites sake, y^e shoulde loke better to your Logique. For what auaileth the deliuerie of a Booke, to make the Priestie, either higher, or lower? When the Pope is at his Consecration, the Cardinal, that is his Orderer, deliuereth him a Booke of the Epistles, and Gospelles. Will y^e thereof conclude, that the saide Cardinal is aboue the Pope? Nay, God forbiddeth.

Goddess meaninge, touchinge this Ceremonie, was this, that the Kinges Booke shoulde be true, and faultlesse. And therefore God commaunded him to take a Copie thereof, out of the Registrie, or Records, whiche were thought to be void of al corruption, and were euermore keapte in the Temple, vnder the Custodie of the Priestes. Paulus Phagius saith, *Euery Priuate man was commaunded to haue one Booke seuerally to him selfe: But the Kinge was commaunded to haue twoo.* And, for as mutche as the Kinge was a Publike Person, therefore God willed him to take his Copie out of the publike Records of the Temple.

Your owne Hugo Cardinalis saith, *Accipiet exemplar à Sacerdotibus: non à quibussibet, sed à bonis: Vbi nihil fucatum est: nihil corruptum: He shal take his Copie of the*

iudgement
ecclesiastical
causes;

De Mayor. &
Obedient. vna
sanctum.

Isalm. 2.

Authen. Consti-
tu 123. uai &
de iur. & t. d. v.
toe d. ann. d. i. x.
toe uat. d. i. x.
I. i. i. i. i.

Franc. Zab.
De scismate &
Concil.

Esai. 6.
Actio. 19.
Iohan. 18.

M. Hardinge,
Pag. 302. a.
M. Hardinge,
Pag. 192. a.
Pag. 192. b.

Ceremonial.
Lib. 1. sectio. 2.

Paul Phagius in
Deuter. cap. 17.

Hugo in Deut.
cap. 17.

Deutero-
nomic.
A Copie.
A double.

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The Defense of the Apologie of the

of the Priesttes: not of enery Priestte, what so ener: but of the good: that in the same Copie there be nothinge, neither coloured, nor corrupted.

At this, *M. Hardinge*, will hardly proue your strange Conclusion, that the Priestte was Superioure to the Kinge: It seemeth mutche better to proue the contrarie, that the Priestte was the Kinges Inferioure, and his Subiecte, and his Clerke of Records, as beinge appointed to keepe his Bookes. So *S. Augustine* saith, the Iewes this daie keepe the very true Bookes of the Scriptures: Al be it, not for their owne vse, but onely for ours. And therefore, he saith, they be, not our Superiours, but our Seruantes.

Certainely, concerninge the Kinges, & Priesttes of the Olde Lawe, one of your owne frendes, whom for many causes y^e maie not wel refuse, saith thus: In Veteri Lege Sacerdotium indignius erat Potestate Regia, & ei Subiectum: In the Olde Lawe the Priesttes Office was inferioure to the Prince, and Subiecte vnto him.

Y^e saie, If the Priestte muste geue the Holy Scriptures to the Kinge, then verily muste he take suche, as they geue him: and with suche meaninge, as they geue vnto it. Y^esa, I trowe, though they feare their robes againste Christe, as Caiphas did, and crie out, He blasphemeth, yet muste we by your Judgemente, euermore seeke to them for the sense, and meaninge of the Scriptures. For this is the grounde, and Foundation of your Diuinitie: The Scripture of God hath none other sense, but as it shal please the Priestte to geue vnto it. But *S. Chrysostome*, speakinge of the same Priesttes, & Bishoppes, from whom we haue receiued the selfe same Scriptures, saith thus: Literæ quidem Legis apud illos sunt: Sensus autem apud nos: The Letters, or wordes of the Scriptures are with them: but the true meaninge of them is with vs.

Here you mutche disadvantage your selfe, and, as y^e saie, omitte, that we reade, *Librum Legis*, whereas the Church readeth, *Deuteronomium*: for that, as y^e saie, it were too longe for you, to enter into that disputation. Therefore, *M. Hardinge*, we wil patiently abide your leasure, vntill y^e haue founde out the whole mysterie, and considered it better. In the meane season, it shal not be good for you, to be ouer ranke with your Commentaries, vntill y^e better vnderstande the Texte. Certainely, the wise and learned thinke, that herein y^e are mutche deceiued. For, whereas the wordes are these, Describet sibi Deuteronomium Legis huius, they thinke, that, Deuteronomium, in this place, is not put for any one certayne seuerall Booke of the fīue Bookes of Moses, as it is otherwise commonly vsed, but rather for a Copie, or a Draught of the whole Lawe. And in this sense they saie, that, ΔΕΥΤΕΡΟΝΟΜΙΟΥ, is none other, but ΔΠΟΓΡΑΦΟΥ, that is to saie, a Copie, or a Double. The Italian Translation hath thus, *Esso si scriuera questo Doppio de la Legge*. The Frenche Translation hath, *Le double*. Leo Iudas translateth it thus, Describet sibi Exemplum Legis huius: He shal write out for him selfe a Copie of this Lawe. And, for somme proufe hereof, it is thus written in the Booke of Iosua: Afterwarde Iosua readde out of the wordes of the Lawe, bothe the Blessinges, and the Curses, accordinge to enery thinge, that is written in the Booke of the Lawe. And there was not one worde of al the thinges, that Moses Commaunded, but Iosua readde the same before the whole Congregation of Israel. Thus y^e see, *M. Hardinge*, that this worde, Deuteronomium, in this place signifieth not the fīfthe Booke of Moses, as you imagine, but a full Copie of al the Lawe. And therefore ctesones I telle you, y^e are mutche deceiued.

Where we allege the wordes of the Prophete Esai, Kinges shalbe thy Fosterers, and Queenes thy Nurces: y^e saie, Enery Nurce, or Fosterer, is not aboute him, that is nourished, A faithfull seruante oftentimes fostereth his Maister. Yet is not he aboute his Maister. So lothe y^e are, the Kinge shoulde be Superioure to a Priestte. And thus haue y^e brought about by your handsome Conclusions, that your Priesttes be the Maisters, and Kinges their Seruantes. And therefore it is discretely noted in your Glose, Imperator Romanus est Procurator, siue Defensor Romanæ Ecclesiæ: The Emperoure of Rome is the Stewarde, or Bailife of the Church of Rome.

The

August. Contra
Faustum. Lib. 16.
Cap. 21. Et in
Psal. 8. Et scpe
a'ibi.
Iohas. De Parif.
De potesta. Reg.
et Papali. Ca. 5.

Chrysost. in Ge-
nesim. Homil. 2.

Questio Dop-
pio.
Le Double.

Iosua. 2.

Dis. 98. Si Impe-
rator. In Glosa.

The Apologie. Cap. 11. Division. 4. & 5.

I saie, besides al these thinges, we see by Histories, & by Examples of the beste times, that good Princes euer tooke the Administration of Ecclesiastical maters to pertaine to their due tie.

Moses, beinge a Ciuile Magistrate, and chiefe Guide of the people bothe receiued from God, and deliuered to the people al the order for Religion, and Sacrifices, and gaue Aaron the Bishop a vehement, and soare rebuke for makinge the Golden Calfe, and for sufferinge the Corruption of Religion.

Exod. 32.

M. Hardinge.

Moses was not onely a Ciuile Magistrate, (a) but also a Prieste. In that he had bothe offices, (b) it proueth that a Prieste may haue bothe: but not contrarywise, that a Kinge may haue both. For the greater may include the lesse, but the lesse can not include the greater. (c) The office of a Prieste is the highest of al. (d) And Christe comminge naturally of the Kinges line from Dauid in the tribe of Iuda, yet esteemed that honour nothinge in respecte of that he was a Prieste accordinge to the order of Melchisedech. Therefore Melchisedech also beinge bothe Prieste and Kinge, was not yet saide to be the figure of Christe so muche concerninge his Kingedome, as his Priest-hood. For Dauid saide of Christe, Thou arte a Prieste for euer after the order of Melchisedech. As for his Kingedome, it was included in his Priestes office. And therefore when wee speake of Christes Kingedome, though in euery respecte he be the very Kinge in deede of al Kinges, and Lord of al Lordes: yet we assigne it also to haue benne vpon the Crosse, *Vbi regnauit a ligno Deus*, where God reigned from the woode. Accordinge to the same meaninge, whereas the people of Israel were called *Regnum Sacerdotale*, a Priestely Kingedome: S. Peter writinge to the Christians, tourned the order of the woordes, callinge the Church of Christe, *Sacerdotium Regale*, a Kingely Priestehood. Moses was bothe a Prieste and a Ciuile Gouvernour, as beinge a figure of Christe, who ioined bothe together, makinge the tribe of Iuda, whiche was before kingely, nowe also to be Priestly. Therefore S. Augustine vpon those woordes of Dauid, Moses and Aaron are in the number of his Priestes, concludeth, that Moses muste needs haue benne a Prieste. * For (saith he) if he were not a Prieste, what was he? * *Nunquid maior Sacerdote esse potuit*, could he be greater then a Prieste? * As who shoulde saie, there is no greater dignitie, then Priest-hood. And, seinge Moses had the greatest dignitie, for he ruled al, and consecrated Aaron highe Bishop, and his sonnes Priestes, therefore him selfe muste needs haue benne a Prieste. (e) Nowe if Moses were bothe, and his chiefe office was Priestehood, it foloweth by that example, that the Pope maie rule temporally, but not that a Kinge maie rule spiritually. This you haue gained nothinge by this example.

The Bishop of Sarisburie.

Here M. Hardinge hath many greate wordes of smal weight. The final Conclusion, and Summa summarum is this: The Pope muste needs be a Kinge. And that he proueth, as his manner is, by these his yonge untied Argumentes: Moses, beinge a Ciuile Magistrate, or a Prince, had also the Priestehood, and was a Prieste: Ergo, saith he, The Pope, beinge a Prieste, muste haue also the Kingedome, and be a Kinge. And thus he perceith these maters handsomely together, as though, what so euer were once in Moses, ought of necessitie to be also in the Pope. But if a man shoulde desire him to proue his Argumente, and to make it good, and to shewe vs, howe these peeces maie be framed together, I thinke, he would be faine to take a daie. Firste, whether Moses were a Prieste, or no, it is not certaine. As for that M. Hardinge allegeth these wordes of Dauid, Moses, & Aaron in *Sacerdotibus eius*, he him selfe wel knoweth, that the Hebrew word there, is doubtfull, and signifieth as wel a Prince, as a Prieste. And therefore we cannot necessarily conclude by force of these wordes, that Moses was a Prieste: It is sufficiente, that he was the Captaine, and Prince, and had the leadinge of the people.

S. Hierome saith, *Vnus Legis, alter Sacerdotij Regulam tenuit*: Moses helde the Rule of the Lawe: Aaron the Rule of Priestehood.

Psalm. 98.

Hier. in Psalm. 98.

(a) Vntruth For at that time he was no Prieste.
(b) Vntruth. For it proueth the contrarie. Reade the Answer.
(c) Vntruth, confessed by M. Hard. frendes. For in the time of Moses Lawe the Prieste was inferioure to the Prince
(d) Substantial Argumentes, whereby to proue the Pope a Kinge.
* Discretely reasoned. For al this pertaineth as wel to a Simple Prieste, as to the Pope.
(e) Louanian Logique. Moses Consecrated Aaron: Ergo, The Pope is a Kinge.

The Pope
is a kinge.
Moses a
Prieste.

Hier. in Psal. 98.

Hierony. in Mis-
cham. ca. 8.

Hugo in Psal. 98.

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The Defense of the Apologie of the

Againe he saith, *Emisit ante faciem nostram Moysen Spiritualem Legem, & Aaron Magnum Sacerdotem: God sente out before our face, Moses (not as the Prieste but as) the Spiritual Lawe, and Aaron the Greate Prieste.* Euen Hugo, your owne, Doctoure, touching the same wordes, saith thus, *Moses etli, &c. Norwithstanding Moses were not a Prieste, yet because he halowed the peoples Praiers, &c. he was called a Prieste. For in the Scriptures Greate, and Noble menne are called by the name of Prieste.*

Here poure Hugo telleth you, that, notwithstandinge Moses were called a Prieste, yet in dede he was no Prieste.

Who so listeth to knowe moze hereof, let him reade Sanctes Pagninus, Dauid Kimchi, Nicolaus Lyra, &c.

But if Moses in dede were a Prieste, ye shoulde doe wel, *Hardinge*, to resolve vs, first, whether he were a Prieste borne, or els afterwarde made a Prieste. A Prieste borne, I trowe, ye will not saie. If ye saie, he was afterwarde made a Prieste, then telle vs, by what Bishop, or other Creature was he Consecrate? At whose handes receiued he Authoritie? When, where, and to what purpose? What Priestelike Apparel euer ware he? Or, in what Office, or Ministerie euer shewed he him selfe to be a Prieste? S. Paule saith, *A Prieste is appointed to offer up Oblations, and Sacrifices for sinne.* What Oblations, or Sacrifices for sinne, can ye tel vs, that Moses offered? If he were neither borne a Prieste, nor made a Prieste, nor euer known by office to be a Prieste, then was he, I trowe, a very strange Prieste.

Hebr. 5.

If Moses were the Higheste Prieste, and Heade of the Church, and Aaron likewise the Higheste Prieste, and in so mutche the Heade of the Church too, as wel as he, then had the Church twoo Highest Bishoppes, and twoo Heades bothe together: Whiche thinge were monstrous, not onely in speache, but also in Nature.

Notwithstandinge, whether Moses at any one certaine time were a Prieste, or no, it is a mater not worthy the struinge. Certaine it is, that befoze the Lawe was written, Kinges, and Princes, and the beste borne, and Enheritours, and the wealthiest of the people, were euer Priestes. S. Hierome saith, *Hebraei tradunt, Primogenitos functos Officio Sacerdotum, & habuisse Vestimentum Sacerdotale: quo induti, Deo Victimam offerebant, antequam Aaron in Sacerdotium eligeretur: The Hebrews Rabbinis saie, that the Firste borne children did the office of the Priestes, and had the Priestelike Apparel, and wearinge the same, offered up their Sacrifices vnto God, vntil the time, that Aaron was chosen into the Priestehood.*

Hieron. in Qu.

Hebraicis, in

Genesim.

Hierony. in Iob.

ca. 1.

Dis. 10. de capis

entis, in Gloss.

Inter acta Ges

lasij.

Exod. 29.

Iohan. de Pari-

sis ca. 18.

Againe he saith, *Privilegium Offerendi Primogenitis, vel Maximè Regibus debebatur: The Privilege of offeringe up Sacrifices, was dewe to the Firste borne of the children, but mozte of al vnto Kinges.* The Heathen Romaine Emperoures, as Vespasianus, Traianus, and others, to encrease their Maiestie towarde their Subiectes, beside the state of the Emperie, would also be called Pontifices Maximi.

Therefore we wil graunte, *Hardinge*, seeinge he hath taken so mutche paines, aboute a mater not worthy so longe talke, that Moses for some litle short time bare the Office of a Prieste. Yet, neuertheless had he no Ordinarie Priestehood: neither was he a Prieste moze, then for the space of tiwo, or thre houres, onely vntil he had Consecrated Aaron, and his children, and no lenger. Immediately afterwarde, al this greate Priestehood was at an ende. One of your owne Doctours, *Hardinge*, saith thus, *Non erant Sacerdotes Legales, Dignitate, & Officio, sicut Aaron: Licet in necessitate, & propter defectum Sacerdotum, aliquos actus Sacerdotum fecerint: vt, quod Moses inunxit Aaron: propter quod Moses Sacerdos dicitur in Psalmo: The Firste borne were not Priestes in Office, and Dignitie, as Aaron was: notwithstandinge, in case of necessitie, and for lacke of Priestes, thei did somme parte of the Priestes Office: as, that Moses annointed, or consecrated Aaron: for which thinge Moses in the Psalme is called a Prieste.*

This,

This, M. Hardinge, is that fundation, that muste needes beare the burthen of your whole Church of Rome. The Pope (y^e saie) muste be a Kinge, because Moses was bothe Prince, and Priest. And yet your owne felowes saie, Moses by Office, and Dignitie, was neuer Priest. Y^e saie, The Pope, beinge a Bishop, maie be a Kinge: But of the other side, a Kinge maie in no wise be a Bishop. And thus, either unwittingly, or willingly, y^e seeme to ouerthrowe your owne Position. For the Example, that y^e grounde vpon, of Aaron, and Moses, proueth quite the contrarie. For Moses, beinge a Prince, did also the Office of a Bishop. But Aaron, beinge the Bishop, did neuer the Office of a Prince. Therefore hereof ye mighte better Conclude, that a Prince maie be a Bishop: But a Bishop maie not be a Kinge. Streighten your boltes therefore, M. Hardinge, and haue them better, before y^e so suddenly, I will not saie, so rudely, shote them from you.

Nevertheless, y^e saie, The Priestehood whiche is the more, maie containe the Kingedome beinge the lesse. In this respect, I trowe, your Glose, as it is saide before, compareth the Pope to the Sonne, and the Emperour to the Moone: and findeth out substantially by good Geometrical Proportion, that the Pope is inke seuen and fiftie times greater, then the Emperour. Howe be it, your owne Doctours saie, as I haue likewise shewed before, that in the Lawe of Moses, the Prince was greater then the Priest.

That y^e allege of the Priestehood, and Kingedome of Christe, serueth you to smal purpose. For, I beseeche you, what Crowne, what Scepter, what Swerde bare Christe? What Ecclesiastical Priestehood had he, but onely, that he executed vpon the Crosse? Verily touching any Ciuile shewe, or outwarde Office, as he was no Kinge, so was he no Priest. As he saide, *My Kingedome is not of this worlde.* So mighte he also haue saide, *My Priestehood is not of this worlde.* Otherwise, he was bothe Kinge, and Priest, in power, and vertue: but not apparently in outwarde Office.

One of your felowes saith thus, Patet, per Sanctos Expositores, quod Christus non habuit in Temporalibus Authoritatem, vel Iudicium. Sed dare potuit, & dare habuit Virtutis Documentum: *It appeareth by the Holy Expositours, that Christe had neither Authoritie, nor Iudgemente in thinges Temporal. But he coulde bothe geue, and had to geue Instructions of Vertue.*

As for these two wordes of S. Peter, *Ye are a Kingly Priestehood*, y^e would not haue alleged them to this purpose, had y^e not benne in your dreame. For thinke you, that S. Peter called the whole Body of the Church of Christe, a Kingly Priestehood, for that you fantasie your Pope to be together bothe Priest, & King? Certainly, the Church of God was a Kingly Priestehood, before either the Church of Rome was a Church, or the Pope of Rome was a Pope. Y^e should haue somme care to deale more reuerently with the VVoorde of God: For it is Holy. S. Peters meaninge is this, that every Faithful Christian man is now, after a Spiritual, or Ghostly meaninge, not onely a Priest, but also a King: and therefore he calleth the whole Church, a Kingly Priestehood. Tertullian saith thus, *Nonne & Laici Sacerdotes sumus? Regnum quoniam nos, & Sacerdotes Deo, & Patri suo fecit: And wee, that be Laiemenne, are wee not Priestes? Truly Christe hathe made euen vs a Kingedome, and Priestes vnto his Father.* S. Augustine saith, *Hoc Sacerdotio Regali consecrantur omnes pertinentes ad Corpus Christi, Summi, & Veri Principis Sacerdotum: With this Roial Priestehood al they are consecrate, that pertaine to the Body of Christe, whiche is the highe, and true Prince of Priestes.* Againe he saith, *Omnes sunt Sacerdotes, quia Membra sunt vnius Sacerdotis: Al be Priestes, because they are the Members of one Priest.* S. Ambrose saith, *Omnes Filij Ecclesie Sacerdotes sunt: Al the Children of the Church be Priestes.*

S. Hierome saith, *Genus Sacerdotale, & Regale sumus omnes, qui Baptizati in Christo, Christi censemur Nomine: Al wee are that Priestely, and Kingly kinred, that beinge Baptized in Christe, are called Christians by the name of Christe.*

Do u

Chryso-

Extra. De Ma-
ioribus & Obe-
dien. soluta, in
Glossa.
Iohan. De Paris.
De potestat. Res-
gia & Pap. ca. 5

Iohan. 18.

Iohan. De Paris.
De Potest. Papa.
Cap. 8.

1. Petri. 2.

Tertul. in Ex-
horta. ad Castit.
Apocal. 1.
Aug. Q. Euang.
Lib. 2. Cap. 46.

Augu. De Ciuil.
Det. Li. 20. Ca. 10
Ambr. in Luc. 2.
Lib. 5. Cap. 6.
Hierony. in Mas-

lach. Cap. 1.

**The Pope
is a Kinge.
Kingely
Prieste-
hoode.**

*Chrysost. 2. Cor.
Homil. 3.*

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The Defense of the Apologie of the

Chrysostome saith, Et tu in Baptismo, & Rex efficeris, & Sacerdos, & Propheta: Even thou in thy Baptisme arte made bothe a Kinge, and a Prieste, and a Prophete.

Nowe, M. Hardinge, let vs take the viewe of your Priestely Conclusions.

Moses once did one parte of the Bishoppes Office, in Consecratinge Aaron, and his Childe: and that, neuer at any time els, neither after, nor before: Again, Christe hath a Spiritual Priesthoode, and a Spiritual Kingedome: so otherwise Ordinarie Priesthoode, and Earthly Kingedome he had none: Againe: S. Peter calleth the whole Church of Christe, a Kingely Priesthoode: Ergo, saie you, The Pope beareth bothe the Office of a Prieste, and also the Righte, and State of an Earthly Kinge.

Matth. 20.

To dissemble al other the sonde weakenesse of these folles, Christe him selfe saith to the Pope, and to al other Priestes, and Bishoppes: The Kinges of Nations rule ouer them: and they, that are greates, exercise Authoritie ouer the people: But it shal not be so amongest you.

*Dist. 10. Quoniam
idem.*

S. Cyprian saith, as he is alleged by Gratian, Christus actibus proprijs, & Dignitatibus distinctis officia Potestatis vtriusque discreuit: Christe by several duties, and distincte honoures, hath set a difference betwene the Offices of bothe Powers.

Class.

Whereupon your owne Glofe saith, Hic est Argumentum, quod Papa non habet vtrunque Gladium: Here is a good Argumente, that the Pope hath not bothe Swerdes: that is to saie, that the Pope is not bothe Prieste, and Kinge.

*Bernard. De Consideratione.
Lib. 2.*

S. Bernarde saith thus vnto Pope Eugenius, Planum est, quod Apostolis interdicitur Dominatus. Ergo tu tibi vsurpare aude, aut Dominans Apostolatam, aut Apostolicus Dominatum. Planè ab alterutro prohiberis. Si vtrunque similiter habere vis, perdes vtrunque. Alioqui ne te putes exceptum illorum numero, de quibus conqueritur Dominus, dicens: Ipsi regnauerunt, & non ex me: It is plaine, that Temporal Dominion is forebiddene the Apostles. Nowe therefore, thou, beinge Pope, dare to vsurpe, either the Apostleship, beinge a Prince: or the Princehoode, beinge the Successoure of the Apostles. Doubtelesse from the one of them thou arte forebiddene. If thou wilt indifferently haue bothe, thou shalt lose bothe. Otherwise thinke not, thou canst bee excepted from the number of them, of whom the Lorde complaineth, They haue made them selues Kinges, and not by mee.

*Iohan. De Paris.
sup. Ca. 18.*

Concerninge the place of S. Peter, one of your companie saith, it nothings furthereth the Popes Kingdome. Thus he saith, Sacerdotium dicitur Regale, à Regno, non huius mundi, sed Cœli: S. Peter calleth vs a Kingely Priesthoode, of the Kingedome of Heauen, not of the Kingedome of this worlde. Yet is this the selfe same Kingedome, that the Pope traueith, and that by the Authoritie of S. Peter.

Darman. Fol. 40

Notwithstandinge one of your Louanian companie, hath sente vs home lately other newes from Louaine. His wordes be these: Vos estis Regale Sacerdotium, You are a Kingely Priesthoode: as who shoulde saie, the Priesthoode before, was not Kingely, for that then Kinges ruled ouer Priestes: But nowe is the Priesthoode Kingely, for that to it be subiecte euen Kinges themselues. Thus, onlesse your Priestes make rule Kinges, and Princes, and al the worlde at their pleasure, ye thinke, they haue no Kingely Priesthoode.

*Cont. Macrense.
Citatur ab Illis
rico inter Testes
Veritas, Pag. 12.*

In the Council, holden at Macra in France, it is written thus: Solus Dominus noster Iesus Christus verè fieri potuit & Rex, & Sacerdos. Post Incarnationem verò, & Resurrectionem, & Ascensionem eius in Cœlum, nec Rex Pontificis Dignitatem: nec Pontifex Regiam Potestatem sibi vsurpare præsumpsit: Onely our Lorde Iesus Christe might truly be bothe Prieste, and Kinge. But sithence his Incarnation, and Resurrection, and Ascension into Heauen, neither hath the Kinge presumed to take vpon him the Dignitie, or office of a Bishop, nor hath the Bishop presumed to vsurpe the Power, and Maiestie of a Prince.

To be shorte, M. Hardinge, we saie not, as you so often, & so bruly haue reported of vs, that the Kinge made in any wise execute the Bishoppes Office. But thus we saie, & because it is true, therefore we saie it: The Kinge made lawfully

correct,

correcte, and chaſtice the Negligence, and falſhed of the Biſhoppe: and that in ſo doinge, he dothe onely his owne Office, and not the Biſhoppes.

The Apologie, Cap. 11. Diuiſion. 6.

Iosua alſo, though he were none other, then a Ciuile Magiſtrate, yet as ſoone as he was choſen by God, and ſette as a Ruler ouer the people, he receiued Commandementes, ſpecially touching Religion, and the Seruice of God.

Iosua ca. 1.

M. Hardinge.

There is no doubt, but Iosue receiued commiſſion, and commaundement to worſhip God, but none to rule Prieſtes in ſpiritual matters. Yea rather he was commaunded to goe forth, and comme in at the voice and woorde of Eleazarus the Highe Prieſte, he and al the children of Iſrael. Doo not theſe men proue their maters handſomely?

The Biſhop of Sarisburie.

Iosua was commaunded to goe in, & cut, and to be directed by the voice of Eleazarus the Highe Prieſte. Therefore (ye ſaie) in ſpiritual cauſes, the Prieſtes maie not be controlled by the Prince. We deliuer out your Argumentes, M. Hardinge, before they be ready. Theſe pieces woulde haue benne better tied together.

Though the Prince be commaunded to heare the Prieſte, yet if the Prieſte be negligent, or deceiue the people, he maie by his Ordinarie Authoritie controule the Prieſte.

When Aaron, the Highe Prieſte, had conſented to the makinge, and worſhippinge of the Golden Calfe, Moſes, beinge then the Temporal Prince, rebuked him ſharply vnto his face: and in ſo doinge, did not the Biſhoppes Office, but onely his owne. As touching Iosua, whom ye woulde ſaie haue reſtrained from al Eccleſiaſtical Cauſes, he cauſed the people to be circumciſed: He cauſed Altars for their Bloudy Sacrifices to be erected: He cauſed the Prieſtes to make their Sacrifices: He cauſed the Deuteronomie to be writen in ſtoanes: He cauſed both the Bleſſinges, and the Curſes of God to be pronounced: He ſpake openly to the people, and fraied them from Idolatrie. Al theſe were caſes, not of Ciuile poliſtie, but of Religion. S. Auguſtine ſaith, In hoc Reges Deo ſeruiunt, ſicut eis Diuinitus præcipitur, in quantum ſunt Reges, ſi in ſuo Regno bona iubeant, mala prohibeant: non ſolum quæ pertinent ad Humanam Societatem, verum etiam, quæ ad Diuinam Religionem: Herein Kinges ſerue God as it is commaunded them from above, in that thei be Kinges, if within their Kingedome thei commaunde good thinges, and forbidde euil: not onely in thinges perteing to Humaine Felowſhip, or Ciuile Order, but alſo in thinges perteing to Goddes Religion. We maie ſee therefore, M. Hardinge, howe handſomly ſo euer we proue our maters, that of your parte, hitherto they are but vnhandſomly, and courſely answered.

Exod. 32.

Auguſt. Contra Creſconium Li. 3. Ca. 31.

The Apologie, Cap. 11. Diuiſion. 7.

kinge David, when the whole Religion of God was altogether broughte out of frame by wicked Kinge Saule, broughte home againe the Arke of God, that is to ſaie, he reſtoared Religion againe: and was not onely amongeſte them him ſelfe, as a Counſeller, and further of the worke, but he appointed alſo Hymnes, and Pſalmes, put in order the companies, and was the onely doer in ſettinge forth that whole Solemne Triumphe, and in effeate ruled the Prieſtes.

1. Paralipom. 13.

M. Hardinge.

As David reſtoared al thinges to good order, after the euil Kinge Saule, ſo did Queene Marie redreſſe diſorders before committed. But as Queene Marie did it by the conſente of Prieſtes, ſo Kinge Dauid in Prielly maters called for Sadoch, and Abiathar. In deece Dauid paſſed other Princes herein, becauſe he had the * giſte of Propheſie, whereby he wrote Pſalmes, whiche

* An il comparifon. For that the one ſet vp, the other pluckt downe. * A ſimple ſhift God wote. For other Kinges, that did the like, were no Prophetes.

kinge Dauid orde-
reth ma-
ters in
Religion.

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The Defense of the Apologie of the

to this daie we singe. But al this maketh nothinge to proue him iudge in Spiritual maters. He did not vsurpe the auctoritie to Sacrifice, to discern the Lepre, and to doo the like thinges of Priestly charge.

The Bishop of Sarisburie.

Kinge Dauid (ye saie) restoared Religion by meane of the Priestes. *say, verily,* *M. Hardinge :* for by meane of the Priestes, the Religion vterly was decayed. Therefore ye spoile that moste Noble Prince of his worthy praisses : & geue them to others, that neuer deserved them. The Holy Tabernacle was broken, and loste: the Arke of God was heapte, not in the Temple, but in a Priuate mannes house: the people had no Common place to resorte vnto, to heare Goddes VVil: they had eche man his owne Priuate Chapel in their Hilles, and Groaues. And al this was donne by the slothfulnesse, and negligence of the Bishoppes.

Dauid therefore called the Bishoppes, and Priestes together: He shewed them, in what sorte the Religion of God was defaced: he willed them to bring the Arke into Sion: He was presente him selfe: He appointed, and ordered the whole Triumphe: He assigned, which of the Leuites, and in what order they should serue before the Arke: He allotted Aarons Children, which werethe Priestes, to walke eche man in his seuerall office.

1. Paralipom. 16.

1. Paralipom. 24.

2. Paralipom. 8.

So likewise it is witten of Kinge Salomon, touching the same: Kinge Salomon, accordinge to the Decree, and Order of his Father Dauid, appointed the Offices of the Priestes in their seuerall Ministeries, and the Leuites, eche man in his Order: that they should praise God, and minister before the Priestes. For so Dauid, the man of God had commaunded. Likewise it is witten of Kinge Iosaphat: He appointed, and ordered the Leuites, and Priestes.

2. Paralipom. 19.

Thus then did these Godly Princes: and thus doinge, they vsurped not the Bishoppes Office, but onely did that, they Lawfully mighte do, and appertained wholly vnto them selues.

Where ye saie, Dauid was a Prophete, and not onely a Kinge, as though he had donne these thinges by the vertue of his Prophesie, and not by the Righte of his Princely Power, this poore thiste is very simple. For notwithstandinge Kinge Dauid were a Prophete, yet Kinge Iosaphat, and other Princes, that did the like, were no Prophetes: neither doe wee reade of any other Prophete, that euer attempted to do the like: no: did Dauid these thinges, as a Prophete, but as a Kinge.

The Apologie, Cap. 11. Diuision. 8.

Kinge Salomon builde vnto the Lorde the Temple, which his father Dauid had but purposed in his minde to doo: and after the finishinge thereof, he made a godly Oration to the people concerning Religion, & the Seruice of God: He afterwarde displaced Abiathar the Prieste, and sette Sadok in his place.

2. Paralip. 6.

3. Reg. 8.

M. Hardinge.

Salomons buildinge of the Temple, and praicinge therein prouethe no Supremacie ouer the Priestes in Spiritual thinges. His puttinge of Abiathar out of his dignitie and roome, * was like to that Queene Mary did to Cranmere. VVhom shee mighte haue remoued for treason, as Salomon laide the like to Abiathar: yet shee chose rather to burne him for Heresie. But this proueth * onely an outwarde execution of iustice, without any preiudice to the Substance of our question: VVhich is, whether a Temporal Prince maie determine the causes of Religion, or no.

3. Reg. 2.

* Vntrueth. For what Superiour Bishoppes Auctoritie vsed Salomon in the Deposition of Abiathar?

* Vntrueth manifeste. Reade the Answere.

The Bishop of Sarisburie.

The Deposinge of Abiathar, ye saie, was onely the execution of outwarde Justice: like to that, Queene Marie did to Doctoure Cranmere the Archebishop of Canturburie. Wherein ye shewe youre selfe to be mutche ouersene. For these comparisons are in no wise like. Salomon, by his Princely Auctoritie, lawfully Deposed the highe Prieste Abiathar: But Queene Marie Deposed not, no:

coule

coule shée by your Canonnes lawfully Depose the Archebishop of Canturburie; noz do you thinke it in any case lawfull, that a Bishop shoulde be Deposd by a Prince. For, Deposition (p^r sate) is a Spiritual punishment, and onely belongeth vnto a Bishop. And your Law saith, Eius est Destituere, cuius est Instituire: He maie Depose a Priest, that hath the Authoritie to place a Priest. Therefore these two Princes doings were not like. But, touchinge the Highe Priest Ahiathar, Kinge Salomon Summoned him to appeare before him: Kinge Salomon sate in Iudgement, and heard the Accusations, wherewith he was charged: Kinge Salomon pronounced Sentence against him: Kinge Salomon Deposd him: Kinge Salomon appointed Sadoch to succede him. If al this be not sufficiente, ouer and besides these thinges, Kinge Salomon placed the Arke of God: Kinge Salomon Sanctified, and Halowed the Temple: Kinge Salomon offered by burnt Sacrifice: Kinge Salomon directed, and ordered the Priestes in theire seuerall Offices: Kinge Salomon blessed the whole people. And, as it is written, The Priestes, and Leuites lefte nothinge vndoone, of al, that was commaunded them by the Kinge. If these cases be not Spirituall, telle vs then, what cases maie be allowed for Spirituall? Thus the Godly Kinge Salomon thought it lawfull for him to deale, not onely in maters of Temporal Governement, but also in Ecclesiastical, or Spirituall cases of Religion. Therefore, M. Hardinge, it is but a tole, that y^e telle vs of the Execution of ontwarde Iustice.

2 Paralip. 5. 6. 7. 8

2 Paralip. 8.

Concerninge that moste Grant, and Godly, and Learned Father, the Archebishop of Canturburie, with whom y^e did, what so euer your pleasure was, God graunte, his Bloude be neuer required at your handes.

The Apologie, Cap. 11. Diuision. 9.

After this, when the Temple of God was in shameful wise polluted throughe the naughtinesse, and negligence of the Priestes, Kinge Ezechias commaunded the same to be cleansed from the rubble, and filthe, the Priestes to light by Candles, to burne Incense, and to doo theire Diuine Service, accordinge to the Olde, and allowed Order. The same Kinge also commaunded the Brasen Serpente, whiche then the people wickedly woozhipped, to be taken downe, and beaten to pouder.

2 Paralip. 29

4 Reg. 18.

M. Hardinge.

Howe often shal I telle you, that this prouethe no more, but that good Kinges doo good deedes, mainteininge true Religion, and pul downe the false, as the Constable of Fraunce burned the Pulpites of the Huguenotes in Parise? But these factes proue not, that Kinges, and Constables be iudges of Religion, whiche is good, and whiche is euil: which true, whiche false. For therein they * folowe the iudgemente and aduice of Priestes, and Prophetes, who be aboute them, as * Esaias was at hande with good Kinge Ezechias to directe his dooings: and so was Eliazus with Kinge Iehoi.

The Bishop of Srisburie

Kinge Ezechias (p^r sate) and other Kinges folowed the aduice, and iudgemente of the Priestes, and Prophetes. This tale, M. Hardinge, is not onely vnlukely, but also vntue. For y^e knowe, that Esaias, and Eliazus, notwithstandinge they were the Prophetes of God, yet were they neither Priestes, noz Bishoppes, noz had any manner of Ordinarie Ministration in the Church. The Bishoppes, and Priestes, of whome y^e speake, had disordered, and wasted Goddes whole Religion. The Holy place of God was fulle of filthinesse: The Gates of the Temple were shutte by, that no man mighte enter in: The people had tourned awaie theire faces from the Tabernacle of the Lorde: There was no Incense: There was no Sacrifice. Al these thinges had happened throughe the negligence, and wickednesse of the Priestes. In the Olde Latine Texte it is written thus, Sacerdotes, & Leuitæ tandem Sanctificati obtulerunt Holocausta: The Priestes, and Leuites, at

* Vntue. For the Priestes did nothinge, but againste theire willes. Reade the Answer. * This is farre from the purpose. For Esaias and Eliazus neither were Priestes, nor had the execution of Priestly Offices.

2 Paralip. 29.

2 Paralip. 30.

Doo thy

the

4 Reg. 20.
4 Reg. 9.

the laste, or with mutche adoo, were Sanctified, and offered up Sacrifices. Upon whiche place the Later Translation saith thus, Sacerdotes, & Leuitæ pudore suffusi, Sanctificauerunt se: The Priestes, and Leuites, euen for very shame, Sanctified them selues. So ready were they, to calle vpon, & to further the Kinge in his goodly purpose. They helde backe, what they coulde, and yeldded to nothinge, but with mutche adoo, and for very shame. They did nothinge, but by the Kinges Commandement: and made him a reckeninge of their doinges.

Howe be it, perhaps ye wil discharge this whole mater with one Ordinarie excuse, and telle vs, that al these were but Tempozal Cases.

The Apologie, Cap. 11. Diuision. 10.

1. Paral. 17.

Kinge Iehosaphat ouerthrew, and bitterly made a waie the Hille Aultars, & Groaues, whereby he sawe Goddes Honour hindered, and the people holden backe with Priuate Superstition from the Ordinarie Temple, whiche was at Ierusalem: whereto they should by order haue resorted peerele from euery parte of the Realme.

M. Hardinge.

Ye put vs in minde to consider, howe that your selues are those Priuate Hille Aultars, and darke Groaues. For ye be thei, that stoppe the people from the common Temple of Christendome the Catholike Church: out of whiche is no Saluation, the heade whereof sitteth in Peters Chaire at Rome. For settinge order bothe in matters of Common VVale, and others, Iehosaphat saide thus, concerninge Religion: *Amarias Sacerdos & Pontifex vester in ijs, qua ad Deum pertinent presidebit*: Amarias the Prieste and High Bishop for such matters as pertaine to God, he shal be heade ouer you.

The Bishop of Sarisburie.

Al this whole mater, touchinge as wel Kinge Iehosaphat, as also Amarias the Hight Priest, is answered in that is passe before.

The Apologie, Cap. 11. Diuision. 11.

Kinge Iosias with greate diligence put the Priestes, & Bishoppes in minde of their dueties: Kinge Iohas bridled the Riot, and Arrogancie of the Priestes: Iehu put to deathe the wicked Prophetes.

M. Hardinge.

The puttinge of Priestes, and Bishoppes in minde of their duetie, is not a Supremacie in determininge Ecclesiastical causes. And whereas you saie, that Kinge Iohas bridled the riot, and arrogancie of the Priestes, if it were so, it was wel donne. But * I finde not those woordes in the texte. Concerninge that Iehu did, it is a * mere temporal Office, to put false Preachers, and Heretikes to deathe. Neither can it belonge to Priestes, onles they haue also ciuil iurisdiction. Muche lesse doth that acte proue, that Kinges be Supreme heades of the Church, and ought to be iudges in controversies and questions of Religion.

The Bishop of Sarisburie.

Concerninge the storie of Kinge Iohas, I reposite me to that is writtten of him in the Booke of Kings. He sequestred the Oblations of the people, whiche the Priestes had bestowed lewdely, and wantonly vpon them selues, & by his owne Authoritie, turned the same to the Reparations of the Temple. Of Kinge Iosias, it is writtten thus, Constituit Iosias Sacerdotes in officijs suis: Kinge Iosias appointed the Priestes to minister in their seuerall offices. And againe, Mundauit Iudam, & Hierusalem ab Excelsis, & Lucis: Kinge Iosias cleansed, and ridde Iuda, and Hierusalem from their Hille Aultars, and their Groaues.

But ye wil saie, He did al thinges by the discretion of the Priestes, and Bishoppes. This thinge in deede is necessarie, while the Priestes, and Bishoppes be Learned, and Godly. But Kinge Iosias did farre otherwise: for he sente the Bishop him selfe vnto Olda the Prophetesse, to learne the Discretion, and Iudgemente of a VVooman: and so was directed in matters of Highest Religion by a VVooman, and not by a Priest.

These

*Ye might haue founde it
4. Reg. ca. 12.
* But he iudged them, and condemned them for False Prophetes. This was no mere Temporal Office.

4. Reg. 12.

2. Paralipom. 35.

4. Reg. 21.

These Examples be so manifeste, that one of youre felowes of Louaine is saine thus to excuse the mater, by ouer muche Antiquitie. If we woulde in these daies (saith he) vse in al pointes the Examples of the Olde Lawe, there woulde folowe an huge number of inconueniencies. It is no good reason, to saie, that therefore oure Kinges nowe a daies muste haue the like Authoritie. Thus saith he, As though the Princes right were nowe abated, and altered, as the Ceremonies of the Lawe: and were otherwise nowe, then it was befoze: Or, as if the Comminge of Christe into the worlde, and the Preachinge of the Gospel, had pourposely benne to repressse and pulle downe the Seate of Kinges.

The Apologie, Cap. 12. Diuision. 1.

And, to rehearse no moe Examples out of the Olde Lawe, let vs rather consider sithence the Birthe of Christe, howe the Church hath bene gouerned in the time of the Gospel.

M. Hardinge.

If we consider the Office of a Kinge in it selfe, it is (a) one euery where, not onely amonge Christen Princes, but also amonge Heathen. (a) The definition of a Kinge, whiche agreeth to Iulius Caesar, or to Alexander the Greate, as they were Monarkes, and Princes, is one with the definition of a Kinge whiche agreeth to Henry the Eighte, or to Charles the Fift. (b) So that no more coulde Kinge Henry as Kinge, medle with Religion, then Alexander, Iulius Caesar. (c) His place is chiefe amonge the laie, euen when they are in the Church at the Service of God: and (c) without the Church in al Temporal thinges and causes, he is ouer the Priestes them selues.

Deut. 17.

And because al these examples are taken out of the Olde Testamente, I wil geue thee a true resolution out of the same Booke, what auctoritie Priestes had, and what auctoritie Kinges had. Moses gaue this rule, concerning the same mater. If (saith he) thou perceiue an harde, and doubtful iudgemente to be with thee betwene bloude and bloude, cause and cause, Lepre and Lepre, and seekest the woordes of the iudges within thy gates to varie, arise, and goe vp to the place, which thy Lorde God shal chose, and thou shalt come to the Priestes of the stock of Leui, and to the Iudge that shal be for the time, and thou shalt demaunde of them: who shal shewe the truth of iudgemente to thee.

1. Paral. 26.

But neither the Prieste by this place maie medle with that iurisdiction, whiche belonged to the Temporal Iudge, neither the Iudge with that which was spiritual and belonging onely to the Prieste. For of suche causes Azarias the Prieste and Bishop saide to Kinge Ozias, It is not thy office Ozias, to burne incense vnto our Lorde. It is the office of the Priestes: That is to saie, of the Sonnes of Aaron: VVho are consecrated to doo suche Ministeries. But this the Kinge might doo euen in matters of Religion. (d) VVhen the Highe Prieste had geuen sentence, he might see the execution thereof to be donne. But (e) otherwise what so euer Kinge or Temporal iudge might not doo in his owne person, (e) muche lesse might he iudge, whether an other did wel therein, or no. And this muche concerninge the Olde Testamente.

The Bishop of Sarisburie.

The Office of a Kinge, y^e saie, was no moze in Kinge Henry the Eighth, or in Charles the Fift, then it was in the Heathen Princes, Iulius Caesar, or Alexander the Greate. And therefore, y^e saie, a Christian Princes Office standeth onely in Maters Temporal: and for that cause y^e often calle him a Mere, Laie, Temporal Prince: as if he were in Authozitie not mutche better, then an Heathen Magistrate.

Euen so, M. Hardinge, is your Pope no moze a Bishop, or perhaps, mutche lesse a Bishop, then Annas, & Caiphas: Neither is your Prieste moze a Prieste, then the Prieste of Dagon, or Baal. The difference standeth, not in Office, but onely in Truthe. Yet neuerthelesse, y^e knowe, that Heathen Princes had euermoze a Soueraigne Authoritie, not onely ouer theire Priestes, and Bishoppes, but also ouer al Cases of Religion.

Aristotle saith, βασιλεὺς τῶν πρὸς τὰς θεὰς κτήσεις: The Kinge, is the Lorde, and Ruler of thinges, that pertaine vnto the Goddes.

And therefore Socrates in his storie saith, Imperatores vnā complexi sumus, &c. Wee haue also herein comprised the Emperoures Lines, for that, sithence the Emperours were firste Christened, the affaires of the Church haue hanged of them, and the greatest Councelles bothe haue benne, and are kepte by theire aduise.

(a) Euen so Iupiter, or Baals Bishop, was as wel a Bishop, as the Bishop of Rome.

(b) Neither can the Pope meddle more with Religion, then Annas, or Caiphas.

(c) Vntruth. For if the Bishop, had offended, he was subiecte to the Prince, as wel within the Church, as without.

(d) The Prince is Executioner to the Prieste.

(e) Vntruth euident. Reade the Answere.

Aristotel. Politicor. Lib. 3.

Socras. Lib. 5. In Proemio. τὰ τῆς ἐκκλησίας πράγματα κείντο ἐξ αὐτῶν τῶν αὐτῶν.

De ynam.

*V*er saie, The Prince in doubtful Cases was commaunded to take Counsel of the *Highest Priest*. This is true. But wil ye conclude hereof, that the Highest Priest maie saie, and doe what he listeth, without Controlment? What if the Highe Priest would answer thus, as he answered sommetime in deede, *This Christe is a Samaritane, a deceiuer of the people, and hath a Diuel?* What if he teare his owne robes for anger, and crie out, He Blasphemeth: he is woorthy to die. Yet muste the Emperour needes geue eare vnto him, and beleue him without exception? Certainely, in the Olde Lawe, if the Bishop either had benne negligent in his Office, or of malice, or ignorance had answered Vntruthe, he was euermore vnder the General controlment of the Prince.

*V*ithin the Church (ye saie) the Prince is inferiour to the Priest, notwithstanding, without the Church he is in Temporal cases aboue the Priest. Thus ye fetch your matter rounde, within, without, and rounde aboute, with al the Circumstances: as if Princes were as changeable, as your selfe: and would be other without, then they are within.

In deede, in that the Priest dothe his Office, in that he either openeth Gods *VV*il, or declareth his threates, or rebuketh sinne, or Excommunicateth, and cutteth of a braide member from the Body, so farre as the Prince, be he neuer so mighty, is inferiour vnto him. But in this respect the Prince is inferiour, not onely to the Pope, or Bishop, but also to any other simple Priest: And the Pope him selfe, in this respect, is inferiour to his Confessoure, be he neuer so more a Priest. So the Emperoure Constantinus was wente to saie to the Godly Bishoppes: *W*at you Bishoppes within the Church: and I wil be Bishop without. But if the Bishop had benne faulty, either in Negligence, or in Falsehede, whether he had benne within the Church, or abroade, he was alwaies to be controlled by the Prince.

*V*er saie, *V*hen the Highe Priest had geuen Sentence, the Prince might see the execution thereof to be donne. And thus ye make the Emperoure the Popes man, to put his Sentence in Execution. So Pope Bonifacius. 8. telleth you, *Materialis Gladius exercendus est manu Regum, & Militum, sed ad nutum, & Patientiam Sacerdotis: Tho Temporal Swerde muste be drawen by the hande of Kinges, and Souldiers: but at the becke, and sufferance of the Priests.*

But, I beseeche you, at whose becke did Kinge Salomon Depose Abiathar the Highe Priest? At whose becke did Iosias, and other Godly Princes, of whom we haue saide before, redresse the Religion of God, whiche the Priestes so shamefully had decayed? At whose becke did they rebuke the carelessse negligence of the Priestes? Verily, one of your owne Doctors saith, *In Veteri Lege Sacerdotes, qui Reges inungebant, indubitanter Regibus subdebantur: In the Olde Lawe, the Bishops, that annointed the Kinges, out of doubt were subiecte vnto the Kinges.*

And S. Augustine saith, *Quando Imperatores Veritatem tenent, & ipsa Veritate contra Errorem iubent, quisquis illud contempserit, ipse sibi iudicium acquirit. Nam & inter homines poenas luit, & apud Deum frontem non habebit, qui hoc facere noluit, quod ei per Cor Regis ipsa Veritas iussit: When the Emperoure holdeth the Truthe, and by force of the same Truthe geueth out Lawes, and Proclamations againste Erroure, who so euer despiseth the same, procureth iudgement againste him selfe. For he shal be punished before menne, and before God he shal haue no face, that refused to doo that thing, that the Truthe it selfe, through the harte of the Prince, hath commaunded him.*

The Apologie, Cap. 12. Diuision. 2.

The Christian Emperours in the old time, appointed the Councelles of the Bishoppes. Constantine called the Council at Nice. Theodosius the firste, called the Council at Constantinople: Theodosius the seconde, called the Council at Ephesus: Marrian called

9. Que. 3. Nemo,
in Glossa Abb.

Euseb. De vita
Constant. Orat. 4

De Maiorita. &
Obedien. Vnam
sacram.

Iohan. De Paris.
Cap. 18.

August. Epi. 166
ad Donatistas.

M. Hardinge.

(a) A discret
distinction.
As if the
Emperoure
received
his Author-
itie from
the Pope.
(b) Vntruth
manifest, as
it shal ap-
peare.
(c) Al the
Bishoppes
through-
out the
whole
worlde are
the Popes
Sheepe.

The callinge, or summoninge of Councelles maie be donne (a) either by waie of auctoritie, whiche the caller him selfe hath: or by waie of auctoritie, whiche he taketh of an other. If Constantine, the two Theodosians, and Marcan called the foure firste general Councelles by their auctoritie only, then were they no general Councelles. Neither coulde their decrees binde the whole worlde. For although they were greates Emperours, yet was not the whole Christian worlde vnder them. And therefore those Christian Bishoppes, who liued in Persia, in Ethiopia, in Scotlande, in Scythia, or in any other lande not subiecte to the Emperoure, were neither bounde to comme, nor bounde to obey the Lawes made by them, who were not their Superiours. But if it be farre from reason, that a general Council shoulde not binde al Bishoppes and al Christians, it is also far from reason, to saie, that Emperours called general Councelles by their owne onely auctoritie. In deede they called them by the assente of the Bishop of Rome. (b) VVho beinge the general Shephearde of Christes flocke, and therefore also of al Bishoppes, might commaunde (c) al his Sheepe to come together, excepte they were reasonably to be excused: and they were bounde to heare his voice, and to obey his decree. So that, although ye proued the Emperours to haue summoned and called the foure firste Councelles, yet were ye not able to proue, they did it (d) without the assente of the Bishoppes of Rome, whiche for the time sate in Peters Chaire. And by the force of that assente the deede muste take effecte. And this muche generally.

Nowe to proue vnto you, that (e) S. Syluester assented to the callinge of the firste Council at Nice, it is to be considered, that he onely hath auctoritie to ratifie, who hath auctoritie to commaunde, and to geue assente and strength from the beginninge. For none other difference is betwene commaunding, assenting, auctorizing, and ratifying, but that assenting is common to them al, commaunding is a thinge that goeth before the faete, auctorizing is the makinge of a thinge good by present agreeing to it, whiles it is donne, ratifying is the allowinge of it, when it is donne. If then I shewe, bothe that the Pope did ratifie the callinge of the general Councelles, and auctorize them: I shewe muche more that he assented to the callinge of them. The auctorizing is proued, by reason he sente his Legates to euery of them. As (f) S. Syluester sent Osius Cordubensis of the prouince of Spaine vnto Nice, with Victor and Vincentius, Priestes of the Citie of Rome. Of wiche the laste two, beinge them selues no Bishoppes, yet for that they were Legates of the chiefe Bishop, did in (g) the firste place put vnto the decrees of that Council their consente and names, writinge after this sorte: *Pro venerabili viro Papa & Episcopo nostro Syluestro subscripsimus*: VVe haue subscribed for the reuerende man our Pope and Bishop Syluester. And at the very (h) same time, that the general Council was keapte at Nice, S. Syluester called an other Council in Rome, at the whiche two hundred seuentie and fiue Bishoppes were assembled. And it is expressly written in the same Council, *Syluester collegit vniuersam Synodum Episcoporum cum consilio Augusti, vel matris eius*: Syluester gathered together the whole Synode of the Bishops with the Counsell of the (i) Emperour, or * his mother. VVhy his Counsell was needefull, it appeareth there. Bicause the Emperour bare the charges of their dietie, and cariage. So that his Counsell was necessary, not chiefly for Religion, but rather for supportation of the charges of so greate a iourney. For then neither was the Bishop of Rome, nor other Bishoppes endewed with so large possessions, as they were afterwarde.

lib. ro. ca. 1.
Marke, ex
sacerdotum
lausonia.

In summ.
Nica. cccil.

Nowe to returne to the Council of Nice. The Emperour was in deede the cause of their comming together, aswel for that him selfe perswaded that meane of conorde, as also for that liberally he defraied the charges. Yet called he not the Bishops of his owne heade. And that these men might haue scene in the Ecclesiastical Historie, where Rufinus writeth: *Tum ille ex Sacerdotum sententia apud Urbem Nicaeam Episcopale Concilium conuocat*: The Emperour calleth together a Council of Bishoppes accordinge to the determination of the Priestes. He did it according as it seemed good to the Bishoppes. (k) And shal we thinke the Bishop of Rome was none of them that consented to the callinge? * Yeas verily he was the chiefe of al. Howe can it otherwise seeme? For when al the Decrees were made, *Placuit ut hac omnia mitterentur ad Episcopum Urbis Romae Syluestrum*: It was thought good, that al those actes, and Decrees should be sente to * Syluester Bishop of the Cittie of Rome. If he were the laste, that had the vewe and confirminge of al thinges, there is no doubt, but he had a voice, and greate auctoritie in calling the Council.

Hil. trip.
ca. 9.
Epistola
Egyptior.
Nicaenum.

VVhat other is that, whiche Socrates in his Ecclesiastical Historie witnesseth, saieinge, *Cum utique Regula Ecclesiastica inbeat, non oportere (l) prater sententiam Romani Pontificis concilia celebrari*: VVhereas the Ecclesiastical rule commaundeth, * that no Councelles ought to be kepte bisides the determinate consente of the Bishop of Rome? VVee knowe (saith Athanasius), and the bishoppes of Aegypte assembled in Council at Alexandria) that in the greate Council of Nice of. 318. Bishoppes, it was with one accorde by al confirmed there, that without the determination of the Bishop of Rome, neither Councelles shoulde be keapte, nor Bishoppes condemned

(d) Vntruth. For the Emperoure maie summe Councels whether the Pope wil, or no.

(e) Vntruth. For Syluester was deade longe before the summoninge of the Council.

(f) Vntruth, vaine, and vaine used. For neither was Hosius Syluesters Legate, nor was Syluester then alieue.

(g) Vntruth impudente. For they had the fourth place in the Council, & subscribed after Eustathius.

(h) Vntruth: on lesse a dead man maie Summe Councelles.

(i) By the Counsell of the Emperoure, or of his Mother: wifely: He vvoteth not whether. And yet the Emperours Mother was dead before Sozom. lib. 2. Ca. 2. & 3.

(k) Ful Clerkely proued. For Rufinus saith, The Emperour herein folloved the aduice of Alexander the Bishop of Alexandria, &c. But of the pope there is no mention.

(l) Vntruth fodely forged. For Syluester was deade longe before.

(m) Vntruth, standing in plaine corruption of the wordes. See the Answer.

condemned. I omitte here as a thinge wel knowen, howe Constantine the Emperoure refused in expresse woordes, to be iudge ouer Bishoppes, saicinge, that God had geuen them power to iudge of him: muche lesse did he arrogate to him selfe onely and chiefly auctoritie to summe Coun- cels, or to iudge Bishoppes affaires. As for me (saith the Valentinián the Emperoure) in asmuche as I am but one of the people, it is not lawfull to searcke suche maters: (he speaketh of the Heretikes Doctrines) but let the Priestles, to whom this charge belongeth, be gathered together within them selues, where they wil, &c.

Concerninge the seconde Council, which was the firste of those that were kepte at Constantinople, it maie be, that Theodosius called it, as Constantine called the firste at Nice. But what auctoritie Damasus bare in the same, it appeareth partly by that he had his Legates there, partly also by that Photius Patriarke of Constantinople writeth in his Epistle to Michael Prince of Bulgaria. VVhere hauinge declared the comminge together of the Patriarkes of Alexandria, and Ierusalem, he saith thus: *Quibus haud multò post & Damasus Episcopus Roma eadem confirmans, atque idem sentiens accessit.* To whiche (Patriarkes of Alexandria and Ierusalem) not longe after, Damasus the Bishop of Rome ioyned him selfe, confirminge (o) and determininge the same mater. This muche saith Photius of the seconde Council, the confirmation whereof he doothe attribute, not to Theodosius the Emperoure, but to Damasus the Pope.

But what did Theodosius then? (wil some man saie). Did he nothinge? Yes verily he did very muche, as in the saide Epistle Photius recordeth. Then did greate Theodosius (saith he) in deede woorthy of greate praise rule the Emperie, who was him selfe also a Defender, and a maintainer of Godlinesse. Beholde what the Emperours parte was, not to sitte in iudgement of maters of Religion, and (p) determine, which was the true Faith, but to defende it, and mainteine it. And that thou maiste see, reader, plainly, what Theodosius thought of Religion, whom these Defenders woulde make a iudge in causes of Religion: I aduise thee to reade the ninth Booke of the Tripartite Historie, where appeare many greate argumentes of his owne Faith: VVhiche he published to the worlde from Thessalonica, in a publike lawe, to be such, as Peter had taught the Romaines, (q) and as Damasus who succeded Peter, taught at that daie, requiringe al his subiectes to beleue the same. He required not them to folowe his owne Priuate Faith, but Peters Faith, and the Popes Faith. And whereas there were twoo Bishoppes of Alexandria at that time, the one, whose name Peter, holdinge with the Bishop of Rome, the other named Lucius, not so: Theodosius commaunded his subiectes to beleue, as Peter did, who folowed the firste Peter, and Damasus the Bishop of Rome.

Touchinge the thirde General Council, it was kepte in deede vnder Theodosius the yonger at Ephesus. But he was not Supreme Heade there. Yea rather who knoweth not, that Cyrillus beinge him selfe Patriarke of Alexandria, yet was President at Ephesus, bearinge the steede, and person of Pope Celestine? If Cyril was in steede of the Bishop of Rome there President, (r) who maie doubt, but that he was Supreme Heade of the Church, in whose name the President sate? Doothe the President of the Queenes Maiesties Counsell vse to sitte at her Counsell in the name of any other inferiour person? If Theodosius were Supreme and Chiefe, why sate not Cyril in his name, as President? But seeinge that Photius writeth, and Nicephorus also, that Cyril Archebishop of Alexandria sate in the steede of Celestine Pope of Rome ouer that Council kepte at Ephesus, vndoubtedly it can not be denied, but that Celestine was Supreme Heade, as wel of the Church, as of the General Council.

It is not therefore onely to be considered, that Theodosius sente abroade his messengers to summe the Fathers to the General Council, but also it is to be considered, (s) by whose Auctoritie it was donne. If in our time it had pleased the Emperoure Ferdinande of Famousse Memorie to haue sente his Messengers to the Kinges and Princes of Spaine, Fraunce, Englande, Hungarie, Bemelande, Pole, and to the Estates, and Dukes of Italie, and Germanie, to summe them to the Council, which the Pope thought good to indite at Trente: I thinke verily the Pope woulde haue thanked the Emperoure for it, and him selfe shoulde haue saued so muche charges, as menne of experience knowe, suche an enterprise to require. But nowe, sithe the Pope hath of hie owne sufficient to beare the charges of suche affaires, he asketh not any more of the Emperoure suche expenses, as in olde time to that necessarie purpose by the Emperours were allowed.

Laste of al Martian (saie you) called the fourth General Council at Chalcedon. VVee answere. He called it not in suche forte as yee meane, to witte, as Supreme Heade and ruler thereof, but as one hable to sende Messengers for the Bishoppes aboute the worlde, and to susteine the charges, also willinge to see peace, and concorde in the Church of God. VVho liste to reade the Epistles of Pope Leo to Pulcheria the Emperesse, to Martian him selfe, to Theodosius, to Flavianus Archebishop of Constantinople, to the Synode firste assembled at Ephesus, afterwarde for certaine causes at Chalcedon: in the same Epistles he maie see bothe the cause of the Council, and what (t) conference was had thereof with the saide Leo Bishop of Rome, who sente firste to Ephesus, Iulianus a Bishop, Renatus a Priest, and Hilarius a Deacon: and afterwarde to Chalcedon, Paschasius, and Lucentius Bishoppes, and Bonifacius a Priest, to represente his persone.

In

(n) So had sundrie other Bishoppes.

(o) Other Bishoppes likewise gaue their Consentes, and Confirmed &c. Yet had they no Auctoritie to Summe Councelles.

(p) Vntrithe manifest For Theodosius the Emperoure expressly determined, what shoulde be holden for Christi Faith.

(q) Vntrithe, guilefully enclosed. For Theodosius willed his subiectes, to folowe as wel the Faith of sundrie other Bishoppes, as the Popes.

(r) A fonde folie. For the Bishop of Roma had euermore the firste Place in Councelles: Yet was he not therefore the Heade of the Church.

(s) No doubt by the Auctoritie of the Pope.

And so was the Emperour onely the Popes man.

(t) Vntrithe. For the Council was summoned to Chalcedon, quite contrarie to the Popes wil. Reade the Answer.

Photius in Li. de con-

Cap. 7.

Ruffi. li. 11. Cap. 3.

Li. 14. ca. 36

Leo Epist.
15.

In one of the saide Epistles written to the Seconde Synode at Ephesus, Leo saithe thus: *Religiosissima Clementissimi Principis Fides &c.* The moste religious Faith of our moste clemente Prince knowinge it to pertaine chiefly to his renome, if within the Catholike Church no branche of error spronge, hath deferred this reuerence to Gods ordinaunces, as to vse the auctoritie of the see Apostolike, to achieue the effect of a Holy purpose, as though he were desirous by the moste blessed Peter him selfe, that to be declared, whiche in his confession was prayd. By whiche woordes it is plaine, that in matters of Religion the Emperoure proceeded not vpon his owne Head, but (u) was directed by the See of Peter. VVhat shal I saie more?

If the Emperoure first Christened the Pope, let the Emperoure be superiour in thinges to Godwarde. But if the Pope Christened the Emperoure, (as (x) Syluester did Constantine) let the spirituall Father in that degree of rule be aboue the spirituall Childe.

The Bishop of Sarisburie.

No man coulde vtter so many Vntruthes togeather, with sutch affiance, without somme cunninge. Firste, *Hardinge*, ye beare vs in hande, that the Emperours of the *Wozloe*, in those daies, summoned Councelles, not by their owne Authoritie, but by the Authoritie, & Warrant of the Pope: As if the Popes Authoritie at that time, had benne many degrees aboue the Emperoure. Notwithstandinge, Pope Pius. 2. as you knowe, saithe thus, Ante Nicenam Synodum vnusquisque sibi vixit: & paruus respectus ad Romanam Ecclesiam habebatur? Before the Councel of Nice, eche Bishop liued seuerally to him selfe: and little regarde was there then had to the Church of Rome. Pope Innocentius complaineth, that he had not Authoritie sufficiente, to force Pelagius, beinge but one man, to comme before him: mutche lesse had he Authoritie sufficient, to commaunde, & calle the whole *Wozloe*. Pope Leo bothe was an humble sutter him selfe vnto the Emperoure Martianus, that it woulde please his Maiestie to commaunde a Councel, and also entreated other Bishoppes to promote the cause. Thus he writeth, Humiliter, ac sapienter exposcite, vt Petitioni nostræ, qua Plenariam indici Synodum postulamus, Clementissimus Imperator dignetur annuere: Make suite with discreete, and humble Praier, that our moste Graciously Emperoure woulde vouchesaue to graunte oure requeste, in that wee haue desired a General Councel. It is not likely, that Pope Leo woulde thus haue written, if his owne Authoritie had benne sufficiente.

Saie, it is the more vnlkely, that the Emperoure shoulde herein at any time vse the Authoritie of the Pope, for that the Pope him selfe was neuer habile to summe Bishoppes, as hereafter it shal appeare, but onely by the Authoritie of the Emperoure. Pope Damasus commaunded the Bishoppes of the East, to comme to Rome: How be it, not in his owne name, for that had benne no warrant, but by the Emperours special letters. Eusebius saithe thus, *Ἀντὶ τοῦ βασιλικῆς ἐπιστολῆς, δι' ἧς συνόδου ἐπιστολῶν ἐπὶ ῥώμης γενέσθαι κέλευε*: Exemplar Regiarum Literarum, quibus iubet Romæ Episcoporum Concilium celebrari: This is a Copie of the Emperours Write, whereby he commaunded a Councel to be kepte in Rome. As for the Pope, notwithstandinge al his Vniuersal Power, he was commaunded by the Emperours Summe, to be presente at Councelles, as wel as others.

In the Councel of Chalcedon it is written thus: Eodem tenore à Pijssimis, & Christianissimis Imperatoribus, Sanctissimus noster Papa, Romanæ Ecclesiæ præpositus Leo, vocatus est: By order of the same VVrite, Oure moste Holy Pope Leo, ruler of the Church of Rome, was called to the Councel by the moste Godly, and moste Christian Emperours.

Sozomenus saithe, Constantinus scripsit ad omnes Præsides Ecclesiarum, vt ad diem adessent: Ad Episcopos Apostolicarum Sedium: Ad Macarium Hierosolymitanum: ad Iulium Romanum, &c. The Emperoure Constantinus sente out his Letters vnto al the Rulers of the Churches, that they shoulde meete al at Nice vpon a daie: vnto the Bishoppes of the Apostolike Sees: vnto Macarius the Bishop of Hierusalem: and vnto Iulius the Bishop of Rome &c. But Iulius excused his absence

PPP

(u) Vntruth: most manifest: Reade the Aweare.

(x) Vntruth: For he was Christened by Eusebius the Bishop of Nicomedia, longe after that Syluester was deade.

Aneas Sylvius
in Epist. 188.

Inter Epistolas
Auzum, Epist.
25.

Leo ad Clerum
& plebem constantian. Epist. 23.

Theodor. l. 1. c. 9.
Ἀντὶ τοῦ βασιλικῆς ἐπιστολῆς, δι' ἧς συνόδου ἐπιστολῶν ἐπὶ ῥώμης γενέσθαι κέλευε

Eusebius, Lib. 10. Cap. 5.

Concil. Chalcedonen. Acto. 1. pag. 748.

Sozomen. Lib. 1. Cap. 17.

Theodor. l. 1. c. 7.
Ἀντὶ τοῦ βασιλικῆς ἐπιστολῆς, δι' ἧς συνόδου ἐπιστολῶν ἐπὶ ῥώμης γενέσθαι κέλευε

bicaufe of his age. Otherwise of Obedience, and Dewtie towarde the Emperoure, he was as mutche bounde, to haue made his appearance there, as the reste of his Brethren.

Pe saie, If the Emperoure shoulde haue summoned the Council by his owne Authoritie, then the Bishoppes of Persia, and Scotlande, whiche Countries were not then vnder the Obedience of the Romaine Emperie, woulde not haue appeared vpon the Summone, and so had it benne no General Council. This cauil wanteth bothe truthe and sauoure. For prouue whereof, I wil bringe forth the your selfe, M. Hardinge, to reproue your selfe. Pe shoulde not so soone haue forgotten your owne Decree, specially concited, and published in this selfe same Booke. Thus you saie: these be your owne wordes: A Council is not accompted General, bicaufe Bishoppes of al Countries vnder Heauen be assembled: but bicaufe many be assembled, and al be lawfully called. Otherwise your Late Chapter of Tridente, with your wortby number of fourtie Prelates, whereof certaine were onely Maie Bishoppes, otherwise by you called Nullatenfes, coulde neuer haue benne a General Council.

M. Hardinge.
Fol. 329. a.

Nicol. Cusan.
De Concord. Ca.
abol. Li. 2. Ca. 15.

Nicolaus Cusanus saith, Autoritas Concilij non ita dependet à congregante, vt, nisi à Papa congregetur, non sit Concilium: quia tunc omnia Octo Vniuersalia Concilia non fuissent firma: quoniam per Imperatores conuocata leguntur. Et Romanus Pontifex ad instar aliorum Patriarcharum, Diuales Sacras iussiones, de veniendo, aut mittendo ad Concilium, recepit: The authoritie of a Council dependeth not of him, by whom it was summoned, that onlesse it be summoned by the Pope, it can be no Council. For so wee should auoide al the firste eight General Councils. For wee reade, they were summoned by Emperours, and not by Popes. And the Pope receiued the Emperours Maiesties Commaundements to come, or sende to Councelles, as other Patriarches did.

Certainely it cannot appeare, that there was any Bishop, either of Scotlande, or of Englande, then called Britaine, at any of the firste foure Councilles, either at Nice, or at Ephesus, or at Constantinople, or at Chalcedon. Yet are these Councilles neuerthelesse called General.

Chrysost. Ad Po-
pul. Antioche.
Homil. 2.

Touchinge the reste, the Emperoure was then the onely Monarke of the worlde: and, as Chrysostome calleth him, Summitas, & Caput omnium super terram hominum: The Toppe, and Heade of al menne in the worlde. No doubt, who so euer woulde then haue refused the Emperours Summone, mutche more woulde he haue refused the Summone of the Pope.

Leo ad Theodos.
sum. Epist. 14.

To qualifie the mater, pe saie, the Emperoure did these thinges, although not by the Popes warrante, yet, at the leaste, by the Popes Consente, and neuer otherwise. Here likewise is an other Vntruthe. For the Emperoure commaunded Councilles, bothe when he woulde, and whither he would, whether the Pope woulde, or no, many times without any manner of regarde had to his pleasure. Pope Leo wrote thus vnto the Emperoure Theodosius, Omnes nostræ Ecclesiæ, Omnes Mansuetudini Vestræ cum gemitibus, & Lachrymis supplicant Sacerdotes, vt Generalem Synodum iubeatis intra Italiam celebrari: Al our Churches, and al our Priests moste humbly beseeche your Maiestie with sobbes, and teares, that yee wil commaunde a General Council to be holden within Italie. In like sorte he moued the Clergie of Constantinople, to be suiters vnto his Maiestie for the same: yet neuerthelesse the Emperoure continued stil in his pourpose: and, contrarie to the Popes humble petition, kepte the Council, not in Italie, but at Chalcedon: where also, as it is saide before, Pope Leo him selfe was summoned to appeare by the Emperours Commaundement, with other Bishoppes.

Nicola. Cusan.
De Concord. Ca-
thol. Li. 2. Ca. 12.

*Of such Authoritie was the Popes consente in Summoninge of Councilles. He humbly craued it vpon his knees, with sighes, and teares: and coulde not geate it. And therefore Nicolaus Cusanus saith, Habetur ex præscriptis vna Conclusio, scilicet in Concilij Romanum Pontificem in condendis statutis generalibus non habere eam potestatem, quam quidam adulescentes illi contribuunt: Hereof wee haue one Conclusion, that in General Councilles, and in makings of Lawes Ge-
neral,*

neral, the Bishop of Rome hath no such Power, as certaine flatterers would allowe him. Take heede therefore, *M. Hardinge*, lest for your greate paines in a desperate cause, ye be taken for one of the Popes Flatterers.

Hereof *Aeneas Syluius*, whiche afterwarde was Pope Pius. 2. saith thus, Ex hisce Authoritatibus mirum in modum se putant armatos, qui Concilia negant fieri posse sine consensu Papæ. Quorum sententia, si, ut ipsi volunt, inuiolata persistat, ruinam secum Ecclesiæ trahit. Quid enim remedij erit, si criminosus Papa perturbet Ecclesiam: si animas perdat: si peruertat malo exemplo populos: si denique contraria Fidei prædicet, Hæreticisque Dogmatibus imbuat subditos? Sine-
musne cum ipso cuncta rueret? At ego, dum veteres lego Historias, dum Actus perspicio Apostolorum, hunc equidem morem non inuenio, ut Soli Papæ Concilia conuocauerint: Nec post, tempore Constantini Magni, & aliorum Augustorum, ad Congreganda concilia quaesitus est magnoperè Romani consensus Papæ: By these Authorities they thinke them selues armed, that saie, no Councel maie be keapte without the consente of the Pope. Whose Iudgemente, if it shoulde stande, as they would haue it, would drawe with it the decaye, and ruine of the Church. For what remedie were there then, if the Pope him selfe were vitious, destroyed Soules, ouerthrew the people with euil example, taught Doctrine contrarie to the Faith, and filled his Subiectes full of Heresies? Should wee suffer al to goe to the Diuel? Verily, when I reade the Olde Stories, and consider the Actes of the Apostles, I finde no such order in those daies, that onely the Pope shoulde Sum-mone Councelles. And afterwarde, in the time of Constantine the Greate, and of other Em-perours, when Councelles shoulde be called, there was no greate accompte made of the Popes consente. Cardinal Cusanus saith, Negligente, aut Contradicente Papa, Imperator potest præceptiue Synodos indicere, ad prouidendum fluctuanti Ecclesiæ: If the Pope be negligente, or, if he saie naie, the Emperoure, to staie the waueringe state of the Church, maie commaunde Councelles by his owne Authoritie. Thus the Em-peroure Sigismunde called a Councel at Constance: notwithstandinge it stode Pope Iohn mutche vpon, neuer to yelde his consente vnto it. For in the same Councel he was deposed, and of a Pope was made a Cardinal.

*Aeneas Syluius,
De Concil. Basi-
lien. Lib. 1.*

*Cusanus, De Co-
cordia Catholi-
ca, Lib. 3. Ca. 15.*

Ye saie, The Pope had Authoritie to Confirme Councelles. Ergo, Muche more he had Authoritie to calle Councelles. And here ye tel vs a very solemne tale, what is Com-maunding: what is Assenting: what is Authorizing: what is Ratifying: as if it had benne somewhat to the purpose. But if your reason holde, then muste General Councelles haue many Callers. For, as I shal hereafter sufficiently proue, not onely the Pope, or the other p̄ncipal Patriarkes, but also al other Bi-shoppes, that were presente, yea Emperours, Kings, Lieutenantes, and Counsel-lers had Authoritie to Confirme Councelles.

Sozomenus saith, Nec Romanus, nec Vincentinus, nec alij confirmarunt: This Councel was Confirmed, neither by the Bishop of Rome, nor by the Bishop of Vicen-tia, nor by the reste of the Bishoppes. Whereby it appeareth, that in Confirma-tion of Councelles al other Bishoppes what so euer, had as good righte, and autho-ritie, as the Bishop of Rome. And the Emperoure Marianus saith, Sacro-sancto nostræ Serenitatis Edicto venerandam Synodum Confirmamus: Wee Con-firme the Reuerende Councel by the Holy Edicts of oure Maestie. Thus you see, that, not onely al Bishoppes, but also Emperours, and Laie Princes had authoritie to confirme Councelles. Nowe therefore, *M. Hardinge*, if it be true, that you saie, that who so euer hath authoritie to Confirme Councelles, mutche more hath au-thoritie to Calle Councelles, then muste it nedes folowe, that, not onely Kings, and Emperours, but also al Bishoppes throught the world, haue authoritie to Calle Councelles.

*Sozomen. Lib. 6.
Cap. 23.*

*Concil. Chalce-
don. Actio. 3.
Pag. 804.*

Ye saie, Pope Syluester sente that Famous Learned Father Hosius, the Bishop of Cor-duba, to the Councel of Nice, to represente his personne. This maie wel passe emonge the reste of your Truthes. For neither was Hosius there in the Popes behalfe, but in his owne: nor was Pope Syluester then aloue, or hable to sende him,

Athanas. Apo-
logia. 2.

duringe the whole time of the Nicene Council, notwithstandinge any thinge, that your fabulare, Peter Crabbe, hath saide to the contrarie. As for Hosius, the Bishop of Corduba, of what Authoritie, and estimation he was in al Ecclesiastical Assemblies, it maie appeare by these wordes of Athanasius: In qua Synodo Dux ille, & Antesignanus non fuit? Quæ Ecclesia istius Præsentia non pulcherrima monumenta retinet? In what Council hath not Hosius benne Chiefe, and Presidente? What Church is without somme notable remembrance of his gouernemente? Certainly, M. Hardinge, it seemeth, he was a greate deale too good, to be sente so farre in a deade mannes errante.

Sozomen. Lib. 1.
Cap. 17.

Notwithstandinge, Iulius, bringe then Bishop of Rome, for that he was unable to trauaile, because of his age, sente thither two Priests, Vitus, and Vincentius, to supplie his roume. Thus he did, not of pride, the better by his absence to maineteine a state, but onely for that he was forced of necessitie so to do. For if he had benne hable to trauaile so farre, he had benne forced to goe thither him selfe. Therefore Pope Agatho afterwarde thus excused his Absence vnto the Emperours: Christianissimi Domini Filij, secundum Pijssimam Iussuionem Mansuetudinis vestrae, pro Obedientia, quam debuimus, presentes confamilios nostros misimus: My moste Christian Lordes, and Children, accordinge to the moste godly Commaundement of your Maiesties, and accordinge to the Obedience, that wee owe of dewtie, wee haue sente these presente oure Fellowe Seruantes.

Concil. Constanti-
nopolitan. Actio. 4. Ad Hera-
clium. & Tiberium Imper.
Pag. 288.

Athanas. ad
Antiochen. To. 2.

Other Bishoppes in like cases of age, or infirmitie, did the like. For example, Lucifer, the Bishop of Sardinia: sente Herennius, and Agapetus: and Paulinus sente Maximus, and Calemerus to the Council of Nice, to be in their steades.

Theodoret. Lib. 1.
Cap. 7.

Yet saie, Vitus, and Vincentius, for that they were the Popes Legates, had therefore the firste place in Subscription amonge the Bishoppes. Here is another greate Vntrithe. For Theodoretus saith, the firste, and Chiefe of al that companie, bothe in place, and in speache, was, not Vitus, or Vincentius, the Popes Legates, but Eustathius the Patriarke of Antioche.

Sozomen. Lib. 1.
Cap. 17.
Athanas. Apo-
logia. 2.

Touchinge these two the Popes Legates, Sozomenus placeth them onely in the fourth roume: Athanasius saith, Subscriperunt, Hosius ab Hispania, Iulius Romanus per Archidamum, & Philoxenum Presbyteros: They Subscribed their names to the Council, Hosius that came out of Spaine, and Iulius the Bishop of Rome, by Archidamus, and Philoxenus Priests, that were his Legates: By whiche wordes he alloweth the Bishop of Romes Legates the seconde place in Subscription: but not the firste. And thus, yet saie, Hosius the Bishop of Corduba subscribeth before Iulius the Bishop of Rome.

Concil. Aphric.
Ca. 10.

Concil. Chalcedon. Actio. 1.

Sancta.

Sozom. li. 1. ca. 17

Athanas. Apolo-
gia. 2.

Theodoret. Lib.
1. Cap. 7.

Nicephor. Lib. 8.
Cap. 14.

Beda in Chro-
nicis.

In the Council of Aphrica, Philippus, and Asellius the Popes Legates, had the laste Place in Subscription after al others. In the Council of Chalcedon, Philippus, one of the Popes Legates, had an hundred, and seuen and fiftie others to Subscribe before him.

These Fathers, I trowe, would not haue benne so unmannerly in thesre dealinge, if they had taken the Pope for the Heade of the whole Vniuersal Church, to haue placed his Legate behinde so many. Further, yet saie, At the very same time, that the General Council was kepte at Nice, S. Syluester called an other Council in Rome. This, I trowe, M. Hardinge, is another Vntrithe: Onlesse yet haue power to raise vp deade menne, to keepe Councilles. For Syluester was deade longe before.

Sozomenus saith, Vitus, and Vincentius were sente to Nice, not by Pope Syluester, who then was deade, but by Pope Iulius, that was the seconde after him. The like maie easily appeare by Athanasius, Theodoretus, Nicephorus, and others. Beda also in his Chronicles telleth you, that the Council of Nice was holden, not in the time of Pope Syluester, who then was deade, but in the time of Pope Iulius.

Therefore, M. Hardinge, you muste needs diuise two Councilles of Nice aboute one time: two Syluesters Popes: two VVriters of this one Royle, the one true,

true, the other false. Otherwise, this fraile stiffe will neuer holde. We are ouer
easy to credite fables.

moninge
of Coun-
celles.

The Council, that we imagine, was holden in Rome by Pope Syluester, is
nothinge els but a greate heape of childthe Vanities. The Holy discrete Learn-
ed Fathers saie there, Nemo Presbyterorum Chrisma conficiat: quoniam Chri-
stus à Chrismate vocatur: Præsul Summus non iudicabitur à quoquam: Quo-
niam scriptum est, Non est Discipulus supra Magistrum. Neque ab Augusto,
neque ab omni Clero, neque à Regibus, neque ab omni Populo Iudex Iudicabi-
tur: No Prieste maie make, or halowe the Chrisme: For Christe of Chrisme hath his
name. The Higheste Prelate (that is, the Pope) maie be iudged of noman: For it is
written, The Scholar is not aboute his Maister. The Judge (that is, the Pope) shal
not be Judged, neither by the Emperoure, nor by al the Clerergie, nor by Kinges, and Princes,
nor by the whole people. Butche and other like god stiffe haue you in your Coun-
cel of Rome.

Conc. Rom Ca 5.
Ca 3. Ca. 12.

Notwithstandinge, of what credite so euer this Council were, yet, M. Har-
dinge, it utterly overthroweth your whole purpose. For, if euer there were any
suche Council summoned in Rome, it was summoned, not by Syluester the deade
Pope, but by the Authoritie of the Emperoure that then was alieue. So Eusebius
writeth of the Council of Rome, holden in the time of Pope Meltiades, as it is
saide before: Exemplar Regiarum Literarum, &c. Here is a Copie of the Emperoures
VVrite, whereby he hath commaunded a Council of Bishoppes to be kepte at Rome.

Euseb. Li. 10. ca. 5

Likewise the Bishoppes assembled in the Council of Constantinople, wrote
vnto the Bishoppes in the Council of Rome: Cum indixissetis, &c. After we had
called a Council to Rome, we warned vs also to come thither, as the Members of
your owne Body, by the moste godly Emperours VVrite.

Theodoret. li. 5.
Cap. 9.

By these it appeareth, if there were any suche Council called to Rome, it
was called by the Emperoure, and not by the Pope.

We saie, The Emperoure in suche affaires was aduised euermore by the Bishoppes. This
is not unlikely, and therefore easily maie be graunted. Notwithstandinge, for
ought, that we can finde, he was moze aduised oftentimes by somme other Bi-
shoppes, then by the Pope, as it shal appeare. Eusebius, touching the Emperoure
Constantinus, writeth thus: Quasi Communis quidam Episcopus à Deo consti-
tutus, Ministrorum Dei Synodos conuocauit: As if he had benne one Common Bi-
shop appointed by God, he appointed Councelles of Bishoppes to assemble together.
Ruffinus saith, The Emperoure was aduised hereto by Alexander, the Bishop of
Alexandria, and by other Bishoppes, and Priestes of Egypte. Here is no mention
of the Pope. In the like cases of Ecclesiastical Affaires, Athanasius was an ear-
nest suiter vnto the Emperoure Constantius: Dioscorus, vnto Theodosius: and so
others, vnto other.

Euseb. De vita
Constantini.
Oratione. 1.
Ruffi. lib. 1. ca. 1.

But of the Popes omnipotente consente, without which, we telle vs, no Em-
peroure maie summe a Council, there is noman that maketh mention.

Art. 4. Diui. 26.

We saie, There ought no Council to be kepte without the determinate consente of the
Bishop of Rome. This also is an other of your Vntruthes, standinge in the mani-
feste corruption of the wordes of Socrates: as in my Former Replie I haue decla-
red more at large. The wordes of Socrates be these, Non licet scribere Ecclesi-
astica Decreta præter sententiam Episcopi Romani: It is provided, that Ecclesiasti-
cal Lawes be not made without the consente of the Bishop of Rome: For that the Bi-
shop of Rome was one of the Foure Greate Patriarkes, whose assentes in al Gene-
ral Councelles were thought necessarie. But Socrates meaneth suche Ecclesi-
astical Lawes, as pertaine to the whole Church of God. For this is a Rule as
græable to reason, That toucheth al, muste be allowed by al.

Socrat. li. 2. ca. 17
ΜΗ ΔΕΙΝ ΠΑΡΕΧ-
ΕΙΝ ΤΙΣ
ΕΠΙΣΚΟΠΟΙΣ ΕΛ-
ΛΗΝΑΣ ΚΑΙ
ΤΟΥΣ ΕΚΚΛΗΣΙΑ-
ΣΤΑΣ. Cassiodor.
Lib. 4. Cap. 19.
Regula iuris.

Nowe, whereas we haue exchanged the Allowinge of Canons, into the
Summoninge, or Callinge of Councelles, it maie please you to remember, that
Allowinge of Canons was common to al the Members of the Council, and spe-

Quod omnes
canit, ab omni-
bus debet ap-
cially probat.

cially to the Foure Principal Patriarkes, as it is saide befoze: But the Authoritie of Callinge Councilles belonged onely to the Emperoure.

That y^e allege of Athanasius, is a vaine, and shamelesse Forgerie: as I haue otherwhere declared moze at large. Suche Religion, suche Doctours. Suche Folie is worthy no other answere.

30th m. li. 6. ca. 7.

Valentinian the Emperoure (y^e saie) accompted him selfe as one of the people: and therefore saide, It was not lawfull for him, to Examine maters of Religion. Thus he saide, either of humilitie, or els for wante of time. His fozeine Enimies, his Warres, and his Ciuile Cares had filled his heade with other thoughtes. Nicephorus imagineth him thus to saie, Mihi negotijs occupato, & Reipublicæ curis distento, res huiusmodi inquirere non est facile: For me, beinge thus occupied with Businesse, and Publique Cares, it is not easy to enquire of suche maters. Otherwise, that Ecclesiastical Causes bee within the Princes Charge, I doubt not, but hereafter it shal wel appeare. Kinge Odoacer saide vnto Pope Symmachus, and vnto the Clergie of Rome, as it is alleged once befoze: Miramur, quicquam tentatum fuisse sine nobis. Nam, viuente nostro Presbytero, sine nobis nihil tentari oportuit: Wee marueile, that any thinge was attempted without vs: For without vs nothing should haue benne donne, so longe as Our Priestle (he meaneth the Pope) was aliue.

Nicephor. Lib. 11
Cap. 3.

Concil. Roman.
3. Cap. 2.

After this y^e fille the house full with Patriarkes of Constantinople, Patriarkes of Alexandria, Patriarkes of Hierusalem, Princes of Bulgaria, and with other like greate, and stately persons. The Conclusion hereof is this, That Pope Damasus gaue his consente to the Council of Constantinople. At this, M. Hardinge, y^e might soone haue obtained with more fauoure, and lesse adu. Howe be it, y^e mase not hereof wel reason thus, The Pope consented vnto the Council: Ergo, The Pope had Authoritie to calle the Council: lest children wonder at your Logique.

In the meane while, y^e saie, the Emperoure Theodosius ruled the Emperie: whereby y^e gene vs to vnderstand, that he had no charge ouer the Church. And thus y^e continue stil to enriche your self, & to heape your Reader with vntuthes.

Post Conc. Ephes.
sinum Primum.

Certainely the Bishoppes in the Council of Constantinople wrote thus in humble wise vnto the same Emperoure Theodosius: Obsecramus Clementiam tuam, vt, quemadmodum Literis honorasti Ecclesiam, quibus nos Conuocasti, ita finalem Conclusionem nostrorum Decretorum corroboret sententia tua, & Sigillo: We beseeche your Maiestie, that, as ye haue honoured the Church by your Letters, wherewith yee haue called vs together, so it maie please you, to Confirm the final Conclusion of our Decrees with your Sentence, and with your Scale.

The Empe-
roure limi-
teth the Ca-
tholique
Faith.

Further, as it appeareth by your owne Allegation, the same Emperoure Theodosius toke vpon him, to bounde, and to limite the Catholique Faith, & that euen in the Body of his Ciuile Lawes: which thinge neither coulde he haue donne without Iudgement: nor woulde he haue donne without Authoritie. But, if y^e meane, that by this Determination of the Emperoure Theodosius, that Faith onely shoulde be taken for Catholique, that was then professed by Pope Damasus, and shoulde afterwarde be professed by others succeedinge in Peters Chaire, then haue y^e secretly conueighed vs in an other Vntuthe. The place it selfe wil soone reprove you. The Emperours wordes be these, Cunctos populos in tali volumus Religione versari, quam Diuinum Petrum Apostolum tradidisse Romanis, Religio vsque nunc ab eo insinuata declarat: quam Pontificem Damasum sequi claret, & Petrum Alexandria Episcopum, Virum Apostolicæ Sanctitatis: Wee wil al menne to walke in that Religion, whiche Holy Peter the Apostle deliuered to the Romanes, as the Faith firste enkindled by him, and stil continewed until this daie, dooth declare: whiche Religion also it is plaine, that Pope Damasus foloweth, and Peter the Bishop of Alexandria, a man of Apostolique holinesse. Here the Emperoure Theodosius commaundeth his Subiectes to folowe, as wel the Faith of Peter the Bishop of Alexandria, as of Damasus the Bishop of Rome.

Ca. 1. Theodosian
Lib. 16. Tit. de
Fide Catholice.
Cunctos Populos

And yet in the nexte title folowinge, he openeth his owne meaninge in this
wise

wise by other Examples, more at large: Episcopis tradi omnes Ecclesias mox iube-
mus, quos constabit uti. Communione Nestarii Episcopi Constantinopolitane
Ecclesie, & Timothei, &c. Wee commaunde, that forth with the Churches be restored
to al Bishoppes, of whome it shal appeare, that they Communicate with Nestorius the Bi-
shop of Constantinople, or with Timotheus: or such as shal haue fellowship, or agreement
in Faith, with the Bishoppes of Alexandria in Egypte: and with Pelagius the Bishop of
Laodicea: and with Diodorus the Bishop of Tarsus in Asie: and with Amphilocheus
the Bishop of Iconium: and with Optimus the Bishop of Antioche: and with Helladius
the Bishop of Cesaria: and with Otreius the Bishop of Melite: and with Gregorius the
Bishop of Nyssa: and with Terennius the Bishop of Scythia: and with Marmarius the
Bishop of Martianopolis. Enery of these seuerall Bishoppes, M. Hardinge, by the
Emperours Iudgemente, in trial of the Catholique Faith, had as great Authori-
tie, and weicht, as had Damasus the Bishop of Rome.

But Pope Coelestinus, y^e same, desired Cyrillus the Bishop of Alexandria, to
represente his persone, and to supplie his roume in the Council of Ephesus, that
is to saie, to haue the Firste Place in the Council. For the Firste Place in al Eccle-
siastical Assemblies was allotted to the Bishop of Rome: The Seconde, to the Bi-
shop of Constantinople: The Thirde, to the Bishop of Alexandria: The Fourthe,
to the Bishop of Antioche: The Fiftie, to the Bishop of Hierusalem.

This packinge of places therefore betwene Coelestinus, and Cyrillus, was a
Mysterie, pourposely cannected, to keepe the Bishop of Constantinople, whom the
Pope enermore enuid, out of countenance. For by this Pollicie, the Bishop of
Alexandria, that shoulde haue had the Thirde Place, was handsomely shifted into
the Firste: and the Bishop of Constantinople, whiche, in the Bishop of Romes ab-
sence, shoulde haue had the Firste Place, was remoued downe to the Seconde.

Howe be it, what anaiseth al this, M. Hardinge, to further your pourpose, & to
proue, that Councilles were summoned by the Pope: Verily it appeareth not hi-
therto, that either Coelestinus, or Cyrillus, or any other Bishop had any such
Power, or Authoritie to summe Councilles. This is it, that y^e shoulde haue
proued. As for the Firste, or Seconde Place in Councilles, we moued no question.

Againe, y^e same to saie, The Pope of right was euermore Presidente in al Councilles.
This if y^e knowe it is an other Vntrueth: If y^e knowe it not, it is an erreure.
For it is plane, that in the First Council of Nice Pope Iulius was not Presidente,
but Eustachius the Bishop of Antioche. The Popes Legates, as it is saide before,
were placed beneath in the fourthe roume: In the fiftie Council of Constanti-
nople, Menna the Bishop of the same Citie, was Presidente, & not the Pope. In the
Seconde Ephesine Council, Dioscorus the Bishop of Alexandria was Presidente.
In the Seconde Council of Carthage it seemeth Gennadius was the Presidente.
Nicolaus Cusanus, after he had wel debated this mater, saith thus, In Conci-
liis fuit semper Præfidentialis Romani Pontificis autoritas, sine qua Vniuersale
Concilium non fuisset, dummodo saltem interesse noluisse, aut potuisset: The Bi-
shop of Rome had alwaies authoritie to be Presidente in Councilles, otherwise the Coun-
cel had not benne General: So that the Bishop of Rome either woulde, or coulde be presente
at the Council. For other wise he was not Presidente. Therefore of your parte,

M. Hardinge, it was a greate Vntrueth, to saie, The Pope of Right was euermore
Præfidente in al Councilles. Againe Cusanus saith, Imperatore in persona exi-
stente, reperio eum semper præsidisse. In Sexta Synodo Constantinus Imperator
presedit in medio cum dicem de maioribus Patriijs, & ad leuam eius Vicarij Senio-
ris Romæ &c. When the Emperoure was presente in person, I finde, that he was alwaies
Presidente. In the Sixthe Council of Constantinople, Constantinus the Emperoure
was Presidente, and saie in the middes with renne of his greatest Lordes: and at his leaue
hande saie the Popes Legates &c. This, M. Hardinge, is very farre from youre
reckeninge.

This Dignitie then passed not by Continuance, or by Succession, as the Pope
nowe

cod. theod. ff.
lib. 16. tit. 3.
502. 3. 1. 7. 64. 2.

Dist. 22. Reno-
uantes.

Throd. li. 1. ca. 7.
Eu. 12. li. 4. ca. 38
Nicephor. lib. 17
cap. 27.
Concil. Chalced.
Acti. 1. Dioscoro.
Ex actis Concil.
Carthag. 2.
Nicolaus Cusan.
De Concord. ca.
thol. lib. 2. ca. 2.

Nicolaus Cusan.
De concord. li. 3
cap. 16.

Sozom. li. 3. ca. 12.
Sozom. li. 2. ca. 20.
Athanas. Apolo-
gia. 2.

Inter Acta Li-
berij. Cap. 6.
Euseb. De vita
Constant. Orat. 4
Sozom. Anno
Actu sua. 65.
συμμελέσας
τὸς ἐπισκο-
πῶς:
Hieronym. in
Chronico.
Ambro de obitu
Theodosij.
Cdinat. Polus
de Baptismo Co-
stantini. pag. 87.

Iohan. De Paris.
Cap. 19.

Euseb. De vita
Constant. Orat. 3.

Theod li. 1. ca. 9

Sozom. li. 2. ca. 17

nowe woulde seeme to claime it: but, either by choise of the Councel, or by fauoure of the Prince. Thus Hosius, the Bishop of Corduba in Spaine, not by right of his place, but for the worthinesse of his persone, was appointed Presidente in the Councel of Sardica. And Athanasius speaketh of him in this wise with greate admiration, Cuius non fuit ille Concilij Princeps? In what Councel hath he not Hosius benne the Presidente, or Chiefe?

Yet saie, Pope Syluester Christened the Emperour Constantinus, and therefore was his Spiritual Father. This maie passe among other your Truthes. For your Popes, by their Omnipotent Power maie Minister Sacramentes, beinge deade. It is knowen, that, as longe, as Syluester was aliue, Constantinus was neuer Christened. And, yet notwithstanding al this were true, M. Harding, yet your cause thereby were litle furthered. Onlesse perhaps yee wil reason thus: Pope Syluester Christened the Emperour: Ergo, The Pope hath the Authoritie, to cal Councelles. Now be it, onlesse this Argumente be better digested, youre very Sophisters, of Louaine wil hardly allowe it. But in dede, that whole tale, touchinge the Christeninge of the Emperour Constantine, is nothing els, but a pœuith fable. Constantius, the Emperours owne Sonne, vtterly denieth, that Syluester euer Baptized Constantinus his Father. Eusebius saith, Constantinus was Christened, not in the flouishing state of his age, but onely a litle befoze he died: not in Rome, but at Nicomedia, in the Kingedome of Epirus: not in a corner, but in the presence of many Bishoppes: and, as S. Hierome saith, not by Pope Syluester, that then was deade, but by Eusebius the Bishop of Nicomedia. For prouise whereof, S. Ambrose saith, Constantino in ultimis constituto, Gratia Baptismatis omnia peccata dimisit: The Grace of Baptisme foregaue Constantine al his finnes, euen at the endinge of his life. Therefore, M. Hardinge, we muste nedes saie, that either your tale is vnttrue, whiche is not strange: or els Constantine was twise Baptized, whiche is very vnlkely.

Cardinal Poole, seinge the mater to passe so cleare, telleth vs roundely in one worde, that Eusebius, and Constantius were Arian Heretiques, and therefore refuseth the whole storie witten by Eusebius, touchinge the Christeninge of Constantine. But, somme what so sothe you in your tale, let a fable stand for Truth: and let vs graunte you an impossibilitie, that Constantine was Baptized by Pope Syluester beinge deade. Yet wil you nedes geather hereof, that therefore the Emperoure is subiecte to the Pope? Or, that the Pope hath the Authoritie to cal Councelles? What wil you then saie, when the Emperoure is Baptized by somme other Priest, or Bishop, or by a Midwife? Shal euery of these therefore require to haue, and to do the like? Or, muste we beleue, that sutch a Priest, Bishop, or Midwife, shal haue Authoritie to calle Councelles? In dede, this were a good shorte waie to geate Supremacie. But it might haue pleased you, to remember, that the Cardinal of Ostia vseth alwaies of Office to Consecrate the Pope. Yet, I trowe, yee wil not therefore place him aboue the Pope. Elizaus anointed Kinge Iehu: yet was he not therefore aboue the Kinge. Your owne Doctoure saith, Quod hoc Argumentum non concludat, patet: quia in Veteri Lege, Sacerdotes, qui Reges inungebant, indubitanter Regibus Subdebantur: It appeareth, that this Argumente is nothinge woorth, and concludeth nothinge. For in the Olde Lawe, the Priestes, that anointed the Kinges, were vndoubtedly subiecte to the Kinges.

To conclude, what right Emperoures had in Summoninge of Councelles, by these fewe Authorities, and Examples folowinge, it maie sone appeare. Eusebius saith, Constantinus Synodum Oecumenicam Collegit, & Episcopos, vt vndique accelerarent, honorificis literis conuocauit: (Not the Pope, but) Constantine the Emperoure geathered a General Councel, and by honorable Writas called the Bishoppes of al Countries to repaire thither. Theodoretus saith, A greate, and a Holy Councel was geathered to Nicæa, by the Grace of God, and (not by the Pope, but) by the Godly Emperoure Constantinus. Sozomenus saith, (Not the Pope, but) The Emperoure Constantine wrote vnto al the Rulers of the Churches, that they shoulde be at Nice

Nice by a daie: to the Bishoppes of the Apostolique Sees, to Marcarius the Bishop of Hierusalem, and to Iulius the Bishop of Rome. In whiche wordes this also maie be noted, that the Pope then was under the Emperoures Summone, no lesse then others.

In the Council of Constantinople, the Bishoppes wrote thus vnto the Emperoure, Ex mandato tuæ Pietatis Constantinopolim conuenimus: Wee are comme to Constantinople, (not by the Popes Authozitie, but) by your Maiesties Commission. Athanasius saith, Ab Imperatore, Præfectisq; Literæ sequentes in omnem partem missæ sunt, eos, qui illuc ituri essent, conuocantes: These Letters, or VVrites followinge were sente out into al places (not from the Pope, but) from the Emperoure, and his Lieutenantes, summoninge them, that shoulde comme vnto the Council. S. Chrysostome saith, We went in, and humbly besought (not the Pope, but) the moste Christian Prince, to calle a Council. S. Ambrose, speakinge of him selfe, and of other Bishoppes, being then at the Council of Aquileia, saith thus: Nos conuenimus Aquileiam iuxta Præceptum Imperatoris: Wee are mette together at Aquileia, by the Commandement of the Emperoure, (and, not of the Pope).

Concil. Constantino-
polit. l. 1.

Athanasii de Syno-
du Arimin.
et Seleuceen.

Chrysost. Epist. 1.
Ad Innocentiu.

Ambrosii in Con-
cil. Aquileien.

S. Hierome saith, Orientis, atque Occidentis Episcopos ob quasdam Ecclesiasticas dissensiones Romanam Imperiales Literæ contraxerunt: To staie certaine Ecclesiastical dissensions (not any the Popes Letters of Commandement, but) the Emperours VVrites caused the Bishoppes, as wel of the Easte, as of the VVeste, to drawe to Rome.

Hierony. in Epis-
taphio Paula.

Of Pope Leo, we haue saide before. Beinge Pope, and, as *Dr. Hardinge* imagineth, hable to summone the worlde with a becke, thus he writeth to the Emperoure Theodosius: Dignetur Pietas vestra supplicationi nostræ annuere, vt intra Italiam haberi iubeatis Episcopale Concilium: Wee beseeche your Godly Maiestie, to graunte vnto our humble requeste, that it maie please you to commaunde a Council of Bishoppes to be holden within Italie.

Leo. Epist. 9. Ad
Theodosium Im-
peratorem.

The Pope
humbly desi-
reth the Em-
peroure to
summone a
Council.

Sozom. li. 4. ca. 22

Socrat. li. 2. ca. 8.

Theod. li. 2. ca. 15

Ruffi. li. 1. ca. 19.

Sozom. li. 6. ca. 7.

Inter Acta Li-
berij.

Leo ad Anatoliu.

Socrat. li. 2. ca. 37

Socrates. Lib. 5.

In proœmio.

Sozomenus saith, The Arians besought (not the Pope, but) the Emperoure Constantius, to commaunde a Council, to be holden at Antioche. The same Arians afterwarde besought (not the Pope, but) the same Emperoure Constantius, to summone another Council of Millaine. Againe Sozomenus saith, The Catholique Bishoppes sente Hypatianus their Embassadoure, to entreate (not the Pope, but) the Emperoure, that to redresse certaine Errours, they might haue leaue to mette together. Pope Liberius saith, A Council is holden at Millaine (not by any Authozitie, but) by the Commandement of the Prince. Pope Leo saith, The greates Council of Chalcedon was summoned (not by him selfe, but) by the trauaile of Martianus the Emperoure. The Emperoure Constantius Commanded twoo seuerall Councilles to be kepte at one time: the one at Seleucea in Isauria in the Easte: the other at Arminium in Italie in the VVeste. Socrates saith, Sithence the Emperoures were firste Christened, the state of the Church hath hanged of them: and the greatest Councilles haue benne, and be kepte by their aduise.

Thus many Anciente Councilles we are hable to shewe you, summoned by Emperoures. Nowe shewe you, *Dr. Hardinge*, either that the Emperoure did al these things by the Authozitie of the Pope: or, that the Emperoure was onely the Popes Summone, to cal to Council sutch, and so many, as it shoulde like his Holinesse to commaunde: Or, that the Pope did euer summone any one Anciente General Council by his owne onely right, without further Commission from the Emperoure, then wil we saie, we haue saide somme thinge. As for al, that we haue nowe saide, in god sothe, it is lesse, then nothinge.

The Apologie, Cap. 12. Diuision. 3.

And when Rufine, the Heretique, had alleged for his Authozitie a Council, whiche, as he thought, shoulde make for him: S. Hierome his Aduersarie, to confute him, Tel vs (quod hec) vvhath Emperoure commaunded

commaunded that Council to be called? The same S. Hierome againe in his Epitaphe vpon Paula, makethe mention of the Emperours Letters, whiche gaue commaundemente, to cal the Bishoppes of Italie, and Græcia to Rome, to a Council.

M. Hardinge.

*Vntrithe, proceeding of Ignorance: as it may soone appeare.
*Reade the former Answer.

Besides that ye *doo strangely, to cal Rufine an Heretike, wee saie, that S. Hierome might wel demaunde, what Emperoure summoned that Council, whiche was neuer summoned. Againe wee confesse, that some Emperours haue summoned bothe Latine and Greeke Bishoppes. * But yee proue not, that any did it as supreme head, and as iudge in matters of Religion, but by the consente of the Bishoppes of Rome, as I haue declared before.

The Bishop of Sarisburie.

Hieronym. in Apologia contra Ruffinum.

In eadem Apologia.

Anastasius ad Episcopum Hierosolymorum. Apud Hieronym. To. 4.

Were you not a stranger in your owne Bookes, *M. Hardinge*, y^e would not thinke it so strange a matter, to heare Ruffinus called an Heretique. S. Hierome doubted not so to calle him: Thus he saith: Dum mihi inconstantia crimen impingit, se Hæreticum, &c. Ita vertit Originem, vt, qui in Trinitate Catholiquum legeret, in alijs Hæreticum non caueret: While Ruffinus chargeth me with inconstancie, he proueth him selfe to be an Heretique, &c. Ruffinus hathe so translated Origen into Latine, that who so findeth him Catholique touchinge the Trinitie, shoulde neuer suspecte him, in any thinge els, to be an Heretique. Againe he saith vnto him, Solos Hæreticos non recipimus, quos vos solos recipitis: Onely Heretiques wee receiue not into our houses: And yet them onely you receiue.

Anastasius, the Bishop of Rome, hathe thus published his Iudgemente of the same Ruffinus: Omni suspicione seposita, Ruffinum scito, quod propria mente Origenis dicta in Latinum transtulit, ac probauit. Nec dissimilis ab eo est, qui alienis vitijs præstat assensum. Illud tamen scire te cupio, ita haberi à nostris partibus alienum, vt quid agat, vbi sit, nec scire cupiamus: Al suspition sette aparte, knowe thou, that Ruffinus hathe translated Origen (the Heretiques) woordes into Latine, accordinge to his owne likinge, and wel alloweth the same. And, who so euer geueth his consente vnto an other mannes faulte, is not unlike vnto him. Norwithstande thus muche I would haue thee to knowe, that Ruffinus is so far from our felowship, or profession of Faith, that wee desire not to knowe, neither what he doothe, nor where his is.

Vincent. in Speculo, li. 17. ca. 99.

Erasmus in Vita Hieronymi.

Erasmus in Epist. Hieronym. ad Principiam In scol.

Erasmus in Argumento Epistolæ Theophili ad Hieronym.

Erasmus De Lib. Origenu.

Vincentius saith, that S. Hierome charged Ruffinus with the Pelagian Heresie. Erasmus saith, Ruffinus non fuit alienus ab Origenistarum Hæresi: Ruffinus was not cleare from the Origenians Heresie. Againe, speakinge of the same Heretiques, he saith, Huius rei Dux, & Signifer Aquileiensis Ruffinus fuit. Againe, Notat, nescio quem: ipsum, opinor, Ruffinum, qui in eam Hæresim inductus est à Magistro quopiam, &c. Againe, Monet, vt explosa factione Origenistarum, eos etiam eiciat, qui clam, & oblique essent Origenistæ, Ruffinum, & illius amicos: The Captaine, and Standarde beauer of this Heresie, was Ruffinus of Aquileia, &c. Againe, S. Hierome here noteth some body, I knowe not whom: but I thinke, Ruffinus him selfe: that was brought into this Heresie by somme teacher, &c. Againe, He warneth his friends, that hauinge renounced the Origenian Heretiques, he would likewise renounce them, that priuily, and in secrete were Origenian Heretiques, meaninge Ruffinus, and his friends.

Likewise againe he saith, Ruffinus grauissima suspicione premebatur, quod esset Origenista. Sub hoc enim titulo Arianorum Hæresis conata est repullulascere, Ruffinus was greuously suspected to be an Origenian Heretique. For vnder that name the Arian Heresie beganne to reuiue. Thus y^e see, *M. Hardinge*, it was not so greate an Heresie, to saie, that Ruffinus was an Heretique.

The Apologie, Cap. 12. Diuision. 4.

Continually for the space of fūue hundred yeeres, the Emperour alone appointed the Ecclesiastical Assemblies, and called the Councilles of the Bishoppes together.

Nowe nowe therfore maruella the more at the unreasonable dealinge

linge of the Bishop of Rome, who knowinge, what was the Emperours right, when the Church was wel ordered, knowing also that it is now a common right to all Princes, for so muche, as Kinges are now fully possessed in the severall partes of the whole Empire, doothe so without consideration, assigne that office alone to him selfe, and taketh it sufficiente in Summoninge a General Council, to make that man, that is Prince of the whole worlde, none otherwise partaker thereof, then he woulde make his owne servaunte.

M. Hardinge.

VWhere you saie, The Emperoure alone celebrated, keapte, or helde Councelles, for so is your Latine, (a) it is too impudently faced, without any face, without prouise, without Truthe. They were Celebrated, or holden (b) by the Popes Legates, the Patriarkes, and Bishoppes, and not by Emperoures. Al be it, Emperoures might sitte in them, (c) but not as Iudges. And they haue euer benne called *Episcopalia Concilia*, not (d) *Imperatoria*, Councelles of Bishoppes, not of Emperoures. And diuerse Councelles, not accompted General, were keapte by Bishoppes before any Emperoure was Christened. As those, which were keapte by S. Peter in Hierusalem, mentioned in the Actes of the Apostles: in the time of Victor the Pope, in Palestina, and other places, concerning the keepinge of Easter: At Rome aboute the time of Pope Fabian, againste the Nouatian Heresie: At Antioche, againste Paulus Samosatensis, and many others. Al which Councelles were keapte, not onely without the presence of the Emperours person, but (e) also without his Power, or Authoritie. And yet, if he were heade of the Church, it coulde not haue benne donne without him.

If you saie, He was not then Christened, I answere, that Christianitie is no parte of his Imperial Power. It is a spiritual Power, whereby he is made the sonne of God. He maie thereby be ruled by a Christian Bishop. But verily, he hath no Power geuen to him, whereby he may rule Bishoppes. (f) Baptisme maketh a man the Childe of the Church. But (f) it is Imposition of handes, in consecratinge a Christian Priest to be a Bishop, that geueth him rule ouer others, and not the Sacramente of Baptisme. Therefore, Emperours were not the holders or keepers of Councelles, the firste five hundred yeres. Yea, three hundred were fully expired, before the Emperoure professed openly the Christian Faith. So much the lesse maie you maruile, that now the Bishop of Rome, calleth and keepeth Councelles, chiefly by his owne authoritie. (g) For he succedeth Peter, not Nero. He tooke his auctoritie of Christe immediatly, not of the people of Rome. Be the Emperour Christian, or not Christian, the Bishop of Rome by (h) nature of his Bishoppes office, it not onely alwaies a Christian man, but also a chiefe Priest.

VWhere you saie, the Bishop of Rome in summoninge the late Council, did besides good consideration, in that he made a man, that is Prince of the whole worlde, no otherwise partaker thereof, then he woulde make his owne servaunte: you forgette your selfe fouly, and seeme to recke litle what you speake, so you vtter your malice. For who is that, whome you calle Prince of the whole worlde? VWhat contradiction is this: Saide you not in the same sentence before, that Kinges are now fully possessed in the severall partes of the whole Empire? How then cal you Ferdinande (i) Prince of the whole worlde? VVell, this is but one of the comon ornamentes of your Rhetorique. Sir the Emperour Ferdinande, of famous memorie, was not so abused of Pius the fourth, that blessed man, Bishop of Rome in these our daies. Ye rather are they, who abuse the Emperours Maiestie. For ye depose him cleane from his seate: ye finde faulte that euer Leo the thirde made an Emperour in the VVeste. Ye coplaine openly that the Imperial Maiestie had nat continued stil at Constantinople. Blike to the intent the Turke might now haue had it, who is knowen to suffer in his Dominion, al Faithes, and Religions: for which cause it maie seeme, ye fauer him. As for Pope Pius that now is, he deferred the olde priuilege of honor vnto the Emperour Ferdinande, without the olde burthen. For where as in olde times (k) Councils were holden by auctoritie of the Pope, (k) as Socrates witnesseth, yet the Emperoure bare the charge of callinge the Bishoppes togeather. But now the Pope him selfe bare a greate parte of that burthen, and communicated his purpouse fully with the Emperoure.

The Bishop of Sarisburie.

Whether it were the Emperoure alone, that appointed Ecclesiastical Councelles, it maie appeare by that we haue already saide. The Pope alone, I assure you, it was not. Saie, the Emperour, as it is saide, and proued before, ostentines helve sutch Assemblies, when, & where him selfe listeth, whether the Pope would, or no. The Popes duettie was onely to appeare amongst other Bishoppes, when he was called.

I graunte, sutch Councelles had theire name of Bishoppes, and were called

Concilia

(a) This is M. Hardinges modesty. Reade the Answer nexte goinge before this sauing one.

(b) Vnto the, plaine, and euident. For many times the Popes Legates were Vnderlings and Inferiours vnto others.

(c) Vnto the, For the Emperoures Embassadors sitting in Council, were called *Illustissimi Iudices*.

(d) Nomore were thei called *Concilia Palatia*.

(e) So were the moste parte of the same Councelles keapte without, either the Prefence, of the Power, or Authoritie of the Pope.

(f) O folie of folies. As if the Emperours Power were either encreased, or impaired by his Baptisme.

(g) A substantial good reason. But what if S. Ambrose saie, He Succedeth Iudas.

(h) The Pope a Christian man by Nature of Office.

(i) It is written in your owne Glose, *Iura communia dicunt, quod*

Imperator est Dominus Mundi.

(k) Vnto the, two togeather. For neither was it so, nor dooth Socrates recorde it so.

sozom. li. 2. ca. 28
sozat. li. 1. ca. 33

Triparr. Hylor.
li. 2. ca. 2.

Concilia Episcopalia, for that maters there were specially ordered by the discre-
tion, and iudgement of the Bishoppes. But will you therefore conclude, that the
same Councelles pertained nothing to the Prince? Certainly, the Emperoure
Constantinus Commaunded al the Bishoppes to appeare befoze him, and to yeilde
him a reckeninge of their Determinations in the Council. This was the tenoure
of his Writte: Quotquot Synodum Tyri habitam compleuistis, sine mora ad Pietat-
is nostræ Castra properetis: ac re ipsa, quàm sincerè, ac rectè iudicaueritis, ostenda-
tis: Idèy Coram me: quem sincerum esse Dei Ministrum, ne vos quidem ipsi negabi-
tis: As many of you, as haue kepte the Council at Tyrus, repaire to our Campe without
delay: and shewe me in deede, howe sincerely, and rightly yee haue proceeded: And that, euen
before me: whom you your selues cannot denie to be the Sincere Seruant of God.

Athanasius was the greateste trauailer in the Council of Nice againste the
Arians: yet was then no Bishop, but onely a Deacon. Your owne Ceremoniarie of
Rome telleth you, that Abbates haue right & authoritie to determine, & subscribe
in Council, as wel, as Bishoppes: And yet were they neuer called the Councelles
of Abbates, but onely of Bishoppes. Therefore, M. Hardinge, this ghesse is ouer
simple, and serueth you not. But hercof we haue sufficiently saide befoze.

Christianitie (y^e saie) is no parte of the Emperial Power. Y^e mighte likewise haue
saide, Christianitie is no parte of the Papale Power. Merily, it can not wel ap-
peare, that Peter, and Paule had euer any sutch Christianitie. The Emperours
right is neither encreased, nor abated by his Baptisme. Whether he be faith-
ful, or Unfaithful, he is the Minister of God, and beareth the Swerde to pounnishe
sinne.

Y^e saie, The Pope succedeth Peter, and not Nero: Therefore he calleth, and keepeth Coun-
celles chiefly by his owne Authoritie. Of sutch proper Argumentes, M. Hardinge,
we marueile not mutche, though y^e make no stoare. How be it, somme menne
haue thought, y^e do S. Peter greate wronge, appointinge him sutch Childzen, to
be his Heires. For many of them, in al their dealinges, haue resembled Nero, more
then Peter. S. Bernarde saithe thus vnto Pope Eugenius: In his successiti, non
Petro, sed Constantino: In theise things yee haue succeeded, not Peter the Apostle, but the
Emperoure Constantine. Pope Adrian the fourth was wrothe to saie: Succe-
dimus, non Petro in docendo, sed Romulo in parricidio: We succede, not Peter in tea-
chinge, but Romulus in killinge our Brethren.

Bernard. De Cō-
sideratione. li. 4
Citatur ab Illyr-
ico inter Test.
veritat pag. 387
Erasmus, In Ad-
agio. Sileni Alo-
cibiadis
Ambros. Citatur
ab Illyrico inter
Test. pag. 142.
Robert. Gallus,
Cap. 5.

Erasmus saithe, Pontifices nunc sunt Vicarij Iulij Cæsaris, Alexandri Magni,
Croesi, Xerxis: non Christi, non Petri: The Popes nowe are the Vicars of Iulius Cæsar,
of Alexander the Greate, of Croesus, and of Xerxes: not of Christe, nor of Peter. It is
written in a Sermon, bearinge the name of S. Ambrose: Qui debuerint esse Vica-
rij Apostolorum, facti sunt Socij Iudæ: They, that shoulde haue benne the Apostles Vi-
cars, are nowe becomene Iudas Fellowes. Robertus Gallus, that liued twelueare thre
hundred yeres past, imagineth, Christe thus to saie of the Pope: Quis posuit Ido-
lum hoc in Sede mea, vt imperaret Gregi meo? Who set this Idol in my roume, and made
him Ruler ouer my Flocke? And beinge so vile in his owne house, how can he be glo-
rious in the House of God.

Dist. 19. Ste omi-
nes. In Gloss.
Nicolau. Cusan.
Ad Bohemos.
Epist. 2.
Dist. 40. Non nos
In Glossa.
Parte hereof
hathe benne
touched be-
fore.

Yet (you saie) the Pope is alwaies, not onely a Christian man, but also a Chiefe Prieste, (not
by Faith, but) by the nature of his Office. Euen so your Glose telleth you, Papa
Sanctitatem recipit à Cathedra: The Pope receiueth his holinesse of his Chaire: that is
to saie, of the nature of his Office. Cardinal Cusanus saithe, Veritas adhæret Ca-
thedra, &c. Veritas per Christum Cathedra alligata est, non Personis. Ait enim:
Super Cathedram Mosi sederunt Scribæ, & Pharisei: The Truthe cleaueth faste to
the Popes Chaire, &c. Christe hathe nailed his Truthe to the Popes Chaire, and not to his
Person. For he saithe, The Scribes, and Phariseis are placed in Moses Chaire. An other
saith, Tametsi Papa non sit bonus, tamen semper presumitur esse bonus. Id Papa si
desint bona acquisita per meritum, sufficiunt, quæ à loci Prædecessore præstantur:
Notwithstandinge the Pope be not good, yet he is ener presumed to be good. If the Pope lacks
good

good vertues of his owne, the vertues of Peter, his Predecessours are sufficiente.
 Additio. **M. Hardinge.** You beare your reader in hande, that *Nicolaus Cusanus* wrote a Booke intituled, *De Authoritate Ecclesie, & Concilij, supra & contra Scripturam.* Nowe M. Jewel, if you be hable to shewe vs any Booke of Cusanus so intituled, either in Printe, or in authentique written hande, I will saie, that you will proue your selfe a truer man, then euer I tooke you to be &c.

The Answer. This mater **M. Hardinge**, you haue blased out with sutch eloquence, as is moſte meete for a man of your ſobrietie. In doo, at what time I wrote mine Answer, I had not that Booke of Cusanus, nor coulde not geate it by any meanes: but was ſaine therein to ble the report, and errobe of *Matthias Flacius Illyricus*: whom, I thinke, you wil not denie, to be a man of good readinge. His wordes hereof are theſe, *Nicolai Cusani ſententia, de Authoritate Ecclesie, & Concilij, supra, & contra Scripturas.* Hereupon you criſt out in the the milde- neſſe of your ſpirt, A ſhameleſſe Man: A falſe Harlot: An impudent Lier: Grown to ſutch impudencie: A ſclaunderer: A Bragger, a Boaster of greate readinge, &c. **M. Hardinge**, it were mutche ſitter for a wiſe man, to be ſober, then thus to ſate. But you paſſe alonge boldly, and conſtantly, as your manner is.

M. Hardinge. VVell, ſaie you, perchaunce you wil ſaie, though the title be altered, yet the wordes out of the ſame Epistle be truly recited, wherein conſiſteth the chiefe effect, and principal purpoſe. If you ſo ſaie, you wil be proued no leſſe a lye, and falſe reporter herein, then you haue benne in the reſte. And for example herein, I wil bringe euen the very firſt place, that you haue alleged out of him. You telle vs Pag. 55. that thus he ſaith, *Sequuntur Scriptura Ecclesiam, & non e conuerſo*: The Scriptures of God ſolowe the Church: but contrariwiſe, the Church ſoloweth not the Scriptures. You haue here clipped the Authours ſentence, and quite altered the ſenſe. His wordes are theſe, *Ecclesia igitur, ſicut recipit Scripturam, ita & interpretatur: ſequuntur Scriptura Ecclesiam, quæ prior eſt, & propter quam Scriptura, & non e conuerſo*: The Church, as it receiueth the Scripture, ſo doothe it expounde the ſame. The Scriptures therefore doo ſolowe the Church, whiche is the former, and for the whiche the Scripture is ordeined, and not contrariwiſe. Cusanus wordes in their right forme doo bothe ſtande wel, and haue a good meaninge. But your falſe changinge of them cauſeth them to importe an intolerable derogation of the Scriptures, without any colour of truth. For, as it is moſte true, that the Church was before the Scriptures, that is to ſaie, the written wordes of God, and that the Scriptures were ordeined and appointed for the Church: ſo it is very falſe, that the Scriptures doo ſolowe the Church, and the Church not the Scriptures. For why hath the Church, receiued the Scriptures, but to ſolowe them, and to put them in execution, bothe in our inwarde beleeſe, and in our outwarde actions? Doo you not bluſhe, M. Jewel, thus wilfully to peruerſe that with your falſe iuggling, and conueighing awaie of thoſe wordes, *Quæ prior eſt, & propter quam Scriptura*, whiche before had a good right ſenſe? You thought belike, you ſhoulde neuer heare hereof againe, nor be called to any reckninge: or els yee woulde haue had more regarde to your good name, and honeſtie &c. You thought, you woulde paſſe *Illyricus* an aſe in falſchoode, although he be his craftes maiſter therein.

The Answer. A fierce Oratoure you are, and a ſauourable Interpreter, **M. Hardinge.** Cardinal Cusanus muſte needes be defended, and ſtaide vpright, in reſpecte of his Dignitie, and, what ſo euer he hath written, it muſte haue a right good Catholique meaninge. But poze **M. Jewel** muſte bluſhe, and be aſhamed of his iugglinge. But, I praie you, **M. Hardinge**, are not theſe Cusanus poure Doctours olone wordes? Doothe he not ſaie plainely, *Sequuntur Scriptura Ecclesiam, & non e conuerſo*? The Scriptures ſolowe the Church, but contrariwiſe, the Church ſoloweth not the Scriptures? You ſaie, There be other wordes betweene, *Quæ prior eſt, & propter quam Scriptura*: That is to ſaie, The Church was before the Scriptures, and the Scriptures are to ſerue the Church. Is this the matter, **M. Hardinge**, that muſte make **M. Jewel** to change his colour? Or, are theſe wordes ſufficiente, to put Cusanus from his meaninge? Firſt he ſaith, The Scriptures ſolowe the Church: Doothe he afterwarde by theſe wordes recante the ſame, and telle vs, that the Church ſoloweth the Scriptures.

You wil ſaie, Cusanus ſaith not, The Scriptures ſolowe the Church in Authority, but onely in time: For he ſaith, The Church was before the Scriptures.

So might he haue saide, Moses was befoze Christe: or, The Lawe was befoze the Gospel: or, the Synagoge was befoze the Church. But what had this benne to his purpose? Awake a litle, M. Hardinge, and remember your selfe. Was this the question, that late betwene Cardinal Cusanus, and the Bohemians, whether the Church, or the Scriptures were former in time? Or, if it were not the question, would he speake so mutche, and so vainely, as you oftentimes doe, besides his purpose? Leane, leane this trillinge, M. Hardinge. It wil not healepe you: learne rather to vnderstande youre Doctoures meaninge by him selfe.

The mater, as you knowe, was this: The Bohemians required the Holy Communion in bothe kindes, and therein alleaged the warrant of the Scriptures. For Christe, saide thei, ordeined, and ministred the Communion in bothe kindes. Cusanus defended the abuse, and disorder of the Communion in one kinde onely, and therein alleaged the warrante of the Church of Rome. Hereof this issue grewe betwene them, whether they ought, in cases of Religion, to folowe the Church of Rome, or rather the Scriptures. To this Cusanus saith, The Church of Rome is aboue the Scriptures. This he saith, as a fundation of the whole. And therefore of the Scriptures he speaketh ful meanely, and very coldly, or rather disdeignefully, as it shal appeare, and allowethe al Power, and Authoritie to the Church of Rome. These things considered, I beseeche you, to what purpose had it benne, for Cusanus to saie, The Church was befoze the Scriptures? For the question was not, whether the Church, or the Scripture were the elder, but, whether of these two, in trial of the Truthe, we oughte rather to folowe.

Cusan. ad Bohemos
Epist. 1.

Cusan Exhortationum Lib. 1.
Non diceret.
Exhortation. Lib. 6.
Vbi Ecclesia.

Nowe, concerninge the Authoritie of the Church, Cusanus saith thus. Veritas adhæret Cathedræ Petri: Vniuersa Catholica Ecclesia ad Petri Cathedram conglabata, à Christo nunquam recedet: Hæc est vna, quæ tenet, & possidet omnem Sponsi sui Domini potestatem: Veritas Cathedræ per Christum alligata est, non personis: Extra Romanam Sanctam Catholicam Ecclesiam non est salus: Quam firma est ædificatio Ecclesiæ? Quia nemo decipi potest etiam per malum præsentem. Si dixeris, Domine obediui tibi in præposito, hoc tibi sufficiet ad salutem: etiam si præpositus de oneribus humeris tuis impositis, Præceptis, & Solutionibus rationem sit Deo redditurus. Tu enim per obedientiam, quam facis præposito, quem Ecclesia tolerat, decipi nequis, etiam si præceperit alia, quam debuit. Quare Sententia Pastoris ligat te pro tua salute, propter bonum obedientiæ, etiam si iniusta fuerit. Nam ad te non attinet cognoscere, quod Sententia sit iniusta, nec conceditur tibi, vt non obedias, si tibi iniusta videatur. Nulla enim esset obedientia, si in tuo arbitrio esset, de Sententia Pastoris iudicare. Præsumit enim Ecclesia de illa Sententia: Cui si tu obedieris, magna erit merces tua. Obedientia igitur irrationalis est consummata obedientia, & perfectissima: scilicet, quando obeditur sine inquisitione rationis, sicut iumentum obedit Domino suo &c. The Truthe cleaueth faste to Peters Chaire: The whole Vniuersal Catholique Church, rolled vp to Peters Chaire, shal neuer departe from Christe: This Church (of Rome) is that Onely Church, that holdeth, and possesseth al the Power of the Lorde her Sponse: Christe hath tied his Truth to the Chaire, not to the Persones of the Bishoppes: Without the Holy, Catholique Church of Rome there is no saluation: Howe stronge is the buildinge of the Church? For no man can be deceined, no not by an euil Bishop: If thou saie vnto God, O Lorde, I haue obeyed the in my Bishop, this shal suffise thee vnto Saluation: notwithstandinge the Bishop of his parte shal yeelde an accompte vnto God, for the burthens, that he hath laide vpon thy shoulders, for his commaundementes, and for thy paiementes. For thou canste not be deceined by thy obedience, that thou yeeldeste to thy Bishop, whome the Church suffereth, although he commaunde thee other thinges, then he ought so doo. Therefore the Bishoppes Sentence, although it be vniuste, bindeth thee for thy Saluation, bicause of the goodnesse of obedience. For it behoueth thee, to knowe, that his Sentence is vniuste: Nor is it lawfull for thee

No man can
be deceined.
Vnto Salua-
tion.

thee to disobeie it, although thou take it to be vniuste. For it were no obedience at al, if it were in thy Power, to iudge of the Sentence of thy Bishop. For the Church presumeth his Sentence to be good: whiche Sentence if thou obeie, they rewarde shalbe greate. Obedience therefore without reason is a fülle, and most perfit obedience: That is, when thou obeiest without requiringe of reason, as a Horse is obediente to his Maister. With such coloures Cusanus adournethe and blasfeth the Paierie of the Church of Rome: and such obedience, and bondage he requirith to be yelded vnto the same. So muste wee be obediente vnto the Pope, as a Horse is obediente vnto his Maister.

Obedience
without rea-
son.
As a Horse is
obediente to
his Maister.

Nowe let vs consider, in what regarde he hath the Scriptures of God: so shal wee see, howe farre he placeth the one in Authoritie before the other. Thus there- fore he saith to the Bohemians: Dicitis, Præcepto Christi obediendum esse primo loco, deinde Ecclesiæ: & si aliud præceperit Ecclesiæ, quàm Christus, non Ecclesiæ, sed Christo obediendum esse. Certè in hoc est omnium præsumptionum initium, quando iudicant particulares suum sensum in Diuinis Præceptis conformiorem, quàm Vniuersæ Ecclesiæ: Intellige, Scripturas esse ad tempus adaptatas, & variè intellectas, ita, vt vno tempore secundum currentem Vniuersalem ritum exponantur: mutato ritu, iterum Sententia mutetur. Non mirum, si Praxis Ecclesiæ vno tempore interpretetur Scripturam vno modo, & alio tempore alio modo. Nam intellectus currit cum Praxi. Intellectus enim, qui cum Praxi concurrit, & Spiritus viuificans. Fatum est ergo argumentum, velle Vniuersalem Ecclesiæ ritum, ex Scripturis Prædecessorum arguere. Legitur enim, Apostolos non tradidisse Fidem per Scripturas &c. Hæc est omnium sanè intelligentium Sententia, qui Scripturarum Authoritatem, aut intellectum in Ecclesiæ Authoritate fundant, quæ vnâ accipit, & alteram abiicit: & non è conuerso, Ecclesiæ firmamentum in Scripturarum Authoritate locant. Dicitis forsitan, quomodo mutabuntur Præcepta Christi Authoritate Ecclesiæ, vt tunc sint obligatoria, quando Ecclesiæ placuerit? Dico, nulla esse Christi Præcepta, nisi quæ per Ecclesiam pro talibus accepta sint. Mutato iudicio Ecclesiæ, mutatum est & Dei iudicium: *Tou saie, wee muste Firste obeie Christes Commandements, and afterwarde the Church. And if the Church Commande vs to doo otherwise, then Christe commandeth, wee muste then obeie Christe, and not the Church. Verily herein standeth the beginninge of al presumption, when particulare menne thinke, their owne iudgemente to be more agreable to Goddes Commandementes, then the iudgemente of the Vniuersal Church. Understande thou, that the Scriptures are appointed to serue the time, and haue diuerse vnderstandings: so that at one time they maie be expounded after the Vniuersal, common, and ordinarie custome: and that, the same custome beinge changed, the meaninge of the Scriptures maie likewise be changed. No marueile, though the Practise of the Church at one time doo expounde the Scriptures after one sorte, and at another time, after another sort, for the vnderstandinge of the Scriptures renneth with the Practise of the Church. For the vnderstanding, that renneth with the Practise is the quickening Sprite. It is a foolish enterprise, to goe about to reprove the Vniuersal order of the Church by the Scriptures of oure Ancestours. For wee reade, that the Apostles deliuered not the Faith by the Scriptures. This is the iudgemente of al that, be wise, that builde, and founde the Authoritie and vnderstandinge of the Scriptures in the Authoritie of the Church, which receiueth one Scripture, and refuseth another: but contrariwise thei builde not the staie of the Church, in the Authoritie of the Scriptures. Perhaps you wil saie, howe shal Christes Commandementes be changed by the Authoritie of the Church, that they shal binde vs, when the Church shal thinke it good? I tel thee, there is nothing to be taken for Christes Commandementes, onelesse it be so allowed of the Church. VVhen the Church hath once changed her iudgemente, Goddes iudgemente is likewise changed.*

Nicol. Cusan ed
Bohemios April. 2
pag. 832.

pag. 833.

Epist. 7. pag. 837.

Epist. 2. pag. 833.

pag. 834.

Epist. 3. pag. 838.


First Christe.

Presumptio.

Scriptures
serue times.
Scriptures
changed.
Scriptures
folowe Pra-
ctise.

A foolish
enterprise.
Faith not by
Scriptures.
Church not
founded in
the Scriptures
Christes Co-
maundemēt,
without the
Church, is no
Commoun-
dement.

Hereby, M. Hardinge, make you knowe Cardinal Cusanus iudgemente, touching the Scriptures of Almighty God. The Scriptures, saith he, folowe the Practise of the Church, not onely in time, as you saie, but also in Authoritie, and in credite. As for your Commentaries, they are too simple, & ouer partial, and a great waie beside the texte. Nowe iudge you indifferently, M. Hardinge, whether Cu-

sanus sale not, as I haue alleaged him, Sequuntur Scripturæ Ecclesiam, & non e conuerso. The Scriptures folowe the Church: but contrariwise the Church followeth not the Scriptures. To conclude, hereby make you iudge of the Title of these Epistles, where with you finde your selfe so mutche encumbred, De Authoritate Ecclesiæ, supra, & contra Scripturas: Certainly it is manifeste by his plaine wordes, that he placeth the Authoritie of the Church, not onely above, but also againste the Authoritie of the Scriptures. 

There were neuer so many Heretiques in any one See, as haue benne in the See of Rome: as I haue already sufficiently, and fully proued. And yet, y^e saie, The Pope cannot erre. There were neuer so notorious Examples, or, as Platyna calleth them, Monsters of filthy life: Yet (y^e saie) they are al Holy Fathers, and holde their Christianitie by Nature of Office. Howe be it, your Doctour Alphonsus saith, Quamuis credere teneamur ex Eide, Verum Petri Successorem esse Supremum Pastorem Totius Ecclesiæ, non tamen tenemur eadem Fide credere, Leonem, aut Clementem esse Verum Petri Successorem: Although wee be bounde to beleue, that the True Successoure of Peter is the Higheste Pastoure of al the Church, yet are wee not bounde with like Faith to beleue, that Pope Leo, and Pope Clement are the True Successours of Peter. Iohn the Baptiste saide rightely vnto the Phariseis, that likewise made vauntes of their Succession, Neuer saie, Abraham is your Father. For God is hable euen of these stoanes to raise vp Children vnto Abraham. Chrysostome saith, Non locus Sanctificat hominem, sed homo locum: Nec Cathedra facit Sacerdotem, sed Sacerdos Cathedram: The place sanctifieth not the Man, but the Man sanctifieth the Place: Neither doothe the Chaire make the Priest, but the Priest maketh the Chaire.

Nazianzene saith: Non locorum est Gratia, sed Spiritus: The grace of God goeth not by Place, but by the Holy Ghoste.

Chrysostome saith: Omnis Christianus, qui suscipit Verbum Petri, fit Thronus Petri: & Petrus sedet in eo: Every Christian man, that receiveth the worde of Peter, is made Peters Chaire: and S. Peter reaseth in him.

But here haue you founde out a foule contradiction in our wordes. VVho is he (saie you) whome yee calle the Prince of the worlde? Not the Pope, M. Hardinge: Lest y^e shoulde happily be deceiued: Notwithstandinge, your Felowes haue so often tolde vs, Papa totius Orbis obtinet Principatum: The Pope hath the Princehoode of al the worlde.

The Emperours Maiestie wee finde oftentimes entituled by this name: But your Popes Holinesse, so entituled, wee finde neuer: Onlesse it be somme certayne late Decrees, and Gloses of his owne. Al be it, you of late haue mutche abated the Emperours Honour, and haue made him onely the Popes man. For thus y^e saie: Imperator (Occidentis) est Procurator, siue Defensor Romanæ Ecclesiæ: The Emperoure (of the VVeste) is the Proctoure, or Stewarde of the Church of Rome.

Yet, Chrysostome saith, Imperator est Summitas, & Caput omnium super terram hominum: The Emperoure is the Toppe, and Heade of al menne vpon the Earthe. In the Council of Chalcedon, the Emperoure is called, Dominus Vniuersi Mundi: The Lorde of the whole Worlde.

Perhaps y^e wil saie, The State of the Emperie is nowe empouerished: And therefore the Emperoure hath losse his Title. Yet your owne Doctoures, and Closers coulde haue tolde you: Iura communia dicunt, quod Imperator est Dominus Mundi: Notwithstandinge the decaye of the Emperie, The Comon Lawes saie, that the Emperoure is the Lorde of the Worlde. Roberte Holcote, speakinge of the Emperoure of Germanie, saith thus: Hic est Rex Regum, cui omnes subditæ sunt Nationes, & Populi, &c. The Emperoure is the Kinge of Kinges, vnto whome al Nations, and Countries be in subiection.

The Romaines of late yeres wrote thus vnto the Emperoure Conradus: Excellentissimo, & Præclarissimo Vrbis, & Orbis totius Domino, &c. Vnto the moste excellent, and moste Noble Emperoure, the Lorde bothe of the Citty of

Platyna, In Be-
medi. 4.
Alphonsus, Ad-
uersus Hæreses,
Lib. 1. Cap. 9.

Matthæ. 3.
Chrysostom. In
Opere Imperfe-
cto. Homil. 43.
Dist. 41. Multi.
Gregori. Nazian.
In Sanctum La-
uacrum.
Chrysost. In Mat.
Homil. 33.

In sexto, li. 3. Ti-
tul. 16. ca. Vnico.

Dist. 98. Si Im-
perator. In Gloss.
Chrysostom. Ad
Popul. Antiochæ.
Homil. 2.
Concil. Chalced.
Actio. 1. In no-
mine.
Extra. De Malo-
ritia & Obedi-
entiam sanctam.
In Glossa.
Holcote, In Sa-
pient. Lectio. 199
Ottho Ersting. 1515

of Rome, and also of all the whole Worlde. Therefore, M. Hardinge, to moue this
vaine quarrel, without somme cause, it was great folie.

Counceles (ye ſaie) In olde times were holden by Authoritie of the Pope. For proufe whereof, ye allege Socrates in the eight booke, & the ſeconde Chapter: But ſee word, or Sentence, ye allege none. Howe be it, it was a greate ouerſight, to allege the Eighth Booke of Socrates, whereas Socrates him ſelfe neuer wrote but Seuen, and ſo far to overleape your Authoure. Notwithſtandinge, this ſmal Erroure maie wel be diſſembled emongest ſo many. Howe be it, touchinge the thinge it ſelfe, ye maie as eaſily finde it in the Eighth Booke of Socrates, that neuer was witten, as els where. For in worde emongest al, that euer he wrote, this thinge certainly, that you allege, he wrote neuer.

The Apologie, Cap. 12. Division. 5. & Cap. 13. Division. 1.

And, al though the modestie, and mildnesse of the Emperour Ferdinando be so greate, that he can beare this wronge, bicause peradventure he vnderstandeth not wel the Popes packing, yet ought not the Pope of his holinesse to offer him that wronge, nor to claime an other mans right, as his owne.

But hereto somme wil replie : The Emperoure in deede called Councelles at that time, yee speake of, bicause the Bishop of Rome was not yet growen so greate, as he is now, but yet the Emperoure did not then sitte togeather with the Bishoppes in Council, nor bare any stroke with his Authoritie in theire consultations. I answer, say, that it is not so. For, as witnesseth Theodoret, the Emperoure Constantine, sate not onely togeather with them in the Council of Nice, but gaue also aduise to the Bishoppes, how it was beste to trie out the mater by the Apostles, and Prophetes vvritings, as appeareth by theise his owne woordes. In disputation (saith he) of maters of Diuinitie, vve haue sette before vs to folow, the Doctrine of the Holy Ghoste. For the Euangelistes, and the Apostles vvoorkes, and the Prophetes saicings sheve vs sufficiently, vvhat opinion vvee ought to haue of the vvil of God.

M. Hardinge.

For the sittinge of Emperoures in Councelles, you treat a common place not necessarīe. No man euer denied, but Emperoures maie sitte in them, we acknowledge twoo fortes of setting: one for the assessor, an other for the Iudge. (a) No Emperour euer sate as a Iudge in Councel: but many, bothe Emperours in person, and their Lieutenantes for them haue sitten, as beinge ready to asiste and defende that, whiche the Bishoppes had Iudged and decreed.

What maner a seate great Constantine had in the firste Councel at Nice, Eusebius in his life, and Theodoritus doothe declare. After that al the Bishoppes were set in their seates to the number of 318. in came the Emperoure laste with a sūial companie. (b) A lowe litle chaire beinge sette for him in the middelt, he woulde not sitte downe, before the Bishoppes had reuerently signified so muche vnto him, and as Theodoritus writeth, not before he had desired the Bishoppes to permitte him so to doo. Nowe thinke you that the Supreme heade of the Church should haue (c) comme in laste, and haue sitten (d) beneath his subiectes, and haue staied to sitte, vntil they had as it were geuen him leaue?

Neither consulted he with the Bishoppes, but required them to consult of the maters, they came for, as Theodorite witnesseth. Neither spake he there so generally as you reporte, nor framed his tale in that sorte as you faine, (e) Vniuersally of the wil of God, (e) but of the Godhed, saieinge, that the Bookes of the Gospels, and of the Apostles, and the Oracles of the Prophetes doo

The Em-
perour the
Lorde of
the yworld

(a) Vntruth. For
Cusanus

faith, Inuenio
Imperatores
in Concilijs
iudicia fecit
se. Reade the
Answer.

(b) Vntruth en-
closed. For this
lowe litle:

Chaire was al
of beaten gold,
and was sette in
the highest
place of the
Councel.

(c) Vaine folie.
For the Prince
neuer commeth
into the Parla-
mente House,
before the
Lords be sette.

(d) Vntruth. For
Sozomenus
saith, Erat
thronus ille
maximus, &
alios omnes
superans.

(e) Vntruth euident. For Cassiodorus expoundeth it thus,
Quid de Diuina Lege sapere debeamus.

Q q üj

plainly

plainly teache vs, what wee ought to thinke of the Godhed, πρὶ τῷ Θεῷ. For the controuersie aboute which the Ariens made so mutche adoo, was touching the equalitie of Godhed in Christe, and his consubstantialitie with God the Father. And by those woordes and other, whiche there be vttered, he tooke not vpon him to define, or Iudge, but onely to exhorthe them, to agree together in one Faith. For amonge those Bishoppes certaine there were, that fauoured the Heresie of Arius. Sutch examples you bringe for defense of your parte, as make muche againste you. Not that you delight in makinge a rodde for your selfe, but because you haue no better: and somewhat muste you needes saie, lest the stage you plaie your parte on shoulde stande stil.

The Bishop of Sarisburie.

Emperoures (v^re saie) saie in Councelles, as Assessours onely, but not as Iudges: What is to saie, they saie by the Bishoppes, and helde their peace, and tolde the clocke, and saide nothinge. Yet your Doctours saie, Assessor Episcopi non potest esse Laicus: The Assessor of a Bishop maie not be a Laicman. But, touching the mater it selfe, Eusebius, that was alwaies neare aboute the Emperoure Constantine, and wrote his life, and was present at the Council, saith thus: Constantinus, quasi Communis quidam Episcopus à Deo constitutus, Ministrorum Dei Synodos conuocauit: Nec designatus est adesse, & considere in medio illorum, conforsque fieri ipsorum, &c. Constantine, as if he had benne a Common Bishop appointed by God, called together Councelles of Goddes Ministers: and disdained not him selfe to sitte in the middes amongest them, and to be partetaker of their dooings. Againe, Constantinus him selfe saith thus: Ego intereram Concilio, tanquam vnus ex vobis: I was presente at the Council amongest you, as one of you. Againe Eusebius saith, Vnus, & Vnicus Deus instituit Constantinum Ministrum suum, & Doctorem Pietatis omnibus terris: The One, and Onely God hath appointed Constantine to be his Minister, and the Doctoure of true Godlinesse vnto al Nations. And Theodoretus saith, Laudatissimus Rex Apostolicas curas suscipiebat animo suo: At Pontifices, non solum non ædificare Ecclesiam, sed etiam illius fundamenta labefactare conabantur: The good Emperoure had Apostolique Cares in his harte: But the Bishoppes did not onely not builde vp the Church of God, but also ouertbrewe the foundations of the same. M. Hardinge saith, The Bishoppes did al, and the Emperour did nothinge. But Theodoretus saith, The Emperoure builde vp, that the Bishoppes had throwen downe.

And againe Eusebius saith: Constantinus erat Vocalissimus Dei præco, & quasi Seruator, ac Medicus animarum: Constantine the Emperour was a most Cleare Preacher of God, and as it were, the Sauour, and Physicion of Soule. In this sort Nicephorus writeth vnto the Emperour Emmanuel Palæologus: Tu es Dux Professionis Fidei nostræ, &c. Your Maiestie is the Captaine of the Profession of our Faith: your Maiestie hath restored the Catholique, and Vniuersal Church. Your Maiestie hath reformed the Temple of God from Marchantes, and Exchangers of the Heauenly Doctrine, and from Heretiques, by the woorde of Truthe.

V^re saie, VVhen the Bishoppes were set, in came the Emperour laste with a smal companie. Whereof v^re woulde haue vs to geather, that he came onely as somme inferioure persone, and not as a Iudge. Howe be it, Theodoretus saith, Constantinus iussit Episcopos ingredi: Constantine Commaunded the Bishoppes to goe in.

And Eusebius saith: Sedit tota Synodus reuerenter, vt par fuit, cum silentio expectans aduentum Principis: The whole Council saie in reuerent, and comely order, quietly, and in silence lookinge for the Princes comminge.

This is no good proufe, M. Hardinge, that the Emperour in the Council was inferioure to the Bishoppes. Nay, the Bishoppes were commaunded to take their places, to sitte in silence, and to waite for the Emperours comminge, as it becomethe subiectes to waite for their Prince. Againe he saith: Signo, quo aduentus Imperatoris indicatus est dato, omnibus exurgentibus, ipse deinde ingressus est medius, tanquam aliquis Dei Cœlestis Angelus: When the watchwoorde was geenen, that the Emperour was come, the Bishoppes stode vp from their places, and his Maiestie past alonge through the middes of them, as if he had benne an Angel of God.

But the Emperoure (v^re saie) saie vpon a litle lowe stoole, and therein shewed him selfe inferioure

De Prescriptis
Statutum. §.
Assessorem Ge-
minianus.
Euseb. in vita
Constant. Orat. 3

αὐτὸς δὲ καὶ
θάπερ εἰς ἐξ
ἡμῶν ἐτύγ-
χανον συμπά-
σαι. Euseb. Euseb.
Theod. li. i. ca. 24

Euseb. in vita
Constanti. Ora. 1.
Niceph. in præ-
fatione ad Em-
manuel.

Theod. li. i. ca. 7.
ἐπορεύθη τε
ἐπὶ τρεῖς.
Σὺν κόσμῳ
τῷ πρῶτοντι
ἡ πᾶσα καθή-
σο σύνοδος.
πάντων δὲ
ἐξαναστάντων
ἐπὶ συνθήματι
ὁ τῷ βασιλέ-
ως εἰσοδῶν
ἐλάλου.
Σταίρας τιμῶς
αὐτῷ καθίσας
ματὸς ὕλης

inferioure to the Bishoppes. *Pea, M. Hardinge*, but Eusebius saith, that the same little lowe stoole was made of whole beaten Coulede: And therein, I trowe, as lowe, as y^e place him, he was somme what aboute the Bishoppes.

Pea saie, he saie alowe, and in the middes of the Bishoppes: and hereof y^e conclude, he was theire Inferioure. So Iulius Caesar, notwithstandinge he were the Emperoure of Rome, yet, when he came into the College of Poëtes, he was wel contented, to be placed in the lowest rounge: And yet was he not therfore theire Inferioure.

But, touchinge the Emperoure Constantines place in the Council, Eusebius saith thus: *Accessit ad summum gradum ordinum: He wente up to the highest risinge of al the benches.* Sozomenus saith: *Imperator peruenit ad Caput Concilij: & sedit in Throno quodam, quem ipse sibi fecerat. Erat autem Thronus ille Maximus, & alios omnes superans: The Emperoure wente up to the headde, or highest place of the Council: and saie downe in a Throne of estate, that he had prepared for him selfe. But this Throne was very greate, and farre passed al the reste.* In the meane season, the Popes Legate saie, as it is saide before, neither in the firste place, nor in the Seconde, nor in the Thirde, but in the Fourthe. Hereby it seemeth, to appeare plainly, that Constantinus the Emperoure had his place in the Council aboute al the Bishoppes.

Notwithstandinge, siethence that time the Pope hath determined, it muste now be otherwise. His order is this, as it hath benne alleged before: *Sedes Imperatoris parabitur, &c. The Emperoures Seate shalbe prepared nexte vnto the Popes Seate, and shal haue twoo steppes ioined vnto the same: but neither so broad, nor so longe, as bee the Popes. It shalbe apparelled with clothe of Golde: but Canopie ouer the headde it shal haue none. Howe be it, this thinge is specially to be marked, that the place, wherupon the Emperoure sitteth, maie be no higher, then the place, where the Pope sitteth his Feete.* Thus wee see, the Emperoure is allowed, to sitte at the Popes foote stoole: but in any case to mounte no higher.

The Emperoure (*Pea* saie) stode stil (no doubt, with Cappe in hande) and durste not sitte downe without leaue: And thereby testified, him selfe to be Inferioure to the Bishoppes. These colde Conclusions, *M. Hardinge*, wil hardely serue you. For Traianus, beinge the Emperoure of Rome, was contented him selfe to stande a foote, and, for honours sake, commaunded the Consulles to sitte downe. Yet was he not therfore Inferioure in dignitie to the Consulles.

Helena the Empresse, apparelled her selfe like a Seruante, & ministred vnto the Holy Virgines, & gaue them water to their handes, as if in deede she had benne theire Seruante: yet was she not therfore Inferioure vnto the Virgines.

The same Emperoure Constantine at the time of the Ecclesiastical Sermons, stode vp right, and would not sitte: for the reuerence, that he bare to the V Voorde of God. Yet was he not Inferioure to the Preacher. This was that good Emperoures modestie, and Humilitie, *M. Hardinge*: but not his dewtie. It were wise dome for Princes, to take heede, they committe not ouermuchte to youre handes. For, what so euer they once yelde of mere Courtesie, streight waie y^e claime it, as youre owne.

Howe be it, touchinge the Emperoures sittinge in the Council, it was farre otherwise, then you repozte it. Sozomenus saith: *Imperator resedit in Throno, qui illi paratus fuerat: & Synodus iussa est sedere: The Emperoure saie downe in his Chaire of estate provided for him: and (then) the Council was Commaunded to sitte downe.* Hereby it appeareth, the Emperoure needed not the Bishoppes leaue: but rather gaue leaue to the Bishoppes.

No doubt, that Godly, and Milde Prince, beinge in that Reuerende assemblie, bare him selfe with mutche Reuerence. And therfore Eusebius saith, *He saie not downe, before the Bishoppes had beckered vnto him.* But he addeth withal, *Post Imperatorem, idem fecerunt omnes: (Not before, but) After that the Emperoure*

Χρυσὸς πέποι-
κένον.

προελθὼν ἐπὶ
τὴν πρῶτην
τῶν ταγμα-
τῶν ἀρχῶν.
μέγιστος δὲ ἦν
ὁτος, καὶ τὸς
ἄλλους ὑπερ-
φέρων.

Ceremoniarum,
li. 1. sect. 14. ca. 2.

Et aduertendum
quod locus, ubi
sedet Imperator,
non sit altior lo-
co, ubi tenet pro-
des Pontifex.

Ruffinus, lib. 1.
ca. 7.

Euseb. in vita
Constant. Ora 4.

Sozom. li. 1. ca. 19
καὶ ἡ σύνοδος
καθίσταται ἐν τῷ
λέοντι.

Euseb. in vita
Constant. Ora 4.
ὁ πρότερος, ἢ
τὸς ἐπισκόπος

πρὸς ἐπιμεύουσι
ἐκδοίξει τὰυ-
τοῦ ἵ ἐπὶ πρῶτ-
του πάντες
μετὰ βῆσι-
λέα.

11. Que 1. Fu-
turam. Gregor.

Euseb. In vita
Constant. Orat. 2

Euseb. In vita
Constant. Orat. 3.

Socr. lib. 1. ca. 9.
καὶ αὐτὸς τὴν
τῆς ἀληθείας
ἐξέτασιν ἀνε-
δέξομαι.

Euseb. In vita
Constant. Orat. 3.
ἑμμετρί βῆσι-
λιν πρὸς ἑσ-
κόπει.

Socr. lib. 1. ca. 8.

Theodoret. lib. 1.
cap. 19.

Cardinal Cusa.
De Concord. li. 3.
cap. 16.

was sette, they sate downe al together. Nowe, M. Hardinge, if he, that sate firste in the Council, were the Heade of the Church, as you seeme to saie, then make I reason thus: The Pope, or his Legate in that Council sate not firste: Ergo, the Pope then was not Heade of the Church.

Againe, The Emperoure in that Council sate firste: Ergo, by your owne Conclusion, the Emperoure was the Heade of the Church. Certainly, the Pope him selfe saith plainely, The Emperoure Constantine was the President, or Ruler of the Nicene Council. His wordes be thesse: Constantinus Præsidens Sanctæ Synodo, quæ apud Nicæam congregata est: Constantinus the Emperoure, beinge Presidente of the Holy Council, that was kepte at Nice. These be not our wordes, but the Popes, registred euen in his owne Records. Therefore, I truste, ye will not refuse to graue them credite.

But you saie, The Emperoure determined, and defined nothinge. Yet the Emperoure him selfe, contrarie to your sayinge, saith thus: Ego suscepi, & perfecti res salu- tiferas, persuasus Verbo tuo: O Lorde, I tooke in hande, and broughte to passe wholesome thinges, beinge perswaded by thy VVoorde.

And againe, writtinge hereof vnto the Bishoppes of sundrie Churches, he saith: Ego vobiscum interfui, tanquam vnus ex vobis. Non enim negauerim, con- seruum me vestrum esse: Qua de re mihi maxime gratulor: I was presente at the Council with you, as one of you. For I cannot denie mee selfe to be your Felowe Seruante. In whiche thinge I moste reuise.

Likewise againe he saith: Ego Nicæam contraxi magnum numerum Epis- coporum: Cum quibus, cum essem vnus ex vobis, & Conseruus vester vehementer esse cuperem, etiam ipse suscepi inquisitionem Veritatis: I caused a greate companie of Bishoppes to come to Nice: With whome together I tooke in hande the Examina- tion of the Truthe, beinge mee selfe one of you, and muche desiringe to be therein your Felowe Seruante.

Likewise saith Eusebius, Imperator, quasi luculentam facem accendens, ne quæ occultæ Erroris reliquæ superessent, oculo Regio circumspexit: The Empe- roure, as hauinge enkindled a greate flame, lookt wel aboute with his Princely Eye, that no priuie remnantes of erreure shoulde reaste behinde.

The Bishoppes in the same Nicene Council, beinge at variance amongste them selues, offered vp theire Bookes of accusation, not vnto the Pope, or to his Legates, of whom they had then no greate regarde, but vnto the Emperoure. Nei- ther did the Emperoure put ouer theire quarrelles vnto the Popes Iudgemente, but vnto the Iudgemente of God. Againe, the same Emperoure Constantine saith, If any Bishop wickedly offende, by the hande of Goddes seruante, that is to saie, by my hande, he shalbe pounished.

To be shorte, Cardinal Cusanus saith: Sciendum est, quod in vniuersalibus octo Concilijs, vbi Imperatores interfuerunt, & non Papa, semper inuenio Impe- ratores, & Iudices suos cum Senatu Primatum habuisse, & officium Præsidentiæ per interloquutiones, & ex consensu Synodi, sine mandato, conclusiones, & iudicia fecisse. Et non reperitur instantia in octo Concilijs, præter quam in tertia Actione Concilij Chalcedonensis: Wee muste knowe, that in the Eight General Councelles, where the Emperoures were presente, and not the Pope, I euermore finde, that the Emperoures, and theire Iudges, with the Senate had the Gouvernemente, and Office of Presidence, by hearinge, and conferringe of maters: and that they made Conclusions, and Iudgements, with the consente of the Council, and without any further Commission. And there is no manner instance, or exception to be founde in the firste Eight Councelles, sauinge onely in the thirde Action of the Council of Chalcedon.

Here we see plainely, by the Authoritie of Cardinal Cusanus, one of your owne special Doctors, that in the Eight firste General Councelles, the Empe- roure was Presidente, and not the Pope.

Whereas the Emperoure willed the Bishoppes to conclude theire maters by the

by the Apostolical, and Prophetical Scriptures, He speaketh not (saie you, so generally, as wee reporte him, nor frameth his tale in that sorte, as wee faine, vniuersally of the wil of God, but of the Godhedde. *For, To Deion, in your sanse signifieth onely the Substance, and Nature of God, and not Goddes VVil, or his Religion. Here, M. Hardinge, it were somme pointe of Learninge, to knowe, what skilful Greeke Reader tolde you this tale, that, To Deion, is nothinge els, but the Godhed, or Nature of God. Verily, Cassiodorus, in plaine wise, translateth it thus: Euangelici & Apostolici libri erudiunt nos, quid de Sacra Lege sapiamus: The Bookes of the Euangelistes, and Apostles, teache vs, what wee ought to thinke (not onely of the Substance, and Nature of God, but also) of the Holy Lawe.*

Tripar. Histo. lib. 2. cap. 5.

Therefore Theodoretus addeth further these wordes: Accipiamus Explicationes questionum nostrarum ex dictis Sancti Spiritus: Let vs take the resolution of our questions, out of the wordes of the Holy Ghoste. And immediately before he saithe: De rebus Diuinis disputantes, præscriptam habemus Doctrinam Sancti Spiritus: In our Disputations (not onely of the Godhedde, but also) of Godly maters, wee haue laide before vs the Doctrine of the Holy Gospel. In like sense S. Hilarie saithe: Non est relictus hominum eloquijs de Dei rebus alius, præterquam Dei Sermo. Omnia reliqua & arcta, & conclusa, & impedita sunt, & obscura: In maters, touchinge God, there is no speache leaue vnto menne, but onely the worde of God. A lather Authorities be shorte, and narrowe, and darke, and troublesome. Beleue them not henceforth therefore, M. Hardinge, that tel you, that, To Deion, signifieth onely the Substance, and Nature of Goddes Diuinitie. For, as ye maie easily se, your Glose is vaine, and fighteth directly againste the Terte.

Theodoret. lib. 1. cap. 7.

*περί Θεού
πρὸς μὲν τῶν.*

Hilari. De Trinitat. lib. 7.

*De rebus Dei.
περί τῶ Θεού.*

The Apologie, Cap. 13. Diuision. 2.

The Emperoure Theodosius (as saithe Socrates) did not onely sitte emongest the Bishoppes, but also ordered the whole arguinge of the cause, and tare in peeces the Heretiques Bookes, and allowed for good the Iudgemente of the Catholiques.

M. Hardinge.

It is a wonder to see, how these menne abuse the Ecclesiastical histories. VVhereas they talke a little before of the sitting of Emperours in general Councelles, a man would thinke, that now also Theodosius had benne saide to haue sitten amonge Bishoppes (a) in some general Councel. But there is no suche mater. Theodosius the Emperoure conferred with Nestarius the Bishop of Constantinople, how al Christen men might be brought to an vnite in Faithe. And after that Nestarius had learned of Sisinnius a greate Clerke, the beste waye to be, if al the heades of eche Heresie and Secte, might be induced to be iudged by the olde Fathers and Doctours of the Church: the godly Emperoure hearinge this aduise, caused bothe the Heretikes, and Catholiques also, to write eche of them suche thinges, as eche of them had to saie for his Belefe. And after praier made, readinge ouer al the writings, * he reiected the Arians, the Macedonians, and the Eunomians, * embracing onely their sentence, who agreed vpon the Consubstantialitie of the Sonne of God. Here (saie these Defenders) Theodosius did not onely sitte amongst the Bishoppes, but also ordered the whole arguinge of the cause, tearinge the papers of the Heretikes, and allowing the Iudgemente of the Catholiques. To which obiection I make this answere First, that Theodosius here tooke counsell of Nestarius the Bishop, and soloweth it. Secondly, that he intended not to Iudge, whether opiniõ of al the Sectes were truer, (b) but onely sought how to ridde the Church of controuersies. Otherwise he would not onely haue taken counsell of Nestarius the Catholike Bishop, but also of the Arians, Macedonians, and Eunomians. For he is not a right Iudge, that calleth one side onely to him and in Iudgement is ruled by it. If then it be plaine, that the Emperoure onely consulted with Catholiques, it is no lesse plaine, (c) that he saie not Iudge vpon the Catholiques. VVhat did he then? Verily he entended to execute that Iudgement, whiche the Bishoppes had pronounced at Nice, and therefore he conferred onely with men of that side. And because he was entrusted, that by disputation no good should come, he chose this way, to make al to write their opinions. Not that he minded now to learne his Faithe out of their writings, sith he had learned that longe before, and professed the same in his Baptisme: but he sought a way, whereby to put al Heretikes to silence. Therefore, hauinge read al the writings, and hauinge made his praier to God for grace, (d) to chose the better side, which also he made not doubtinge of his Faith (for els he were an Infidel, and vnwoorthy to be a Iudge, euen in the Temporal matters among Christians) but partely he declared, that al goodnes is to be asked of God, (e) partely he would the Heretikes to vnderstand, that he went not to worke

(a) As if a priuate Councel, were no Councel.

* Fonde folie. As though the Emperoure coulde Condemne the Heretiques, or allowe the Catholiques, without Iudgemente.

(b) A woorthy reason. The Emperoure sought meanes to abandon Heresies: Ergo, He iudged not whether parte was the truer.

(c) Vntrithe, Contrarie to the plaine storie.

(d) And howe coulde he make choise without Iudgemente?

(e) Thus M. Hardinge maketh the Emperoure a dissemblinge Hypocrite.

Hist. tripar. lib. 9. ca. 19.

Iacob. 1. 1. Cor. 6.

*A fonde cauil. It was a priuate Coucel of sundrie Bishoppes, and the Iudgemente thereof was specially directed by the Emperoure. (f) Thus the Emperoure is become the Bishoppes mā.

woorke with affection, but with the feare of God. Thus hauinge praied and readen the writings, he executed the iudgemente of the Nicene Council, and reiected those Heretiques.

Now to retourne to the woordes of the Apologie, how saie they, that the Emperoure not onely saie amonge Bishoppes, but also *causa disceptationi præsuit*, was chiefe Ruler and moderatour of the reasoninge, and debatinge of the mater? They cannot saie thus, as of a Council, whereof they talke. * For there was no Council indicted, not onely by the Pope, but neither by the Emperoure, nor by any other Archebishop. * It was a priuate callinge together of certaine heades of eche Secte, and not a solemne ordinarie Council. If there were no Council of Bishoppes, no sittinge of Bishoppes: if no sittinge, no presidence at al. Howe then was Theodosius President, and Iudge of Ecclesiastical causes?

If wee shall reporte the thinge, as it was in truthe donne, onely Theodosius vsed a politike waie, to put Heretiques to silence. Other iudgemente he tooke not vpon him, as he that protested alwaies, that Spiritual causes, and controuersies of Doctrin coulede not better be decided, then by Bishoppes. For whiche saieinge, S. Ambrose praised him. So that we are sure of Theodosius, that he neuer meante to intermedle with Ecclesiastical maters, (f) otherwise then to execute the Bishoppes Decrees.

In Actis concilij A. quirellis.

The Bishop of Sarisburie.

Here (y^e saie) it is a woonder, to see, howe these menne abuse the Ecclesiastical stories: It was a Priuate Council (y^e saie) whereat Theodosius was presente, and not a General: As if this poze healte were sufficiente, to salue the mater: or, as if a Priuate Council, were no Council: Or, as if an Emperoure mighte sitte as a Iudge in Priuate Councelles, but not in General. I cannot blame you, M. Hardinge, for sekinge suche wistnes. A simple sticke maie make a scale. The storie in bryefe is this, Theodosius the Emperoure, the better to brynge his Churches into Vnitie, Commaunded an Assemblie of the Bishoppes, and beste Learned, to appeare before him, and eche parte to wryte a feuerall Confession of his Faithe, that he him selfe might Iudge betwene them, whiche Faithe were the beste. Hauinge receiued theire wrytinges, he willed publique Prayers to be made, and also bothe openly, and priuately praied him selfe, that it might please God, to assiste him with his Holy Sp^{ir}ite, and to make him bable to Iudge iustly.

Then he perused, and considered eche Confession a sunder by it selfe: allowed onely the Catholiques: and Condemned the Confessions, that were wrytten by the Arians, and Eunomians, and tare them in peeces. This is the true reporte of the storie, M. Hardinge. Whatsoeuer y^e haue added hereunto, as youre maner is, it is your owne. Nowe, whether the Emperoure Theodosius toke vpon him, to Heare, and Determine Ecclesiastical Causes of Religion, or no, I reporte me to your owne indifferente iudgemente.

But y^e will saie, The Emperoure presumed not, to Iudge any thinge of him selfe: but was wholly ruled by the Bishoppes, as the executoure of their willes. And hereof, y^e saie, yee are wel assured. Thus by your handlinge, y^e make the Prince onely youre Bishoppes man: to strike blindly, whom so euer your Bishop shal Commaunde: to Condemne, to Depriue, to Spoile, to Bille his owne Subiectes: not of any Iudgemente, or knowledge, but onely vpon the doubtful Credite, and at the pleasure of your Bishop. So simple y^e make this Godly Emperoure in his dealinge. He willed the Congregation to praye: He praied him selfe, that God would direct him with his Sp^{ir}ite, and geue him wisdom, to discerne the Truthe: He conferred the Confessions: He weighed eche Reason: He allowed one side for true and godly: Al the reste he Condemned for false, and wicked. And yet (y^e saie) yee are sure of Theodosius, that he intended not to Iudge, whether of al these Sectes were the truer. And so, by youre discretion, he bothe Allowed, and Condemned without Iudgemente, he kneue not, what.

The Apologie, Cap. 14. Diuision. 1.

In the Council of Chalcedon a Ciuile Magistrate Condemned for Heretiques, by the Sentence of his owne mouthe, the Bishoppes, Dioscorus, Iuuenalis, & Thalassius, and gaue Iudgemente, to put them downe from theire Dignities in the Church.

M.

Socrumen. lib. 7.
cap. 12.

Socrat. li. 5. ca. 10

M. Hardinge.

VWhere true, and good mater wanteth, for defense of this cause, these menne care not what they bring, so they make a shewe of some Learninge, to deceiue the vnlearned. Firste, for condemnation of Heretiques, by sentence of a Ciuil Magistrate, they alleage the name of the longe Council of Chalcedon, not shewing in what Action or parte thereof it maie be founde. True it is, that al these three are named in that Council, Dioscorus, Iuuenalis, and Thalassius. (a) But that al three were condemned, wee finde not. Muche lesse, that they were condemned by any Ciuil Magistrate, doo we finde. The condemnation of Dioscorus Archebishop of Alexandria, was pronounced by the Legates of the Pope of Rome, in forme as foloweth.

Actio. 3.

Paschasius, hauinge asked the consent of the Fathers present in the Council to the condemnation of Dioscorus, after his faultes rehearsed, with his two selowes Lucentius Bishop of Tusculum, and Bonifacius Prieste of the greates Church of Rome, saide: The moste holy, and blessed Archebishop of the greates, and elder Rome Leo, by vs, and by this present holy Synode, with the thirte moste blessed and woorthy of al praise, Peter the Apostle, * who is the rocke and * highest toppe of the Catholique Church, and who is the * foundation of the right Faith, hath depriued Dioscorus, as wel of the dignitie of his Bishoprike, as also of his Priestly ministerie. This was the sentence pronounced by the Popes Legates, in the name of the Bishop of Rome, vnder the Authoritie of Peter. VVhiche sentence the whole Council allowed. This beeing true, howe did the Ciuil Magistrate condemne Dioscorus? VVas then the Bishop of Lilybæum, or the Pope, in whose name he gaue sentence, a Ciuil Magistrate? (b) VVhat is impudencie, what is licentious lyinge, what is deceitful dealinge, if this be not?

Actio. 1. ex
noua translat.

Of Iuuenalis Archebishop of Hierusalem, and Thalassius Archebishop of Cæsaria in Cappadocia, thus muche I saie. They might wel haue a rebuke for misusinge them selues in the seconde Council at Ephesus, where they sate, like Iudges, (c) without authoritie of the See of Rome (whiche, as Lucentius saide in the Synode of Chalcedon, was neuer orderly donne, neither was it lausful to be donne) they might, I saie, take a rebuke for so presuminge besides the Popes authoritie: but for as muche as they (d) mainetained not their facte, but amonge other Bishoppes of the East cried out, *Omnes peccauimus, Omnes veniam postulamus*: VVee haue al sinned, VVee al beseeche pardon: Yea for as muche as Iuuenalis reiected the faulte vpon Elpidius, who did not commaunde Eusebius the accuser of Eutyches to come in, and Thalassius saide, he was not cause thereof: it maie wel be, they were pardonned, although the honorable Iudges, and Senate saide vnto them: *In iudicio Fidei non est defensio*: In a Iudgemente of Faith, this is no excuse. But in case they were deposed, (e) then are we sure, (f) it was not donne by the Ciuil Magistrates otherwise, then that they might allowe, and execute the sentence of Deposition before geuen.

The Bishop of Sarisburie.

If the Council of Chalcedon sême ouer longe, with better readinge yê maie make it shorter. That Dioscorus, Iuuenalis, and Thalassius were al three condemned in that Council, That (yê saie) yee finde not. Howe be it, if yê had sought it better, yê might sone haue founde it. One of your owne Frenodes of Louaine saithe, that herein yê were too mutche ouersene. The very wordes, truely recored in the Council, are these: *Videtur nobis iustum esse, eidem poenæ Dioscorum Reuerendum Episcopum Alexandriæ, & Iuuenalem Reuerendum Episcopum Hierosolymorum, & Thalassium Reuerendum Episcopum Cæsariæ Cappadociæ subiacere: & a Sancto Concilio, secundum Regulas, ab Episcopali dignitate fieri alienos*: Vnto vs it seemeth right, that Dioscorus, the Reuerende Bishop of Alexandria, and Iuuenalis, the Reuerende Bishop of Hierusalem, and Thalassius, the Reuerende Bishop of Cæsaria in Cappadocia, shoulde be put to the same punishment: and by the holy Council, accordinge to the Canons, shoulde be remoued from their Episcopal dignities. The whiche wordes yê might also haue founde fully reported in Euagrius.

Like wise also saithe Pope Leo, touchinge the same: *De nominibus Dioscori, Iuuenalis, & Eustachij (vel potius, Thalassij) ad Sacrum Altare non recitandis, dilectionem tuam hoc decet custodire*: Touchinge the names of Dioscorus, Iuuenalis, and Eustachius (or rather, Thalassius) not to be rehearsed at the Holy Altar (whiche was the Communion Table) yee muste keepe this order.

But yê saie, Notwithstandinge these Bishoppes were condemned in the Council, yet the Ciuile or Laie Iudges condemned them not. For they were there (yê saie) onely to see good order, and to keepe peace. This, M. Hardinge, is your owne onely idle gheasse, without any manner further Authoritie, onely grounded vpon your selfe. Certaintly, the wordes of the Council be plaine: *Gloriosissimi Iudices, & amplis-*

simus

(a) Vntruth enclosed, stâdinge in ignorance. For if M. Hard. had read the Council, he might haue founde it.

* This was spoken euen like the Popes Legate. For S. Paule saithe, Christe was the Rocke, &c.

(b) This is the patience of M. Hardinges

Sprite. VVhen he shal reade the Council, & see his owne erreure, he wil be colder.

(c) Vntruth, vaine and childishe. For then there belonged no sutch Authoritie to the See of Rome.

(d) Vntruth, shamelesse aboue measure. For they neuer asked pardon, for sittinge without the Popes Authoritie.

(e) M. Hardinge is wel assured, before he knowe.

(f) Manifeste Vntruth. Reade the Answer.

Copus, Dialo. 1. pag. 28.

Concil. Chalced.

Act. 1. pag. 83.

Eus. gr. li. 2. ca. 4.

Leo Epist. 40. Ad Anatolium.

Concil. Chalcedon, Actio. 1.

Diocorus,
Iuuenalis,
Thalassius.
Euagr. li. 2. ca. 4.

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The Defense of the Apologie of the

simus Senatus dixerunt: *The moste Noble Iudges, and moste woorthy Senate saide.* Likewise saith Euagrius, οἱ ἀπὸ τῆς συγκαταβουλῆς ἐκφράσαντο τὰς αἰ: *The Lordes of the Emperours Councel decreed these thinges.*

Council Chalce.
Act. 1. pag. 831.

Neither were the Ciuile Iudges then so scrupulous, to thinke, thei might not deale in Cases of Religion, as it maie wel appeare by theire wordes. For thus they saie: Gloriosissimi Iudices, & Amplissimus Senatus dixerunt, De Recta, & Catholica Fide, perfectius sequenti die, conuenienti Concilio, diligentiore Examinationem fieri oportere, perspicimus: *The moste Noble Iudges, and moste woorthy Senate saide, Wee see, that, touchinge the Right Catholique Faithe, the nexte daie, when the Councel shal meete, there muste be had a more diligente Examination.*

Council Chalced.
Actio 1. pag. 831
Euagr. li. 2. ca. 4
ἐκ παρρησίας
τῶ θεοτότῳ
ἡμῶν δεσπότη.

And when the maters were concluded, and published, the Bishoppes of the Easte brake out into fauourable shotes, in this sorte: Iustum, & Rectum Iudicium: vita longa Senatui: Multi anni Imperatori: *Iuste, and Righte is this Iudgemente: Longe life vnto the Senate: Many yeeres vnto the Emperoure.* For in al cases, as wel Ecclesiastical, as Temporal, the Emperoure was Iudge ouer al. What so euer the Councel had determined, without the Emperoures consent, it had no force. And therefore bothe the Bishoppes, and other Temporal Iudges in the Councel, used oftentimes to suspende, and to staie theire Decrees in this sorte: Videtur nobis iustum, si placuerit Diuinissimo, & Pijssimo Domino nostro: *Vnto vs it seemeth right, if it shal also like our moste vertuous, and moste Godly Lorde (the Emperoure).* In the ende, they conclude thus: Omnibus, quæ acta sunt, ad Sacram Apicem referendis: *So that al our dooinges be remitted to the Emperoures Maiestie.* Al whiche wordes are bozowed, as the reste, out of the Ecclesiastical storie of Euagrius.

Council Chalced.
donen. Actio 1.

For saie, Iuuenalis, and Thalassius might wel haue a rebuke, for sittinge like Iudges in the Seconde Councel of Ephesus, without Authoritie of the Pope. *M. Hardinge*, either ye are mutche deceiued, and presume to speake before ye know, whiche were greatesse: or els, ye speake directly against your knowledge, and Conscience, and wilfully seeke to deceiue others: whiche were greatesse wickednesse. Verily, ye might easily haue knowen, that these three Bishoppes were condemned, not for intruding vpon the Popes authoritie, as ye haue imagined, but onely for Condemninge other Godly Bishoppes, wickedly, and without cause. The wordes of the Councel are plaine: Gloriosissimi Iudices dixerunt, Vos quidem primitus docuistis, quia per vim, & necessitatem, in pura Charta Coacti estis subscribere ad damnationem Sanctæ memoriæ Flauiani. Orientales, &, qui cum ipsis erant. Reuerendissimi Episcopi, clamauerunt. Omnes peccauimus: Omnes veniam postulamus: *The moste Noble Iudges saide, yee haue here proued before vs, that yee were driuen by force, and violence, in a blanke paper to subscribe your names to the Condemnation of Flauianus of godly memorie. The Bishoppes of the Easte, and other Reuerende Bishoppes, that were with them, cried out, VVee haue al offended: VVee al desire pardonne. This in dede was theire faulte. M. Hardinge: Al that you imagine of vsurpinge the Popes Authoritie, is but a fantasie. For the Popes Huge, and Vniuersal Authoritie, whereby now he claimeth the whole Iurisdiction of al the worlde, at that time was not knowne.*

Council Chalced.
Act. 16. Cōsularu

The same Councel of Chalcedon maketh him Equal in Authoritie, and Dignitie with the Bishop of Constantinople. The wordes be these: Sedi Senioris Romæ, propter Imperium Ciuitatis illius, Patres consequenter Priuilegia reddiderunt. Et eadem intentione permoti Centum quinquaginta Deo amantissimi Episcopi, æqua Sanctissimæ Sedi Nouæ Romæ Priuilegia tribuerunt: rationabiliter iudicantes, Imperio, & Senatu Vrberem Ornatam, æquis Senioris Regiæ Romæ Priuilegijs frui, & in Ecclesiasticis, sicut illa, Maiestatem habere negotijs: *Vnto the See of the Olde Rome, in consideration of the Emperie of that Cittie, Our Fathers haue accordingly geuen Priuileges. And vpon like consideration, the hundred and fiftie godly Bishoppes haue geuen equal, and like Priuileges to the Cittie of Newe Rome, (whereby is meante the Cittie of Constantinople): For that they thought it reasonable, that the*

.same

same Cittie of Constantinople, beinge nowe adourned with Emperie and Senate, should also haue Priuileges, Equal with Rome the Elder: and haue the same Maiestie, and Authoritie in Ecclesiastical affaires, that Rome hathe.

Thus, y^e see, your Pope had not then a Power p^{er} seuerall ouer al the Worlde: but was made Like, and Euen, and Equal in al respects to one of his B^{is}hopps. Therefore, if the Bishop of Rome were the Heade of the Church, then was the Bishop of Constantinople likewise the Heade of the Church. And if the Bishop of Romes Power were Vniuersal, then was the Bishop of Constantinoples Power Vniuersal, as wel as his. For the Council alloweth as mutche Ecclesiastical Authoritie to the one Bishop, as to the other.

Nowe, thortely to consider the whole substance of your talke. Firste, y^e saie, These three Bishoppes, Dioscorus, Iuuenalis, and Thalassius were neuer condemned in the Council of Chalcedon: This, y^e see, is One Vntruth. Secondly, y^e saie, The Civile Magistrate neuer condemned them. This is an Other Vntruth. Thirdely, y^e saie, Iuuenalis, and Thalassius were rebuked for sittinge as Iudges in Council without the Popes Authoritie. These are two other Vntruthes. For neither had the Pope any further Prerogative at that time, nor was this the Cause of their Condemnation. And yet, as if y^e would renne vs ouer with terroure of wordes, y^e crye out with a courage, VVhat is Impudencie, what is Licentious Lieinge, what is deceitful dealinge, if this be not?

Touthinge these fyer termes, M. Hardinge, I dare not Answere you. But, as for Plaine lieinge, without a difference, if ye know not, what it is, loke through your owne Bookes: & y^e cannot faile of it. Merily, it is, to publishe Vntruthes so largely, & so liberally, as you haue donne, onely vpon affiance of the simplicitie, and ignorance of your Reader, without regarde, or feare, of God, or Man.

The Apologie, Cap. 14. Diuision. 2.

In the Thirde Council at Constantinople, Constantine a Civile Magistrate, did not onely sitte amongst the Bishoppes, but did also subscribe with them. For, saith he, VVee haue bothe readde, and Subscribed.

M. Hardinge.

The subscribinge is not the matter, but the iudginge. Constantine subscribed to the Council, as nowe al Christen Princes, beinge required, ought to subscribe to the Tridentine Council.

(*) But Constantine vsed not this stile, when he subscribed, *Definiens subscripsi*, I haue subscribed with geuinge definitiue sentence. * For so to subscribe, it appertained onely to Bishoppes.

The Apologie, Cap. 14. Diuision. 3.

In the Seconde Council called Arausicanum, the Princes Embassadors, beinge Noble Men bozne, not onely spake their minde, touchinge Religion, but sette to their handes also, as wel as the Bishoppes. For thus it is written in the later ende of that Council: Petrus, Marcellinus, Felix, and Liberius, beinge Moste Noble Menne, and famous Lieutenantes, and Captaines of France, and also Peeres of the Realme, haue geuen their consent, and sette to their handes. Further, Syagrius, Opilio, Pantagathus, Deodatus, Cariattho, and Marcellus, menne of very greate honoure, haue Subscribed.

M. Hardinge.

VVhat if al the Laiemen of the worlde had subscribed by the woorde of consentinge, or agreeing to the Bishoppes decrees, eche one writinge thus, as in that case, the olde manner was, *Consentiens subscripsi*? VVhat other thinge is proued thereby, then that they thought it necessarie to allowe that, whiche Bishoppes had determined? VVhiche wee wishe ye would doo.

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(*) A Vaine Distinction.
* Vntruth manifeste. Reade the Answere.

The tempo-
ral Ma-
gistrate
Subscri-
beth in
Council.

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The Defense of the Apologie of the

The Apologie, Cap. 14. Division. 4.

If it be so then, that Lieutenantes, Chiefe Captaines, and Peeres haue had Authozitie to Subscribe in council, haue not Emperours, and Kinges the like Authozitie?

M. Hardinge.

Kinges, and Queenes, not onely might, but ought to subscribe, when they are required.

The Bishop of Sarisburie.

Here, *M. Hardinge*, ye are diuised to many wiftes. Somme of you saie, that Princes Embassadours, and Ciuile Magistrates had no right to Subscribe in Coun- cel, but onely by licence, & sufferance of the Bishoppes. Somme others haue founde out a certaine difference in Subscriptions. The Bishop (ye saie) Subscribed in the Fourme, and the Ciuile Magistrate in an other: *The Bishop thus, Definiens Subscripsi*, By ge- uinge my Definitive Sentence, I haue Subscribed: *The Laie Magistrate thus, Consentiens Subscripsi*, Geuinge Consente hereto, I haue Subscribed. Thus haue you found out a knot in a rushe: and diuised a Diuersitie without a Difference. Certainly in the Olde Councilles there appeareth onely one Fourme of Subscriptions, and no more. And afterwarde these *Two Wordes*, Definiens, and Consentiens, wherein you ima- gine so greate a difference, were vsed indifferently, as wel of Bishoppes, as of o- thers: as eche man was best affected. Sometime the Bishop Subscribed, Consen- tiens: Sometime the Laie man Subscribed, Definiens, without scruple. In the Council of Chalcedon it is witten thus, Ego Dorotheus Episcopus Consensi, & Subscripsi: I Bishop Dorothee haue Consented, and Subscribed. Likewise it is witten in the Council of Parise, Ego Probianus Episcopus Bituricensis Consensi, & Subscripsi: I Probiane the Bishop of Bourges haue Consented, and Subscribed. Marius Victorinus saith, Nicenæ Fidei multa Episcoporum millia Consenserunt: Many thousande Bishoppes Consented vnto the Nicene Faith.

Of the other side, the Laie Prince in Council hath had Authozitie, not onely to Consente, and agræ vnto others, but also to Define, and Determine, and that in Cases of Religion, as by many euident Examples it maie appeare. Euagrius saith, as it is before ailedged, οἱ ἀπὸ τῆς συνόδου βασιλεὺς ἐπέσταντο τὰς αἰ: They, that were of the Senate, or the Lordes of the Council, Determined these thinges. Sozomenus saith, Emperor Constantinus iussit decem Episcopos Orientis, & totidem Occi- dentis, quos Synodus designasset, ad Aulam suam venire, & sibi exponere Decreta Concilij: vt ipse quoq; consideraret, an secundum Scripturas inter se conuenissent: & de rebus agendis, quæ optima viderentur, Determinaret: The Emperoure Con- stantine commaunded, that tenne Bishoppes of the East, and tenne of the West, chosen by the Council, should repaire to his Courte, and open vnto him the Decrees of the Coun- cel: that his Maiestie might consider, whether they were agreed accordinge to the Scri- ptures: and that he might further, (not onely Consente, or agræ, but also) Determine, and Conclude, what were beste to be donne. Eneas Syluius, which afterwarde was Pope Pius. 2. saith thus: Visum est Spiritui Sancto, & nobis: vnde apparet, alios, quam Episcopos, in Concilijs habuisse vocem Decidentem: It seemeth good to the Holy Ghoste, and to vs: Hereby it appeareth, that somme others, beside Bishoppes, had a voice Definitive in Councilles. And againe he saith, Nec ego cuiusvis Epis- copi mendacium, quamuis ditissimi, Veritati præponam Pauperis Presbyteri. Nec designari debet Episcopus, si aliquando ignarus, & rudis, sequacem non habeat multitudinem: Neither wil I sette more by any Bishoppes lie, be he neuer so riche, then I woulde sette by any Priestes Truthe, be he neuer so poore. Neither maie the ignorant, and vnlearned Bishop disdeigne, if he see the people unwillinge to folowe him.

Gerson saith, Iudicium, & Conclusio Fidei, licet Authoritatiue spectent ad Prælatos, & Doctores, spectare tamen possunt ad alios, quam Theologos, Delibe- ratio, sicut & Cognitio super his, quæ Fidem respiciunt. Ita, vt ad Laicos etiam hoc possit extendi: & plus aliquando, quam ad multos Clericorum: Norwithstan- dinge

Consentiens
Subscripsi.
Concil. Calced.
Acto. 1. Pa. 780.
Conc. Parisien. 1.

Marius Victo-
rinus Contra
Arianos. Lib. 2.
Definiens
Subscripsi.
Euag. li 2. Ca. 4.
Sozom. li 4. c. 16.
ὁ δὲ καὶ αὐτὸν
συνάγειν ἐπὶ
τὰς ἱεράς
γραφὰς συνέ-
βησαν ἀλλή-
λοις: καὶ περὶ
τῶν πραγ-
μάτων ὅπως ἀ-
ρίστα δοκῇ
ἐπιτελεῖσθαι.
Eneas Syluius
de Gestis concil.
Basilien. Li. 1.
Eodem loco.

Gerson. Que
veritates sint
credende.

dinge the Iudgemente, and Conclusion of Faith belonge by Authoritie vnto Bishoppes, and Doctours, yet as wel the Deliberation hereof, as also the Knowledge, and Iudgemente, concerninge maters, that touche the Faith, maie belonge vnto others too, besides the Diuines, or Doctours, and Professours of Diuinitie. Yea, it maie sometimes be extended euen vnto the Laiemene: And more sometimes vnto them, then vnto many Priestes.

The Emperoure Iustinian in Ecclesiastical Causes, oftentimes vseth these wordes, Definimus, Mandamus, Iubemus, &c. Wee Determine, wee Conclude, wee Commaunde, wee Bidde. Touchinge Bishoppes, he writeth thus, Definimus, vt nullus Deo amabilium Episcoporum foris a sua Ecclesia, plus quam per totum annum abesse audeat: Wee Define, or Determine, that none of the Godly Bishoppes shal dare to be absent from his Church, more then by the space of one whole yee. Here, yee see, the Temporal Prince, in an Ecclesiastical Cause saith, Definimus. To be shorte, Pope Nicolas him selfe saith, writinge vnto the Emperoure Michael, Vbinam legistis, Imperatores Antecessores vestros Synodalibus Contentionibus interfuisse? Nisi forte in quibusdam, vbi de Fide tractatum est: quæ Vniuersalis est: quæ omnium Communis est: quæ non solum ad Clericos, verum etiam ad Laicos, & ad omnes omnino pertinet Christianos: Where haue you readde, that your Predecessours, beinge Emperours, were euer Presente at our Disputations in Councils? Onlesse happily it were in certaine cases, whereas mater was moued touchinge the Faith. For Faith is Vniuersal, and Common to al: and pertaineth not onely vnto Priestes, but also vnto Laiemen: and generally, and thorowly to al Christians.

Nicolaus Cusanus saith, In Sexta Synodo Basilius Imperator Patriarchalium Sedium Vicarijs, & Patriarchis in Subscriptione se postposuit ex humilitate, tota Synodo rogante, vt se præponeret: In the Sixthe Council of Constantinople the Emperoure Basilius subscribeth his name after the Legates of the Patriarkal Sees, and after the Patriarkes: But this he did of humilitie. For the whole Council besought him, to subscribe his name before al others. Thus yee see, M. Hardinge, by the Popes owne Iudgemente, that Cases, and Disputations of the Faith, belonge as wel to the Temporal Prince, as to the Pope.

The Apologie, Cap. 14. Division. 5.

Truely, there had benne no neede to handle so plaine a mater, as this is, with so many wordes, & so at lengt he, if wee had not to doo with those menne, who for a desire they haue to strue, and to winne the maisterie, vse of course to denie al thinges, be thei neuer so cleare, yea, the very same, whiche they presently see, and beholde with their owne eyes.

M. Hardinge.

The matter, ye speake of, is so cleare, that from the beginninge of the worlde to this daie, * no secular Prince can be named, who by the ordinary power of a Prince, without the gifte of prophetic, or special reuelation, did laudably intermeddle with Religion, as a iudge and ruler of spiritual causes. The reason thereof is cleare. Religion is an order of Diuine wooshippinge, belonging to God onely: whereupon no man hath power, but he that is called thereto by God. He is called in the iudgemente of men, who can shewe his callinge outwardly, as by consecration, and imposition of handes. Priestes and Bishoppes are called to be the dispensatours of the mysteries of God. In that consecration the keyes of knowledge, and discretion, the power of bindinge and loosinge is geuen. (*) If a secular Prince can not shewe the keyes geuen to him, howe dareth he aduenture to breake vp rather then to open the clasped booke of God, the dore of the Church, and the gates of the Kingdome of Heauen? VVherefore S. Ambrose saide vnto Valentinian, Quando audiuisti, Imperator, in causa Fidei Laicos de Episcopo iudicasse? VVhen haste thou hearde, Emperoure, Laymen to haue benne Iudges of a Bishop in the cause of Faith? And yet nowe these menne thinke, that whiche S. Ambrose neuer hearde of, not onely to haue benne vsed continually the firste fise hundred yeeres after Christes birthe, but also to be as cleare a matter, as if we behelde it with our eyes.

The Bishop of Sarisburie.

The Temporal Prince (yee saie) hath not the Keyes of the Kingdome of Heauen: Ergo, he

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maie

Authen. Colla. 1.
Tit. 6. Quomodo
do opor. Episcop.

Dis. 96. Vbinam.

Nicol. Cusan. De
Concord. lib. 3.
cap. 16.

* Vnto the eui-
dent, as by sun-
drie examples it
shal appeare.

(*) O Vaine
man. VVhat
pertaine these
keyes to Gene-
rall Councilles?
For by them e-
uery poore
Prieste hath as
good right in
Council, as the
Pope.

Mat. 16. &
11.

li. 3. Ep. 32

Parte. 6. Cap. 9.
Diu. 2.

maie not iudge in Ecclesiastical Causes, nor geue *Definitive Sentence in General Council.* This is a very sely poze Argumente, *M. Hardinge*, as here after it shal appeare. But *S. Ambrose* saithe vnto the Emperoure *Valentinian*: *When did youre Maiestie euer heare, that in a Cause of Faith the Laiemmen were Iudges ouer Bishoppes?* *Here, M. Hardinge*, by the waie, *S. Ambrose* geueth you to vnderstande, that onlesse it be in a Cause of Faith, a Laieman maie be Iudge ouer a Bishop: whiche thinge is contrarie, not onely to your former Doctrine, but also to the whole course, and practise of your Church of Rome.

Howe be it, touchinge the meaning of these wordes, it behoueth vs to knowe, Firste, the cause, wherefoze *S. Ambrose* so Gunned, & kedde the Emperours Iudgemente: Nexte, befoze what Iudges he desired to be tried.

Firste, the Emperoure *Valentinian*, at that time, was very ponge, as we thinke Age, as also in Faith: He was not yet Baptized: He knewe not the Principles of Christes Religion: He was an Arian Heretique, and beleued not the Godhedde of Christe, but bente al his studie, and poWER to mainteine the Arians: He woulde haue thruste out the Christians, and woulde haue possessed the Heretiques in their Churches: & to that ende had raised his Power, and filled Millaine ful of Souldiers: He saide, *It was lawfull for him, to doo, what him listeth.* Briefely, his whole dealinge was ful of force, and violence, suche as hath benne seene in somme Countreies, not many yeres sithence.

In consideration hereof, *S. Ambrose* worthily refused him to be his Iudge. And therefore he saide vnto him, *Tolle Legem, si vis esse Certamen: Take away the rigoure of youre Lawe, if yee wil haue the mater tried by disputation.* Againe, *Noli te grauare, Imperator, vt putes te in ea, quæ Diuina sunt, Imperiale aliquod ius habere: Noli te extollere: Esto Deo subiectus. Scriptum est, quæ Dei, Deo: quæ Cæsaris, Cæsari: O my Lorde, trouble not youre selfe, to thinke, you haue any Princely Power ouer those thinges, that pertaine to God. Vaunte not youre selfe: be subiecte vnto God: It is written, Geue vnto God, that belongeth vnto God: Geue vnto Cæsar, that belongeth vnto Cæsar.*

But, as *S. Ambrose* saithe, The Emperoure hath no power ouer Goddes causes, so maie we likewise, and as truly saie, The Pope hath no power ouer Goddes causes. *S. Chrysostome* saithe, *Siquidem est in Caula Fidei, fuge illum, & euita mon solum si homo fuerit, verum etiam si Angelus de Cælo descenderit: If it be a Mater of Faith, (wherein he seeketh to abuse thee) flee him, and shunne him: not onely, if he be a man, but also if an Angel shoulde comme downe from Heauen.* Thus it appeareth, *S. Ambrose* refused not the Emperours Power, and Authoritie of Iudgemente in Cases Ecclesiastical, but onely his wilful Ignorance, and his Tyrannie: For that he knewe, his Iudgemente was corrupted, and not indifferente.

And for that cause he saithe, *Venisssem, Imperator, ad Consistorium Clementis tux, &c. O my Lorde, I would haue made mine appearance at your Consistorie, to haue vttered these thinges in your Presence, if either the Bishoppes, or the People woulde haue suffered mee.* For they tolde mee, that Maters of Faith ought to be disputed in the Church openly before the people. Againe he saithe, *Veniant sanè, si qui sunt, in Ecclesiam: Audiant cum Populo: non vt quisquam resideat Iudex, sed vt vnusquisque de suo affectu habeat examen, & eligat quem sequatur: Let them hardely come to the Church: let them hearken together with the people: not that any man should sitte as Iudge: but that euery man maie after his own minde examine the mater, and so chuse whom he maie folowe.* Of suche Tyrannie in Councelles, *Athanasius* likewise complaineth: *Quo iure contra nos Synodum vllam constituere potuerunt? Aut qua fronte talem Conuentum Synodum appellare audent, cui Comes presedit? Vbi Spiculator apparebat? Vbi Commentariensis, siue Carcerarius, pro Diaconis Ecclesie, aduentantes introducebat? Comes Imperio vtebatur: Nos a militibus ducebamur: By what Lawe could they keepe a Councel againste vs? Or with what face could they call suche an Assemblie by the name of a Councel? Where as the Lord Licutenante was President? Where the Hangman*

Was

*Ambros. Lib. 1.
Epist. 33. Mandatur denique, Tractatus de Basilicam.
Allegatur Imperatori licere omnia.*

*Ambros. Lib. 5.
Epist. 32. Ad Valentinian. Lib. 5.
Epist. 33.*

Chrysost. ad Hebræos. Homil. 34.

*Ambros. Lib. 5.
Epist. 32. Dicitur de Fide in Ecclesia coram populo debere tractari.*

In eadem Epist. Athanas. Apolo. 2. Poteramus.

Was Apparitione? Where the Iailer presented the sisters in steede of the Deacons of the Church? The Lieutenant did al thinges by Authoritie, and Commandement: Wee were taken by the Souldiers, and carried to Prison:

Therefore he saithe, Fiat Ecclesiastica Synodus longè à Palatio: vbi nec Imperator præsto est: nec Comes se ingerit: nec Iudex minatur: & vbi Solus Timor Dei ad omnia sufficit, &c. Let there be made an Ecclesiastical Synode, far from the Emperours Palaice: where as neither the Emperoure is Present: nor the Lieutenant thrusteth in him selfe: nor the Iudge with his threatnes maketh menne afraide: but where as the feare of God to al purposes is sufficiente. For this cause S. Ambrose refused to be tried by the Emperoure Valentinian: That is to saie, as then it was, by a raskie yonge man: by a man Vnbaptized, and therefore no Christian: by a Tyranne: and by an Arian Heretique, that utterly denied the Godhedde of Christe.

Otherwise Athanasius him selfe was wel contented to committe his whole cause vnto the Emperoure: For thus he saithe, Postulamus, causam istam Pietatissimo Imperatori referuari: apud quem licebit, & iura Ecclesie, & nostra proponere. Plane enim confidimus, eius Pietatem, cognitis nostris rationibus, nequaquam nos condemnaturam esse: Wee require, that the Emperours moste Godly, and moste Religious Maiestie maie haue the hearinge of the same mater: Before whom wee maie open bothe our Churches Right, and also our owne. For wee haue good hope, that his Godlinesse, vnderstandinge our Reasons, wil neuer condemne vs.

Likewise S. Augustine saithe vnto the Donatian Heretiques, An fortè de Religione fas non est, vt dicat Imperator, vel quos miserit Imperator? Cur ergo ad Imperatorem vestri venire Legati? Cur eum fecerunt Causæ suæ Iudicem? Is it not lawfull, for the Emperoure, or his Deputie, to geue Sentence in a mater of Religion? Wherefore then wente your Embassadors to the Emperoure? Why made they him the Iudge of their cause?

Thus, M. Hardinge, it appeareth, that you, in defraudinge Emperours, and Kinges of their Imperial, and Princely Right, are faine to take parte with the Donatian Heretiques.

As for vs, wee claime no other right in Ecclesiastical Causes vnto our Christian Princes this daie, then that maie wel appeare, bathe benne iustely vsed, bothe by Constantinus the Emperoure, and also by other Catholique, and Godly Princes.

The Emperoure Theodosius wrote thus vnto the Councel of Chalcedon: Quoniam scimus, Magnificentissimum Florentium Patritium esse Fidelem, & probatum in Recta Fide, volumus eum interesse audientie Synodi: quoniam sermo de Fide est: For that wee knowe, the moste Noble Florentius to be faithfull, and wel approued in the Right Faith, therefore wee wil, that he be presente at the hearinge, and debatinge of Cases in the Councel: for as mutche as the Disputation is of the Faith.

*For Pope Nicolas him selfe saithe, as it is alleged before, Fides Vniuersalis est: Fides omnium Communis est: Fides non solum ad Clericos, verum etiam ad Laicos, & ad omnes omnino pertinet Christianos: * Faith is Vniuersal: Faith is common to al: Faith pertaineth, not onely vnto Priestes, but also vnto Laiemenne, and generally to al Christians.*

As touchinge the Pope, and his Vniuersalitie of Power, in, and ouer al Councelles of Bishoppes, wee maie rightly saie, as Athanasius saithe of Constantius the Arian Emperoure, Obtendit in speciem Episcoporum Iudicium: sed interim facit, quod ipsi libet. Quid opus est Hominiibus Titulo Episcopis? He maketh a shewe of Iudgements, or Determinations of Bishoppes: In the meane while he doothe what he listeth him selfe. What are wee the neare for these menne, that beare onely the name of Bishoppes? Dutche commonly be the Popes Prelates. What so euer Learninge they haue besides, Diuinitie is commonly the least parte of their Studie. And therefore, when they are assembled in Councel, they maie wel iudge by Authoritie, but not by Learninge.

Athanas. Ad Solitariam vitam agentes. Has Literas.

Athanas. Apol. 2 cum multis.

August. contra Epist. Parmenian. Lib. 1.

Liberatus. Ca. 12.

Dis. 96. vbi nam

** He speaketh of questions of Faith moued in Councelles. Athanas. Ad Solitariam vitam agentes.*

Uersly, Luitprandus saithe, Imperator, vti experientia didicimus, intelligit negotia Dei, & facit, & amat ea: & tuetur omnibus viribus, & Ecclesiasticas res, & Ci- uiles. Sed Iohannes Papa facit contra hæc omnia: Wee see by experience, that the Em- peroure vnderstandeth Goddes causes, and fauoureth; and perfourmeth the same: and with al his Power mainteineth bothe Ecclesiastical, and Temporal maters. But Pope Iohn doothe al the contrarie.

The Apologie, Cap. 14. Diuision. 6.

The Emperoure Iustinian made a Lawe, to correcte the behaue- our of the Clergie, & to cutte worste the insolente lewdenesse of the Priestes. And, albeit hee were a Christian, and a Catholique Prince, yet putte hee downe from theire Papal Throne, twoo Popes, Sylue- rius, and Vigilius, notwithstandinge they were Peters Successours, and Christes Vicars.

* Vntruth. For he did but con- ferre with the Pope, touching his Lawes. Touchinge the askinge of al- lowance, there appeareth no- thinge.

(*) Vntruth. For it was no tyrā- nie, but iuste Iudgemēt. And Iustinian gaue Belisarius great thanks for so dooinge.

Ezechiel. 34.
Paulus 3. in E- pistola ad Ca- rol. 5.

M. Hardinge.

Iustinians lawe concerninge good order to be kepte amonge Priestes morally was good, and bounde them by the force of reason. If he made any other Lawe touchinge matters of Religion, Pope Ioannes then beinge, approued it, or at the leste, Iustinian * asked approbation thereof, * as it maie appeare in his owne Epistle, wherein he confesseth in the facts it selfe, that his Lawes could not binde in supernatural causes belonging to saithe, excepte the heade of the Vniuersal Churche confirme them. Syluerius and Vigilius were deposed rather by Theodora the Emperesse, then by Iustinian the Emperoure. (*) Yee doo wronge to impute that wicked tyrannie vnto him. (*) He is not to be burthened therewith, oalesse the man be countable for his wiues iniquities.

Howe so euer it was, that extraordinary violence and tyrannie can not iustly be alleged to the defense of your false assertion. Neither woulde your selfe haue mentioned the same, if ye coulde haue founde better matter. As hungrie Dogges eate durty puddinges, accordinge to the prouerbe, cleane yenough for futch vncleane writers, so your foule matters be defended by fowle facts.

The Bishop of Sarisburie.

Iustinian (y^e safe) might wel make somme Moral Lawe, to keepe Priestes, and Bishoppes in good order. Wherein neuerthelesse Pope Paule. 3. condemneth you vtterly: For thus he writeth, and reasoneth substantially against the Emperoure Charles the Fiftie: Ecce ego super Pastores meos: Beholde, saithe Almighty God, I mee selfe wil ouersce my Sheepehearde: Ergo, saithe Pope Paulus, The Emperoure maie not deale with the manners of Priestes, and Bishoppes. Thus, it appeareth, the Pope, and B. Hardinge cannot agré.

Howe be it, the Emperours made Lawes, Touchinge the Holy Trinitie: Touchinge the Faith: Touchinge Baptisme: Touchinge the Holy Communion: Touchinge the Publique Praiers: Touchinge the Scriptures: Touchinge the kee- pinge of Holy daies: Touchinge Churches, and Chapels: Touchinge the Consec- ration of Bishoppes: Touchinge Non Residences: Touchings Perurie, &c.

Addition. Michael an Emperoure of the East, contrarie to the cu- Addition, stome, and order of the Church, made a Lawe, that no Monke shoulde serue the Ministerie in any Cure. The Emperoure Iustinian gæueth licence to a Bishop, to release a Priest from parte of his Penance, and to restoare him to the Ministerie. Emperours had Authozitie to appointe Patriarkal Sees, and that, not by war- rante from the Pope, but, as Balsamon saithe, Secundum Potestatem illis desu- per Datam? Accordinge to that Power, that is geuen to them from aboue. By the Ec- clesiastical Lawes no Bishop maie geue orders without his owne Diocese. Yet Balsamon saithe, Characterem dare extra Diocesim Imperatorio iussu permissum est: A Bishop beeing without his owne Diocese maie geue orders, so that the Emperoure so commaunde him. Here we see, the Emperours commaundement is aboue the Lawe of the Church. By the Apostles Canons, a Priest maie not wander from one Diocese, or Cure to an other. Yet Balsamon saithe, Nota, quod etiam Imperatori Concessum est, facere Clericorum translationes: Marke thou, that the Emperoure hath a Priuiledge, to translate Priestes, from one Cure to an other.

Balsamon De Fide, Titulo. 1.

Balsam. De pec- catis Epis. tit. 9.

Balsam. In Con. Chalced. ca. 12.

Balsam. in Ca- non. Apost. Can.

14.
Balsam. in Ca- non. Apost. Can. 16.

It were mutche for you, *Mr. Hardinge*, to saie, as nowe y^e would se^eme to saie, *Althefe were Moral Lawes*, and pertained onely to good order. But the Pope (y^e saie) allowed the Emperours Ecclesiastical Lawes: Otherwise, of the Emperours owne Authoritie, they had no force. The truthe hereof, by the Particulares, maie s^eme appeare.

By one of the Emperours Lawes it is provided, That the Bishop of Constanti-
nople shal haue Equal Power, and Prerogative with the Bishop of Rome. This Lawe
the Pope coulde neuer b^roke. And yet, that notwithstandinge, Liberatus saith, *It holdeth stil by the Emperours Authoritie, whether the Pope wil, or no.* Againe, it
is provided in the same Lawe, that the Church of Illyricum, in their doubtful
cases, shal appeale to Constantinople, and not to Rome.

The Emperoure Constantine saith, *If the Bishop moue trouble (by Doctrine, or
otherwise,) by my hande he shalbe pounished: For my hande is the hande of Goddes Mi-
nister:*

Iustinian the Emperoure in his Lawe commaundeth, That the Priste, or Bishop
in Pronouncing the Publique Praiers, and in the Ministracion of the Sacramentes, lifte vp
his voice, and speake aloud, that the people maie saie, Amen, and be stirred to more Deuo-
tion. Againe he saith, as it is noted in the Glose vpon the Authentiques, Pa-
pa Temporalibus immiscere se non debet: The Pope maie not intermeddle with Tem-
poral Causes:

In the same Lawes, the same Emperoure Iustinian saith, Wee Commaunde the
moste Holy Archebishops, and Patriarkes, of Rome, of Constantinople, of Alexandria,
of Antioche, and of Hierusalem: The same Emperour Iustinian commaundeth,
That al Monkes, either be driuen to studie the Scriptures, or els be forced to Bodily Labour:
Carolus Magnus made a Lawe, That nothinge shoulde be readde openly in the Church,
saunge onely the Canonical Bookes of the Holy Scriptures: And that the Faithful People
shoulde receiue the Holy Communion eury Sonneday. I leaue the rehearsal of infinite
other like Examles.

Now, *Mr. Hardinge*, wll you saie, or maie we beleeue, that al these, and other
like Lawes were allowed by the Pope? Clerily, certaine of them are made directe-
ly againste the Pope.

In deede your Gloser saith, Ad quid intromittit se Imperator de Spiritualibus,
vel Ecclesiasticis, cum sciat ad se non pertinere? Wherefore doothe the Emperours
thus busie him selfe with these Spiritual, or Ecclesiastical maters, seeinge he knoweth, they are
no parte of his Charge? So so profounde a question, after a longe solemne studie,
he diuifeth this answer: Dic, quod Authoritate Papæ hoc facit: Saie thou, that he
doothe it by the Popes Authoritie: And then the whole mater is discharged, and al
is wel.

Notwithstandinge, somme likelihode hereof y^e would se^eme to geather,
euen out of Iustiniens owne wordes. For thus he saith vnto the Pope, although
far otherwise, then you haue forced him to saie: Omnia, quæ ad Ecclesiarum sta-
tum pertinent, festinauimus ad notitiam deferre Vestræ Sanctitatis. Necessarium
duçimus, vt ad notitiam Vestræ Sanctitatis peruenirent. Nec enim patimur, quic-
quam, quod ad Ecclesiarum Statum pertinet, vt non etiam Vestræ innotescat San-
ctitati: quæ Caput est omnium Sanctarum Ecclesiarum: What so euer thinges pertaine
to the state of the Churches, wee haue speedily brought to the knowledge of youre Holinesse.
We thought it necessarie, that your Holinesse should haue knowledge thereof. Wee suffer not
any thinge, that concerneth the State of the Churches, but it be brought to the knowledge of
your Holinesse: whiche is the Heade, or Chiefe of al the Holy Churches.

The Emperoure willeth the Pope, to take knowledge of his Lawes, for that
he was the Chiefe of the Foure Principal Patriarkes, and, in respecte of his Sec,
the greatest Bishop of al the Worlde: for whiche cause also he calleth him, the
Heade, or Chiefe of al Churches. So Iustinian saith, Roma est Caput Orbis
Terrarum: Rome is the Heade of al the Worlde. So S. Chrysostome saith, Caput
Prophetarum Elias: Elias, the Heade of the Prophetes.

So saith Prudentius, San-
cta

Cod. De sacros
sanct. Ecclesijs.
Omni inno-
uacione.
Liberatus, Ca. 13
Imperatoris
Patriocinio.
Cod. De sacro-
sanct. Ecclesijs.
Omni inno-
uacione.
Theod. li. 1. ca. 20
Ministri Dei, hoc
est mea manu,
coercebitur.
Authen. Tit. 123.
Authen. Colla. 1.
Quomodo oportet
Episcopos.
Authen. Colla. 9.
Titu. 15. De San-
ctiss. Episcopis.
Iubemus Beatissi-
mos Archie-
piscopos, Senio-
ru Roma, &c.
Authen. Tit. 133.
Anagisim Lib. 1.
Cap. 19.
Carolus Magnus
Lib. 6. Cap. 152.
Authen. Colla. 1.
Titu. 6. Quo-
modo oportet.
Gloss. in verbum
Sanctimus.
Cod. De Summa
Trinita. & Fide
Carho Inter
claras.
Cod. De Veteri
Iure Enucleando
Chrysost. ad Ro-
manos. Homi. 18.
Prudentius in
Enchiridion.

Nazianzenus in
Epist. ad Basil.
Athen. Colla 1.
De determinatione

Cod. De Summa
Trinita. & Fide
Cath. Inter Cla.
746.

Gregor. Halosander, et Azo.

*Iohannes De Pa-
rijs Cap. 18.*

Extra De Cons
tituti. Ecclesie
sanctae Mariae
Numero. 9.

Authen. Colla. I.
Quomodo oper-
tear.

Extra. De Inva-
men. Calum. Insu-
brentes.

**Authen. De Ec-
clesi. diuersis
Capitulu.**

ἡ τὴν τῷ
 παρόντος νό-
 μῳ δύναμιν.
 Anz. 1. Epist. 48.
 Cod. De Veteri
 Inne Eusebian.
 l. l.

Etā Bethlem Caput est Orbis: *The Holy towne of Bethlem is the Heade of the Worlde.*
 So Nazianzene calleth S. Basile, Τὸν τῆς οἰκουμένης ὀφθαλμόν, Oculum Orbis
 Terrarum: *The Eye of al the Earthe.* So Iustinian calleth the Bishop of Constanti-
 nople, an Vniuersal Patriarke: Epiphānio Vniuersali Patriarchæ.
 These, and other like wordes, passe oftentimes in fauoure, as Titles of Ho-
 noure. But they importe not alwaies that Vniuersal Governements, or Infinite
 Authoritie, that the Pope sitthence hath imagined. But, touchinge the Confirma-
 tion, & allowance of the Emperoures Lawes, in these wordes of Iustinian ye finde
 nothinge: Quæsi p̄r wil scilicet, Notitia, scilicet Latine scilicet, Allowance: or, Peruenire, scilicet
 Latine to Confirme.

The Emperours purpose was, as it plainly appeareth by his wordes, by theise, and al other meanes, to bringe the See of Rome into credite. For thus he saith, *Properamus, Honorem, & Auctoritatem Crescere Sedis Vestrae: Omnes Sacerdotes Vniuersi Orientalis Tractus, & subijcere, & vnire Sedi Vestrae Sanctitatis properauimus. Plus ita Vestrae Sedis crescet Auctoritas: Wee labour, to auance the Honour, and Authoritie of your See: Wee labour to subdew, and to ioine al the Priestes of the East parte vnto the See of your Holinesse, Thus shal the Authoritie of your See the more encrease.*

Notwithstandinge, it is noted by the Learned of your owne side, that these Epistles betwene the Emperoure, and the Pope, in the Oldest Allowed Bookes are not founde: & therefore are suspected to savoure of some Romaine forgerye. Whereby it is easy to understande, that until the time of the Emperoure Iustinian, which was twelue hunderd yeres after Christe, the Bishoppes of the East Church were not subiecte to the Bishop of Rome: and, that for so long time, the Pope was not yet knowne for the Heade of the Vniuersal Church of God. One of your owne Allowed Doctours saith thus, Dicere, quod Princeps non potest facere Leges, vel eis uti, quousq; fuerint approbatæ per Papā, falsum est: To saie, that the Prince cannot, either make, or vse his Lawes, before the Pope haue allowed them, is plainly false. Abbate Panormitane, to qualifie the matter, saith thus, Lex Principis Præiudicialis Ecclesijs, non extenditur ad Ecclesias, nisi expressse approbetur per Papam: Sed, si fauet Ecclesijs, intelligitur approbata, nisi expressse reprobetur: The Princes Lawe, if it be Preiudicial, or hurtfull to the Church, is not extended vnto the Church, onlesse it be expressly allowed by the Pope: But if the profitable for it be Church, we muste thinke, it is allowed, onlesse it be expressly disallowed.

But here, *S. Harding*, this one thinge yett make note by the waie: that, notwithstandinge you cannot finde, by any Mist, or colour, wherof yett lacke no feare, that the Pope hath the Authoritie to allowe the Emperours Lawes: yett, of the other side, we are habile readily to finde, that the Emperoure hath the Authoritie to allowe the Popes Lawes. For so the Emperoure *Iustinian* him selfe saith: *A præcedentibus nos Imperatoribus, & à nobis ipsis rectè dictum est, Oportere Sacras Regulas pro Legibus valere: it is well saide, bothe by other Emperours our Predecessours, and also by us, that the Holy Canons muste be holden for Lawes.*

Likewise saith Pope Honorius. Imperator Iustinianus decreuit, vt Canones Patrum vim Legum habere oporteat: *The Emperour Iustinian hath decreed, that the Canons of the Fathers shal haue the force of Lawes.*

But, what can be so plaine, as that Iustinian hercof writeth him selfe: These be his wordes: Nisi intra præscriptum tempus ad Ecclesias suas redeant, deponantur, & alij in illorum locum surrogentur, idq; Authoritate, & vi huius Præsentis Legis: Onlesse Bishoppes, and Priestes, repaire againe unto their Churches by a daie appointed, let them be deprived from their liniges, and let others be placed in their rournes, (not by the Authoritie of the Pope, but) by the force, and Authoritie of this Presente Lawe. So saithe S. Augustine, Reges in Terris seruiunt Christo, faciendo Leges pro Christo: *Kinges in the world: serue Christe, in that they make Lawes for Christe.* Likewise saithe Iustinian, Legum Authoritas & Diuinas, & Humanas res bene disponit:

By the Authoritie of the (Emperoures) Lawes bothe Heauenly, and Worldly thinges are wel ordered. And againe, Nullum genus rerum est, quod non sit penitus quarrendum Autoritate Imperatoris, Is enim recipit à Deo communem gubernationem, & Principalitatem super omnes homines: There is no kinde of thinge, but it maie be thorowly examined by the Authoritie of the Emperoure. For he receiveth from God a General Governemente, and Principalitie over al menne: that is, as wel of the Clerergie, as of the Laitie. So saith Paulus the Bishop of Apamea unto the same Emperoure Iustinian, upon the death of Agapetus the Bishop of Rome: Transulit ipsum Dominus, vt Plenitudinem directionis Vestrae custodiret Serenitati: Our Lorde hath taken the Pope awaie, that he might reserue the whole fulnesse of order vnto your Maiestie.

Touchinge the Deprivation of the two Popes, Syluerius, & Vigilius, p^{re} saie, It was donne onely by Theodora the Empreſſe, and not by the Emperour Iustinian: And there in, p^{re} thinke, p^{re} haue taken vs in somme greate advantage. Notwithstandinge in your owne Pontifical is written thus, Belisarius interrogauit Imperator, quomodo se haberet cum Romanis: vel quomodo in loco Syluerij statuisset Vigilium. Tunc gratias ei egerunt Imperator, & Augusta: The Emperoure demaunded of his Captaine Belisarius, howe he had donne with the Romaines: and howe he had deposed Pope Syluerius, and placed Vigilius in his steede. Upon his answere, both the Emperour, and the Empreſſe gaue him thanks. Powe p^{re} knowe, it is a Rule in Lawe, Rati habitio retrotrahitur, & mandato comparatur: The Allowance of a thinge donne, is as good, as a Commission for the dooinge.

Somme of your Friends haue saie, Totus Mundus non potest Deponere, aut Iudicare Papam: The whole Worlde cannot Depose, or Iudge the Pope. Pet Eutropius saith, Si quando Imperialis Legatus mitteretur à Principe, vt Romanus Pontifex proficisceretur Constantinopolim ad Imperatorem, omni neglecta occasione, ibat: tiam si pro certo sciret, se iturum in exilium: If the Emperoures Embassadour had commaunded the Bishop of Rome to appeare at Constantinople before the Emperour, he went streight waie without excuse: Yea, although he certainly knewe, that he shoulde be bannished. Here I leaue sundrie Examplis of Emperoures, that by theire Authoritie haue Deposited, not onely other Bishoppes, but also Popes: As the Examplis of Honorius, that Deposited Pope Bonifacius: Of Theodoricus, that Deposited Pope Symmachus: Of Otho, that Deposited Pope Iohn. 12: Of Henrie, that Deposited Pope Benedictus. 9. and that, as it is recorded, not by wilful might, or Tyrannie, but, Imperiali, & Canonica Censura: By his Imperial, and by the Canonical Censures. Yea, one of your owne Friends saith thus: Populus commendabiliter Zelo Fidei commotus, Constantinum Papam, qui erat Ecclesiae in scandalum, priuauit oculis, & Deposuit: The people of Rome, moued with the Zele of Faith, tooke Pope Constantine, and pulled out his eyes, and Deposited him, for that he was sclaunderous vnto the Church: and they deserued greate Praise for the same.

Howe be it (p^{re} saie) these two Popes, Syluerius, and Vigilius were good menne, and Godly Fathers: and therefore the remouinge of them was Violence, and Tyrannie. And hereto p^{re} apply the vnſauerie Similitude of your Homely Puddinges. Notwithstandinge, what Vertue, or Holinesse was in either of these menne, it maie ſome appeare by the storie. Pope Syluerius was chosen Pope by Corruption, & Simonie, contrary to the wil of the Clerergie: Pope Vigilius accused him of Treason, for that he woulde haue betrayed the Cittie of Rome to the Gotthians. As for Pope Vigilius, your Pontifical saith, He was a False Witnesse againste his Predecessoure, Pope Syluerius: He sought vnderwe meanes to remoue him, and to place him selfe: He kept him in Prison, and sterued him for hunger: He gaue a greate summe of monie to procure the Popedom to him selfe: He killed his owne Notarie: He killed a yonge man, beinge a Widowes Sonne: And of these crimes he was accused before the Emperoure. Sutch the Vertue, and sutch the Holinesse the worlde founde in them. Therefore the Godly Emperoure in remouinge of them, vsed neither Extraordinarie Violence, as you saie, nor Inſultuous Tyrannie.

As when Titu. 133
μολὴν ὁ βασιλεὺς
ἐστὶν εἰς ἱεροσολύμους
τὴν πόλιν αὐτῆς.
Concil. Constantinop. 5. Action. 1

Concil. Tomo. 2.
in vita Vigily.

ff. in Regulis
Iuris.

Petr. De Palude
De Potest. Papa.
Arti. 4.
Eutropij appens
dix, De Syluerio.

Ennodius: Inter
Decreta Boni-
facij. 1.
Iohan. De Pari-
ſys. De Potestate
Regia. & Papas
li. Cap. 14. & 23
Idem, eodē loco.

Concil. Tom. 1.
In Syluerio.
Eugagrius. Lib. 1.
Cap. 19.
Pontificale, In
Vigilio.

the Prince
maie deale
in Ecclesi-
astical
Causes.

Iohan. de Pari-
sis Cap. 14.

Franc. Zabarella
De Schismate,
et Concilio.

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The Defense of the Apologie of the

Pour owne felowes saie, Si Papa sit incorrigibilis, nec Cardinales possint per se amouere scandalum de Ecclesia, tunc in subsidium iuris, deberent supplicando inuocare Brachium Sæculare. Et tunc Imperator, requisitus à Cardinalibus, deberet procedere contra Papam: If the Pope be uncorrigible, and the Cardinales be not habile of them selues to remoue the offense from the Church, then ought they for aide of the Lawes, by waie of intreatie, so cal upon the Seculare Power. And then the Emperoure, beinge thus desired, ought to procede orderly againste the Pope.

Franciscus Zabarella saith, as he is alleged before, Papa potest accusari coram Imperatore, de quolibet crimine notorio: Et Imperator requirere potest à Papa rationem Fidei: The Pope in any notorious crime maie be accused before the Emperoure: And the Emperoure maie require the Pope, so yeelde a reckeninge of his Faith.

The Apologie, Cap. 15. Diuision. 1.

Lette vs see then, sutch menne, as haue Authozitie ouer the Bishoppes, sutch menne, as receiue from God Commaundementes concerninge Religion, sutch, as bzing home againe the Arke of God, make Holy Hymnes, ouersee the Priestes, builde the Temple, make Orations touchinge Diuine Seruice, cleanse the Temples, destroe the Hil Aultars, burne the Idolles Groues, teach the Priestes their dueties, wzite them out Preceptes, howe they shoulde liue, kil the wicked Prophetes, displace the High Priestes, summe together Holy Councelles, sitte together with the Bishoppes, instructinge them what they ought to doo, Examine, Condemne, and pounishe Heretiques, be made acquainted with mater of Religion, Subscribe, & geue Sentence to the Determinations of Councelles: and doo al these thinges, not by any other Mannes Commission, but in their owne name, and that bothe vprightly, and Godly: Shal wee saie, It pertaineth not to sutch menne, to haue to doo with Religion? Or, shal wee saie, A Christian Magistrate, whiche dealeth emongest others in these maters, dooth either naughtily, or presumptuously, or wickedly? The moste Aunciente, and Christian Emperours, and Kinges, that euer were, did occupie them selues in these maters: and yet were they neuer, for this cause noted either of wickednesse, or of Presumption. And what is he, that can finde out, either Princes more Catholique, or Examples more Notable.

*Vntruthes
threetogether,
Open, and Ma-
nifeste. Reade
the Answere.
(a) Vntruthie,
Confessed by
M. Hardinges
owne Doctours
(b) And is not
the Pope a
Sonne of the
Church? Then
is he not the
Sonne of God.
(c) Vntruth. For
that the Prince
ought so to
doo, Constanti-
nus neuer
saide it.

M. Hardinge.

Nowe then Kinges, and Emperours, * who haue their firste Auctoritie by the positive Lawe of Nations, * not by supernatural grace from God, as Priestes haue who can haue no more power then the people hathe, * of whom they take their Temporal iurisdiction: VVho haue euer (a) ben annoincted and Blessed by Bishoppes, who so euer blesseth beinge greater then he that is blessed: shal wee saie, that suche Kinges, and Emperours haue auctoritie to rule the Church, (b) whose Sonnes they are? To be Supreme Heades ouer them, whome they ought to kneele vnto for Absolution? To control their spiritual Iudges, whome if they sinne by humanitie frailtie, they (c) ought to couer with their clokes, (c) as the Greate Constantine saide: to degrade them, of whome they muste be Baptized, Annoincted, Crowned, and Buried?

The Bishop of Sarisburie.

Nowe, M. Hardinge, ye huddle vp hastily your poore Argumentes in heapes together. One, or two of them onely I minde to touche: The rest are not worth the

the furringe. Firſte p^r ſaie, The Popes Power is of God, The Princes Power is onely of Man: The one Supernatural, the other Natural. In ſutche ſozte your Pope Nicolas ad-
ourneth, and magnifieth his owne Chaire. For thus he ſaith with a ſoily cour-
rage: Illud Verbum, quo conſtructum eſt Cœlum, & Terra, quo denique omnia
fiſta ſunt Elementa, Romanam fundauit Eccleſiam: The Wordes of God, whereby
Heauen, and Earths was made, and whereby al the Elements were faſhioned, the ſame
Wordes founded the Church of Rome. As if the Church of Rome, & other Churches,
were not al of one Fundation. An other of your Popes Keteiners ſaith, Papatus
eſt ſumma Virtus Creata: The Popedome is the Higheſt Vertue, or Power, that ener
God made: that is to ſaie, the Popedome is aboue Angels, Archangels, Thrones, Domi-
nations, and al the Powers, in, vnder, or aboue the Heauens. An other ſaith, euen as
you ſaie, and, as I haue partly ſaide befoze: Rex per Hominem fit: Sacerdos autem
proxime naſcitur ex Deo ipſo: Quantum Deus præſtat Sacerdoti, tantum Sacer-
dos præſtat Regi: The Kinge is made by Man: But the Priſte is immediately begotten of
God. As muche as God excelleth the Priſte, ſo muche the Priſte excelleth the Kinge.

Diſt. 22. Omnes.

Iohan. De Pati-
ſys. De Potestate
Regia, & Pa-
pali. Cap. 25.
Stanislaus Ori-
chonus in Chi-
mera. Fol. 97. &
99.

Petrus de Palus
de. De Potestate
Custodit. Atti. 6.

And, not withſtandinge al this Super-natural Power be as wel in the Simpleſt
Priſte, as in the Pope, yet an other of your Doctors ſaith, Papa eligitur ſecun-
dum Ius Diuinum: alij verò Episcopi, ſecundum Ius Humanum: The Pope is choſen
by the Lawe of God: But other Biſhoppes are choſen by the Lawe of Man. Thus p^r
thinke no colour to deere, to painte out the Popes face, and to make it to ſhine
faire, and glorious.

But the Princes Power (p^r ſaie) is Temporal, and Natural, and onely from beneath, and
onely of Man: and therefore can be no greater then Man maie geue him. This is your Lo-
uanian Diuinitie, M. Harding: So highely p^r esteeme the Dignitie, and Maieſtie
of the Prince. But God him ſelfe ſaith, Per me Reges regnant: Kinges rule by me
(and not by Man). S. Paule ſaith, Non eſt Potestas, niſi à Deo: There is no Power,
or Princehoode, but from God. Likewise Chriſte him ſelfe ſaide vnto Pilate, Thou
coudeſt haue no Power ouer me, onleſſe it were geuen thee (not from Man, but) from a-
boue.

Prouerb. 8.
Rom. 13.
Iohan. 19.

To like purpoſe the Emperoure Iuſtinian ſaith, Maxima in omnibus
ſunt Dona Dei, à Superna collata Clementia, Sacerdotium, & Imperium &c. Ex
vno eodemq; Principio vtraq; procedentia Humanam exornant vitam: Priſthoode,
and Princehoode bein al thinges the greateſt giftes of God, geuen vnto vs from the Mercie
aboue. Theſe twoo flowinge (not the one onely from Man, and the other from God,
but) bothe from one Original, doo adourne, and bewiſe the Liſe of Man. Upon whiche
wordes it is noted in your Gloſe, Idem Principium habent, & Parum differunt:
Priſthoode, and Princehoode haue one Original, and ſmal difference. He ſaith not,
as you ſaie, The oddes bitwene theſe two is ſo greate, as is bitwene Natural, &
Supernatural: bitwene Heauen, and Earthe: or bitwene God, and Man: But he
ſaith plainely, Priſthoode, and Princehoode haue one Original, and little oddes,
and ſmal difference.

Ambr. Colla. 6.
Quomodo opor-
teat Episcopos.
Maxima.

Gloſa. In Ver-
bum vtraque.

Theodorus Balsamon ſaith thus, Nota Canonem, qui di-
cit, Spirituales dignitates eſſe præſtantioreſ ſæcularibus, ſeu mundanis dignitati-
bus. Sed ne hoc eo traxeris, vt Eccleſiaſtica dignitatis præferuntur Imperatorijs:
Illi enim ſubijciuntur: Marke wel this Canon, that ſaith, The Spiritual Dignities are
better, then the Temporal, or Worldly Dignities. But yee maie not geather thereof, that the
Dignities of the Church are aboue the Dignitie of an Emperour. For they are ſub-
iecte, and inferioure to him. Thus you ſee, M. Hardinge, howe eaſily your light
conſeures maie deceiue you. And therefore an other of your Doctors ſaith,
Supponunt, quòd Potestas Regalis fit Corporalis, & non Spiritualis: & quòd habeat
Curam Corporum, & non Animarum: quod falſum eſt: They imagine, that the
Princes Power is onely Bodily, and not Ghostly: and, that the Prince hathe the Charge of
mennes Bodies, but none of theirs Soules: But this is ſtarke falſe.

Balsamon in
ſexta ſynod.
Canon. 7.

Iohan. De Pati-
ſys. Ca. 18.

And whereas you ſo highly extalle your Popes Vniuerſal Power, as if it were
Supernatural, and Heauenly, & came onely from God: An other of your Doctors
ſaith, Ea, quæ ſunt Iuriſdictionis Papæ, non ſunt ſupra Naturam, & Conditionem

Iohan. De Pati-
ſys. De Potestate
Regia, & Pa-
negotij, pali Cap. 25.

negotij, nec supra Conditionem hominum. Quia non est supra Conditionem hominis, quod homines præsent hominibus. Imò naturale est quodammodo: *Suche things, as belonge to the Popes Jurisdiction, are not above Nature, nor above the Condition of the thinge it selfe, nor above the Capacitie of a Man. For it is not above the Nature of a Man, for Man to rule ouer Menne. Naie rather, in a sorte, it is Natural.*

Nowe, M. Hardinge, if the Princes Power be from God, as wel, as the Popes: If the Popes Power concerninge Jurisdiction, be Natural, as wel, as the Princes: If thei flowe bothe from one Original: If thei haue so smal difference, what meant you then, by these obious Comparisons, so highly, and so ambitiously to auance the one, and so disdeignefully, and scornefully to abase the other: What meant you so bairnely to saie, that Kinges, and Emperoures haue theire authoritie by the positue Lawe of Nations: and Popes haue theire authoritie by the Supernatural grace of God? Touchinge the Princes Power, we are certainly assured by Goddes Holy VVoorde, It is from God. As for the Popes Infinite, and Vniuersal Power, throughout the whole Scriptures, from the Genesis vnto the Apocalyps, onlesse it be the Power of Darkenesse, y^e can finde nothinge.

Hiericus, De Pot
estate Pp. CA. 18.

We saie, Kinges haue euermore benne Anointed, and Blessed by Bishoppes. This is an other soyle Vntruthe. For you might easily haue knowen, that Christian Kinges in olde times were neuer Anointed. Your owne Doctoure saithe, In Novo Testamento non legimus, quod Sacerdotes debeant inungere Reges: Nec etiam nunc obseruatur in omnibus Regibus Christianis: vt patet in Regibus Hispanix: Wee reade not in the Newe Testamente, that Priestes, or Bishoppes ought to anointe Kinges. Neither is that order at this daie used amongst al Kinges, that be Christened: as it appeareth by the Kinges of Spaine. For they are not anointed. Againe y^e saie, and that y^e bringe in, as a special god Argumente of your side, The Emperoure kneeleth to the Priestle for Absolution: Ergo, The Emperoure is not the Heade of the Church. Howe maie a man answere suche folies, better then with the like folie? The Pope him selfe, by your owne Decrees, is bounde to Confesse his Sinnes, and kneeleth downe to a Simple Priestle for Absolution: For your Canonistes saie, Papa tenetur Confiteri peccata sua vni Sacerdoti: Et Simplex Sacerdos potest illum Ligare, & Absoluere: The Pope is bounde to confesse his Sinnes to somme one Priestle: and a Simple Priestle maie bothe Binde him, and Absolue him. Ergo, by your owne Conclusion, The Pope is not Heade of the Church. Suche a handesome Doctoure the Pope hath gotten to promote his Cause.

With suche pretty stufke, M. Hardinge, y^e thinke to ouerrene, and to conqueere the worlde.

The Apologie, Cap. 15. Diuision. 2.

Wherefore, if it were lawfull for them to doo thus, bringe but Ciuile Magistrates, and hauinge the chiefe Rule of Common VVeaies, what offense haue oure Princes at this daie committed, that thei being in the like degree, maie not haue leaue to doo the like? Or what especial giste of Learninge, or of Iudgement, or of Holinesse haue these menne now, that they, contrarie to the Custome of al the Anticente and Catholique Bishoppes, who vsed to conferre with Princes, and Peeres, concerninge Religion, doo now thus reiecte and caste of Christian Princes from knowinge of the cause, and from theire meetings?

*Vntruthe, As
it maie easily
appeare by
that, hath ben
saide before.

M. Hardinge.

*VVee answere, it was * neuer lawfull in any Temporal Prince, to iudge in causes of Religion.
Neither did any Prince before this time euer vse it.

The

The Bishop of Sarisburie.

This is an other of your Absolute Truthes, *pp. Hardinge*. For answers
whereof, it maie please you indifferently to weighe, that I haue written a litle be-
fore touchinge the same.

*Parte. 6. Cap. 14.
Diuis. 4. C. 5.*

The Apologie, Cap. 15. Diuision. 3.

Wel, thus dooinge, they wisely, & warily prouide for them selues,
and for their Kingedome, whiche other wise they see is like Hoztly
to comie to naught. For if so be they, whome God hath placed in
greatest Dignitie, did see, and perceiue these mennes practises, howe
Christes Commaundementes be despised by them, howe the Light
of the Gospel is darkened, and quenched out by them, and howe them
selues also be subtilly beguiled, and mocked, and vnwares be deluded
by them, and the waie to the Kingedome of Heauen stopped by be-
fore them, no doubt they woulde neuer so quietly suffer them selues,
neither to be disdeined after satche a proude sorte, nor so despitefully
to be scorned, and abused by them. But nowe thzough their owne
lacke of vnderstandinge, and thzough their owne blindenesse, these
menne haue them faste yoked, and in their daunger.

M. Hardinge.

Bishoppes (a) can not vpholde their Kingedome by wronge dooinge: (b) that is the waie to
pul them downe. Therefore we are wel assured that your Schismatical Superintendentship can not
stande, though al the power of the worlde, were bente to holde it vp. Your wicked state is not plan-
ted of God, and therefore it shalbe rooted out. It is God, that ruleth: it is God that setteth vp, and
putteth downe. This state of Christes Church hath continued, and the successour of Peter hath
gouerned it, whereas the groundlesse buildinge of al the Heretikes from Simon Magus downe-
warde to this daie hath failed. Luther is rotten, and his newe founde Religion decayed, and the
Pope sitteth in Peters Chaire, and so shal his successours to the ende.

(a) Otherwise is
were not the
Kingedome of
Darkenesse.

(b) VVhen
they be once
espied: and
not before.

Ye woulde menne to beleue, that Emperours, and Kinges are deceiued by the Popes, and Bi-
shoppes. But I praie you, what is the cause, that Princes can not espie these deceites (if any suche
were) as wel as ye? If them selues lacke your knowledge, yet haue they wise men aboute them, who
for their dueties sake, and their allegiance to them, woulde soone aduertise them, howe by the
Bishoppes they be subtilly beguiled, and mocked.

The Bishop of Sarisburie.

Of the maintenance of your Kingedome, *pp. Hardinge*, Christe saide vnto
certaine of your Forefathers, Hoc est tempus vestrum, & Potestas Tenebrarum: *Luke 22.*
This is your time, and the Power of Darkenesse. Blinde they are, and the Guides of the Blind. *Matthe. 15.*
If the Blinde leade Blinde, they wil bothe fall into the ditch. The Lion, or wilde Bulle,
be they neuer so cruel, or greate of courage, yet, if y^e maie once closely couer
their eyes, y^e maie easily leade them, whither y^e liste, without resistance.
Euen so dothe the Pope hoodwinke, and blindfold the Princes of the worlde, and
holde them in Ignorance: whiche donne, he maketh them to holde his Stiroppe, to
leade his Horse, to kneele downe, and to kisse his Shooe, and to attende vpon him,
at his pleasure. But, if they knewe, either him, or them selues, they woulde
not do it.

S. Chrysostome saith, as it is noted before, Hæretici Sacerdotes cladunt Ianuas
Veritatis. Sciunt enim, si manifestata esset Veritas, quod ipsorum Ecclesia esset re-
linquenda: & ipsi de Sacerdotali Dignitate ad Humilitatem venirent popularem: *Chrysostom Open-
re imperfecta.*
Heretical Bishoppes shut vp the gates of the Truthe. For they knowe, that, if the Truthe be
once laide open, their Church shalbe sure saken: And they from their Pontifical Dignitie,
shalbe brought downe to the basenesse of the people. *Homil. 44.*

Petrus Ferrariensis, in consideration hereof, complaineth thus, O miseros Im-
peratores, & Sæculares Principes, qui hæc, & alia sustinetis, & vos seruos Ecclesiæ
facitis: Et Mundum per eos infinitis modis vsurpari videtis: nec de remedio cogita-
tis: *Petrus Ferrari-
en. Citatur ab
Illyrico. Inter
Testes Veritatis.*

tis: Quia prudentiz, & Sapientiz non intenditis: *Alas, miserable are yee, the Empe-
rours, and Princes of the VVorlde, that abide theise, and other like thinges (at the Popes
handes,) and make your selues slaues unto their Church. Yee see, the worlde is by innume-
rable waies miserably abused by them: yet yee neuer bethinke your selues of any remedie: Bi-
cause yee applie not your mindes to wisdom, and knowledge.*

*Hieronym. in E-
saiam, li. 2. ca. 30*

S. Hierome saith, Vt sagittent in obscuro rectos corde. Isti tantam sibi assu-
munt Authoritatem, vt siue Dextra doceant, seu Sinistra, id est, siue bona, siue mala,
nolint Discipulos ratione discutere, sed se Præcessores sequi. Tunchi, qui prius
decipiebant, nequaquam vltra ad eos valebunt accedere, postquam se senserint in-
tellectos: *To strike in the darke, them, that be simple of harte. These menne challenge vnto
them selues suche Authoritie, that, whether they teache with the Righte hande, or with the
Leafte, that is to saie, whether they teache good thinges, or badde, they wil not haue their Dis-
ciples, or Hearers, with reason to examine theire saicings, but onely to folowe them, beinge
theire Leaders. For then they, whiche before deceiued the people, can no more come vnto
them, after they once perceiue, they be espied.*

The Apologie, Cap. 16. Diuision. 1.

Verily, we for our partes, as we haue saide, haue donne nothing
in alteringe Religion, vpon either Rashnesse, or Arrogancie: nor no-
thinge, but with good leasure, and greate consideratlon. Neither had
we euer intended to doo it, excepte bothe the manifest, & most assured
VVil of God, opened to vs in his Holy Scriptures, and the re-
garde of our owne Saluation had euen constrained vs thereunto.
For though we haue departed from that Church, which these men
calle Catholique, and by that meanes geate vs enuie amongeste
them, that wante skil to iudge, yet is this penough for vs, and it
ought to be penough for euery wise, and good man, and one that ma-
keth accompte of Euerlastinge Life, that wee haue gonne from that
Church, which hath power to erre: whiche Christe, who can not
erre, tolde so longe before, it shoulde erre: and whiche wee our selues
did evidently see with oure eies, to haue gonne from the Olde Holy
Fathers, and from the Apostles, and from Christ him selfe, and from
the Primitiue and Catholique Church of God: and we are come,
as neare, as wee possibly coulde, to the Church of the Apostles,
and of the Olde Catholique Bishoppes & Fathers: which Church
we knowe, was sounde, and perfite, and, as Tertullian termeth it, a
Pure Virgine, spotted as then with no Idolatrie, nor with any soule,
or shameful fault: and haue directed, accoordinge to theire Customes,
& Ordinaunces, not onely our Doctrine, but also the Sacramentes,
and the fourme of Common Praier.

M. Hardinge.

Ye haue treated thereof, after your accustomed manner, that is to saie, with al Vntruthe, and
Lies.

Yee come in with many gaie woordes. VVhereto with guilty conscience inwardly yee saie yea,
thereto with lyinge tongue outwardly doo yee not saie naie?

This generation of loofe Apostates, incestuous Vowebreakers, Sacrilegious Churchrobbers,
despisers of al Holinesse, breakers of the deade mennes willes, overthrowers of al aunciente order,
and discipline.

If it be so, where be your Signes? where be your Miracles? where be the examples of your rare
Vertue, and Holinesse?

The

The Bishop of Sarisburie.

The reste of your sprache wee will passe ouer, as talke of course. Touchinge your curious demaunde of Signes, and Miracles, Pope Leo maie answere you. For, whereas certaine of your forefathers in olde times saide, If he be the Kinge of Israel, let him come downe from the Crosse, and we wil beleue him: Pope Leo saith thus vnto them, Nō erat veltre Cœcitat̃ arbitrio, Stulti Scribe, & Impij Sacerdotes, ostendenda potentia Saluatoris. Yee foolish Scribes, and wicked Priestes, the Power of our Saueoure was not to be shewed at the discretion of your Blindenesse. God sheweth his Miracles when, and where, and to whome he will.

Matth. 27.

Leo in Sermon.
De Passione Domini.

S. Chrysostome saith, In fine temporis concedenda est potestas Diabolo, vt faciat Signa vtilia: vt iam Ministros Christi non per hoc cognoscamus, quia vtilia faciunt Signa, sed quia omnino hæc Signa non faciunt: In the ende of time Power shalbe geuen to the Diuel, to worke profitable Signes, and Miracles: So that then wee cannot knowe the Ministers of Christe, by that they worke profitable Miracles, but by that they worke no Miracles at al.

Chrysos. in Matthe. Homil. 49.

S. Augustine saith, Non dicat, Ideo verum est, quia illa, vel illa mirabilia fecit, vel iste, vel ille: aut quia homines ad memorias mortuorum nostrorum orant, & exaudiantur: aut quia illa, vel illa ibi contingunt, &c. Remoueantur ista, vel Figmenta mendacium hominum, vel portenta Fallacium Spirituum: Let no man saie, Therefore it is true, for that this man, or that man hath wrought this, or that Miracle: or, for that menne make their Praiers at the Tounbes of our deade, and obtaine their desires: or, for that these, or these Miracles be wrought there &c. Awaie with these thinges: they maie be either the Iuggelinges, and Mockeries of deceitful menne, or els Illusions of Licing Sprites.

August. De Vain
tate Eccles. Ca. 16

Againe, S. Chrysostome saith, Per Signa cognoscebatur, qui essent Veri Christiani, qui Falsi. Nunc autem Signorum operatio omnino leuata est: Magis autem inuenitur apud eos, qui Falsi sunt Christiani: In olde times it was knowne by Miracles, who were the True Christians, and whom the False. But now the workinge of Miracles is taken quite awaie: and is rather founde emonge them, that be false Christians.

Chrysos. in Matthe. Homil. 49.

Therefore S. Augustine saith, Contra illos Mirabiharios cautum me fecit Deus meus, dicendo: In nouissimis diebus exurgent Pseudoprophetae facientes Signa, & Portenta, vt inducant in errorem, si fieri possit, etiam Electos: Againste these Moungers of Miracles my God hath armed me, saicinge: In the later daies there shal rise up False Prophetes workinge Signes, and woonders, to deceiue the Electe of God, if it be possible.

August. in Iohan.
Tracta. 13.
Matthe. 24.

Neither is the Gospel of Christe preached this daie vttterly without Miracles. The Blinde saith the Dumble speaketh: your Idolles are fallen: your Create Babylon is come to ground. These, &c. Hardinge, if you haue eyes to see them, are no smal Miracles. S. Chrysostome saith, The Conuersion of the worlde is a

Chrysos. in 1.
Corin. Homil. 6.

Miracle. S. Augustine saith, Modo Caro Cœca non aperit oculos Miraculo Domini: Et Cor Cœcum aperit oculos Sermone Domini: Now adaieth the Blind flesh openeth not her eyes by the Miracle of our Lorde: But the Blinde harte openeth his eyes at the VVoorde of our Lorde. And againe, Modo Aures Corporis surdæ non aperiuntur. Sed quāni multi habent clausas Aures Cordis, quæ tamen, Verbo Dei penetrante, pateſcant? Nowe adaieth the deafe Eares of the Body be not opened: yet many there are, that haue the Eares of their harte shut up: whiche Eares notwithstandinge are opened by entringe of the VVoorde of God.

August. De Verbis Domini. See
cund Matthe.
serm. 18.
Loken loco

Therefore we maie rightly saie to you with other wordes of S. Augustine. Quisquis adhuc Prodigia, vt credat, inquit, Magnum est ipse prodigium: qui, mundo credente, non credit: Who so euer yet requireth Miracles, to bringe him to the Faith, is himselfe a great Miracle: that the worlde beleeuinge, remaineth stil in vbeliefe.

August. De Ciuitate Dei. lib.
22. Cap. 8.

Where as the Phariseis saide of Christe, Leste him nowe come downe from the Crosse, and we wil beleue him. S. Hierome saith vnto them, Etiam si de Cruce descenderet, similiter non crederetis: Yea, although he shoulde come downe from the Crosse, yet would ye not beleue him.

Hieronym. in
Matthe. 27.

But it were a world, to beholde the Glorious Countenance of your Miracles, *M. Harding.* Your Crosses can speake: your Idolles can goe: your Images can light their owne Lamps: your Holy VVater is hable to calme the Sea, to chase awaie Wile, and to make barren Wommen to conceiue. If ye doubt hereof, conferre with *M. Cope*, one of your owne Louanian companie: or with that *Worthy Prelate* the Bishop of Verona, your Holy Father Lipomanus. I am ashamed to remember the things, that you are not ashamed euen now, in these daies, to publish in *Writings*. Howe be it, such Religion, such Miracles. *S. Hierome* saith, Mendacium Antichristi Christi Veritas deuorabit: The Truthe of Christe shal deuoure, and consume the Falschedde of Antichriste.

Cope. Dialog. 1.
pag. 18.

Hieronymus ad
Algasium.

The Apologie, Cap. 16. Diuision. 2.

And, as wee knowe, bothe Christe him selfe, and al good menne heretofore haue donne, wee haue called home againe to the Original, and firste Foundation, that Religion, whiche hath benne fowly neglected, and vtterly corrupted by these menne. For wee thought it meete, thence to take the Patern of Reforminge Religion, from whence the grounde of Religion was firste taken: Bicause this one Reason, as saith the moste Ancient Father Tertullian, hath greate force againste al Heresies, Looke, vvhath so euer vvas firste, that is true: and vvhath so euer is later, that is corrupte. Irenæus oftentimes appealed to the Oldest Churches, which had ben nearest to Christes time, and whiche, it was harde to be leue, had benne in erreure. But why, at this date, is not the same common regarde, and consideration had? Why returne we not to the Patern of the Olde Churches? Why maie not we heare, at this time amongst vs, the same saieinge, which was openly pronounced in times past in the Council at Nice, by so many Bishoppes, and Catholique Fathers, and no body once speakinge againste it? *Εὐὴ ἀρχαῖα κατὰ τὴν ὁδὸν*: Holde stil the Olde Customes.

M. Harding.

(a) Here folowed
sommewhat,
touchinge the
Sacrament, and
Sacrifice: which
maters are o-
therwhere an-
sweread more
at large.

(b) Irenæus ne-
uer knewe the
disorders, & de-
formities, that
now are in the
Church of
Rome.

(c) Vntruth. For
as now, it is al
vnfaithfully
peruered

(d) Vntruth
manifest, and
apparente to al
the worlde.

Ye saie muche in your owne commendation, but lies be no proufes: Yee haue not called Religion home againe to the Original, and first Foundation, as ye saie: but ye haue quite ouerthrowen al true Religion from the fundation. As for your apish noueltie, yee haue taken the patern thereof from Satan auctour of diuision, the auncient ennemie of Christe, and of his true Religion. VVee admitte the saieinge of Tertullian (though it be not altogether as yee alleage it) that this reason hath greate force againste al Heresies, VVhat so euer was firste, that is true: what so euer is later, that is corrupt. Of the Blessed Sacramente, Christe saide firste, &c. (a)

Contra
Praxam.

Yee woulde seeme to be faine, that wee folowed the aduise of Irenæus. VVee are contente with al our hartes. And with Irenæus wee appeale to that Tradition, whiche is from the Apostles, whiche (as he saith is keapte in the Churches by Priestes, that succeded them. VVith Irenæus leauing other Churches, whose successions of Bishoppes it were a longe woork to rehearse, we require to haue recourse for trial of our Faith to the Tradition of Doctrin of the Romaine Church, whiche he termeth, Greatest, Oldest, beste knowen to al, founded, and set vp by the two moste gloriou Apostles, Peter, and Paule. VVee appeale to the Faith of that Church, taught abroad in the worlde, and by successions of Bishoppes broughte downe vnto vs. For to this Church, (b) saith Irenæus, muste al the Church of Christe repaire, where so euer it be: for that it is the chiefe of al, and for that the Tradition of the true Doctrin, whiche the Apostles leaue behinde them, (c) is there faithfully keapte. VVherefore if yee woulde after the Council of Irenæus resort to Rome for decision of the controuersies, that be betwixt you and vs, and woulde them to be tried by that sense of Doctrin, (d) whiche hath continued by successions of Bishoppes euen from Peter to Pius the fourthe, nowe Pope, and woulde stande to the auctoritie of that See Apostolike: al strife were ended, wee shoulde be at accorde. But wee haue litle hope ye wil folowe this Godly Connel of S. Irenæus that Blessed Martyr, whose body your brethen the Huguenotes

Lib. 3. Ca. 3

Lib. 3. Ca. 1

of

of Fraunce, vilanously burned at Lions, Anno Dom. 1562. after it had rested there thirtene hundred yeeres and more.

The Bishop of Sarisburie.

The Preeminence, that Irenæus giveth to the Church of Rome, standeth in Consente, and Unitie, and Agrément of Doctrine, not in Supertorritie, or Governmente over al the worlde. For proufe whereof, yee maie vnderstande, that Irenæus in the same place likewise specially noteth the Church of Smyrna planted by Polycarpus: and the Church of Ephesus, planted by S. Iohn: and generally sundrie other Greate Churches, planted by menne of Apostolical Dignitie: vnto whiche he willett vs in like manner to repaire: and not onely to the Church of Rome. The Emperoure Theodosius willett his Subiectes, to consoyme themselves in Doctrine, not onely to the Romaine Bishop, but also, either to Nectarius the Bishop of Constantinople: or to Timotheus the Bishop of Alexandria: or to Pelagius the Bishop of Laodicea: or to Diodorus the Bishop of Tharsus: or to Amphilocheus the Bishop of Iconium: or to Optimus the Bishop of Antioche: or to Helladius the Bishop of Cæsarea: or to Otreius the Bishop of Melite: or to Gregorius the Bishop of Nice: or to Terennius the Bishop of Scythia: or to Marmarius the Bishop of Martianopolis. Vnto al, and euery of thesse notable greate Churches, the Emperoure willett al other inferioure Churches to repaire.

Irene. Li. 3. ca. 3.
Valde longum
est, omnium Ec-
clesiarum enu-
merare Succes-
siones.

Cod. Theodosij,
Li. 16. Titul. 3.

By such Examples the Fathers in the Council of Chalcedon were contented, to direct their Faiche. For thus they brake out in a general shoute, Omnes ita credimus: Leo Papa ita credit: Cyrillus ita credit: Leo, & Anatolius ita credunt: Al wee beleue thus: Pope Leo beleueth thus: Cyrillus (the Bishop of Alexandria) beleueth thus: Leo, and Anatolius (the Bishop of Constantinople) beleue thus.

Concil. Chalcedon. Actio. 2.

So saith Tertullian, Videamus, quod lac à Paulo Corinthij hauserint: ad quam Regulam Galathæ sint recocti: quid legant Philippenses, Thessalonicenses, Ephesij: quid etiam Romani de proximo sonent: quibus Euangelium Petrus, & Paulus sanguine quoque suo signatum reliquerunt: Let vs see, what milke the Corinthians suckte of S. Paule: after what Paterne the Galathians were resurmed: what the Philippians reade, what the Thessaloniens, what the Ephesiens: what soude the Romaines geue, that are so neare vs: vnto whom Peter, and Paule haue leaste the Gospel sealed, and confirmed with their Bloude. In like sorte writeth Gregorie Nazianzene of the Church of Cæsarea: Cuiuslibet Ecclesiæ, tanquam Corporis Christi, habenda est ratio: maxime vero nostræ (Cæsariensis) quæ & ab initio fuit, & nunc est, Mater propè omnium Ecclesiarum: Eam Christiana Respublica, velut Centurum suum Circulus, vndique obseruat, non solum propter Orthodoxam Doctrinam vbiq; ab initio prædicatam, sed etiam propter conspicuam Concordiæ Gratiâ, quam diuinitus accepit: Wee muste make greate accompte of al Churches, euen as of the Body of Christe: but specially of this our Church of Cæsarea: for that it hathe benne from the beginnunge, and stil is in a manner the Mother of al Churches. The whole Christian Common VVeale beholdeth this Church of euery side, euen as the Circle beholdeth the Center: not onely for the Catholique Doctrine, that from thence hathe benne published euerywhere, but also for the notable Grace of Concorde, that it hathe receiued from aboue.

Tertull. Contra
Marcion. Li. 4.

Nazianzen. Epi-
stol. 30.

Thus the Aunciente Godly Fathers willett the Faithful, to haue recourse vnto euery of these Churches, of Smyrna, of Ephesus, of Constantinople, of Alexandria, of Laodicea, of Tharsus, of Iconium, of Antioche, of Cæsarea, of Melite, of Nice, of Scythia, of Martianopolis, of Corinthus, of Galatia, of Philippi, of Thessalonica, of Ephesus, and of Rome: not for any secrete vnrremouable vertue in them contained, but onely, as Irenæus saith, for that the Tradition, and Doctrine of the Apostles had continued there stil without corruption.

Irene. Li. 3. ca. 3.
In qua semper
conseruata est
ea que est ab A-
postolis Traditio
Tertull. De Præ-
scription. contra

Therefore Tertullian saith, Percurre Ecclesias Apostolicas, apud quas ipsæ adhuc Cathedræ Apostolorum suis locis præsidentur: apud quas ipsæ Authenticæ Literæ eorum recitantur, sonantes vocem, & repræsentantes faciem vniuscuiusque. Proxima est tibi Achaia: Habes Corinthum. Si non longè es à Macedonia, habes

§ 55 ij

Philippos, Hæreticos.

Philippus, habes Theſſalonicenſes. Si potes in Aſiam tendere, habes Ephesum. Si autem Italiae adiacet, habes Romam: unde nobis quoque Authoritas præſto eſt: Renne ouer, and beholde the Apoſtolique Churches, where as the Apoſtles Chaires are yet ſtil continewed, and where as the Authentical VVritings of the Apoſtles are openly pronounced, ſoundinge out the voice, and repreſenting the face of eche one of them. The nexte Countrie to you is Achaia: There haue you the Church of Corinthe. If yee be not farre from Macedonia, there haue yee the Church of Philippi, and the Church of Theſſalonica: If yee maie goe ouer into Aſia, there haue yee the Church of Ephesus. If yee border neare to Italie, there haue yee the Church of Rome: from whence we alſo (dwelling in Aphrica) maie with ſpeede receiue Authoritie.

Tertull. De Pra-
ſcriptione contra
Hæreticos.

Againe, touchinge the name of a Church Apoſtolique, whereby we woulde euermore ſeeme to vnderſtande the Church of Rome, he ſaith thus: Tot, ac tante Eccleſiæ, vna eſt illa ab Apoſtoliſ Prima, ex qua omnes. Sic omnes primæ, & omnes Apoſtoliæ, dum vnâ omnes probant Vnitatem: Theſe ſo many, and ſo great Churches, are al that ſame one firſte Church, planted by the Apoſtles from whence iſſued al the reſte. And ſo are they al Firſte Churches, and al Apoſtolique, in that they al folowe one Vnitie.

Thus the Anciente Fathers taught the People to reſourme them ſelues by the Example, and Doctrin, not onely of the Church of Rome, but alſo of al other Notable Apoſtolique Churches.

Euseb. Li. 5. C. 43.
August. Epist. 11.

Neither were they directed onely by the Authoritie of Aunciente Churches, but alſo by the Authoritie of certaine particulare VVorthy Menne. For Reſolution in caſes of doubt, ſomme ſente to S. Auguſtine: ſomme to S. Hierome: ſomme to the Biſhoppes of France: ſomme to the Biſhoppes of Rome: & ſomme to others. S. Hierome thus writeth vnto S. Auguſtine: Tu, vt Episcopus in toto Orbe notiſſimus, debes hanc promulgare Sententiam, & in aſſenſum tuum omnes Coepiscopus trahere: Thou, as the moſte notable Biſhop in al the worlde, oughteſt to publiſhe this Decree, and to drawe al thy Felowe Biſhoppes vnto thy Iudgement. Yet was S. Auguſtine the Biſhop of Hippo in Aphrica, and not of Rome. Certainely, whereſoeuer any flame of Truth, and Learninge maie appeare, out of what place ſo euer it breake forth, menne wil of them ſelues willingly, and greedily ſie vnto it.

Damaſ. Hieron.
Hieronymus ad
Algaſiam.

Damaſus the Biſhop of Rome, wrote vnto S. Hierome in doubtful Caſes, to knowe his Councel S. Hierome him ſelfe ſaith, Filius meus Apodemius de Oceani Littore, atq; vltimis Galliarum finibus, Roma præterita, quæſiuit Bethlehem: My Sonne Apodemius, comming from the ſhoare of the Ocean Sea, and from the firtheſt Coaſt of France, leauinge Rome, ſought for Bethlehem, where I dwelle, (to conferre with mee).

Ambros. Lib. 12.
Epist. 83.

Thus we ſee, Godly menne, deſirous to knowe the Truthe, and to be reſolued of their doubts,leaſte the Biſhop of Rome with al his Cardinales, & twente eight hundred miles further, to ſeke Councel of poore Hierome.

Apud Athanaſi.
Tomo primo.

Alſo S. Ambroſe ſaith, Poſt Alexandrinæ Eccleſiæ, Episcopi quoq; Romanæ Eccleſiæ Definitionem, per Literas plarūq; meam adhuc expectant Sententiam: After the Reſolution of the Church of Alexandria, and alſo of the Biſhop of the Church of Rome, many menne yet write Letters vnto me, and woulde alſo vnderſtande my iudgement. Pope Liberius him ſelfe writeth thus vnto Athanaſius, the Biſhop of Alexandria: Si mecum ſentis quæſo ſubſcribas: quò certiores reddamur, num eiſdem nobiſcum ſuffragij ſis, eademq; ſtatuas de Vera Fide: vt & ego ſecurior efficiar, Tuq; mandata indefinenter obeam: If yee be of my Iudgemente, then I beſeeche you, to ſubſcribe (your name vnto theſe Articles): that I maie be out of doubt, whether you thinke, as I thinke, touchinge the True Faiche: and, that I maie be the better confirmed in mee ſelfe, and maie euermore doo your Commaundements without delaie. Here you ſee, your Head of the Church offereth him ſelfe with al his Vniuerſal Power, to be at the Commaundement of an other inferioure Biſhop. Bernarde, beinge but an Abbate, writeth thus vnto Pope Eugenius: Auiunt, non vos eſſe Papam, ſed me. Et vndiq; ad me confluunt, qui habent negotia: They ſaie, that I am Pope, and not you. And on euery ſide, they, that haue ſuites, comme renninge vnto mee.

Bernard. Epist. 238

Thus

Thus were menne wonte to seeke for Counsel, not onely at Rome, but also, where so euer it might be founde. And therefore was Origen called, Magister Ecclesiarum, The Enformer, or Maister of the Churches: S. Basile, Canon Fidei, The Rule of the Faith: Eusebius Samosatensis, Regula Veritatis, The Standarde of the Truth: Athanasius, Orbis oculus, The eye of the Worlde: And in doubtful Cases, they were as diligently sought vpon, as the Pope.

Here, by the waye, it were a worthy mater, to consider somme of the Profounde, and Learned Resolutions, that we haue receiued from the See of Rome. Augustine the Italian Monke, whom somme haue called the Apostle of Englande, demaunded of Pope Gregorie, by waye of great Counsel, whether a Woman with Child might be Baptized, or no: and howe longe afterwarde it might be lawfull for her to comme to the Church.

Bonifacius, the Apostle of Germanie, demaunded the like questions of Pope Zacharie, whether Iaies, Dawes, Storckes, Beauers, Otters, Hares, and Wilde Horses be mannes meate, or no: what order were to be taken with Man, or Horse, hauing the falling sicknesse: At what time of the yere it mase be lawfull, or wholesome for folkes, to eate Bacon: and, if a man liste to eate it Rawe, howe longe it ought to be, before he eate it: What mase be donne, if a Priesthe haue a blacke in his eye: Who mase hallowe Oile: Who mase weare the Palle: At what time, in what place, in what sorte, ouer, or vnder, openly, or secretly, it mase be lawfull to weare it.

To these, and other like doubtful, and profounde questions, the Pope hath geuen out his Answeres, and that in sutch graue, and solemne sorte, as if no other Creature vnder Heauen, besides his Holinesse, were hable to vnderstande sutch highe Mysteries.

There felle out sometime an Odious quarrel betwene the Thomistes, and Scotistes, whether the Blessed Virgine were conceived in sinne, or no. The one side saide, Yea: the other cried, Nay. There were Learned menne of bothe sides: Parties growe: The Scholes were enflamed: the worlde was troubled: No Conference, no Doctoure, no Council was hable to quiet the mater, and to make them frendes. The Scotistes alleged for them selues the Council of Basile: The Thomistes cried out, the Council of Basile was disorderly summoned, and therefore vnlawfull. In the middes of this heate, Pope Sixtus toke vpon him, to be Iudge betwene them, and to determine the bottome of the Cause. In conclusion, when al the worlde lookte to be resolved, and satisfied in the question, the Pope commaunded bothe the Thomistes, and the Scotistes, to departe home, and to dispute no more of the mater, but to lette al alone: and so leaue them as doubtful, as he founde them. This was a resolution for a Pope.

A greate contention fel out betwene them, of Ratispone in Germanie, and the Abbie of S. Denise in France, whether of them had the whole Body of S. Denise: for that either parte saide, and bare the worlde in hande, they had the whole. To Rome they wente: The Pope sate sadly in Iudgemente, and examined theire Allegations, and grewe to conclusion: and in the ende, gaue his aduised, and Definitive Sentence, that either parte, as wel they of France, as also the others of Germanie, had the whole Body of S. Denise: and that who so euer would save hay, shoulde be an Heretique. Of sutch substance, and certaintie are the Oracles of your See of Rome.

Somme of your frendes haue saide, Veritas per Christum Cathedra alligata est, non personis: Christe hath fastened his Truth, not to the Popes personnes, but to his Chaire: Meaninge thereby, that the Pope, what so euer he decree, or saie, sittinge in S. Peters Chaire, can neuer erre. And thus, by this Doctours Iudgemente, we are taught, to giue credite rather to the Popes Chaire, then to the Pope.

Yet neuerthelesse, the same Irenaeus, whome we haue here alleged, openly reproued Pope Victor: and S. Cyprian likewise reproued Pope Steuin: for that they

Hieron. in Apologia aduers.

Ruffin.

Nazian. ad simplician.

Nazian. ad Heronem.

Gregor. Lib. 12.

Indicti. 7. Ca. 9.

Inter Decreta

Zachariae.

Inter Decreta

Alexandri. 3.

par. 30. Ca. 2. Si

maculam in oculo.

Inter Decreta

Gregor. 2. Ad

Bonifacium.

August. De Ciuitate. Li. 20.

Cap. 26. Vines.

Io. Caluinus de

Reliquijs.

Nicola. Cusan.

Ad Bohemos

Epist. 2.

Euseb. li. 5. ca. 26

Cyprian. ad

Umpierum.

Inter Epistola Aug.
gu. Epi. 91. Eras.
Ambros. De Sa-
cram. lib. 3. Ca. 1.

Arnulphus in
Conc. Remensi.

Hieron. in Osee.
Lib. 1. Cap. 4.

Cyprian. ad
Pompeianum.

Chrysost. in Ge-
nesim. Hom. 67.

August. De mi-
rabilib. Sacre
Scripture. Li. 1.
Cap. vltima.
In the Former
Replie. Art. 17.
August. contra
Iudeos. Cap. 1.
August. in Ps. 41.

thought, notwithstandinge their Chaire, they were in erreure. Erasmus, spea-
kinge of the Answer of Pope Innocentius vnto the Councel of Carthage, saithe
thus, In hac Epistola & Dictionem, & Ingenium, & Eruditionem tali Præsule di-
gnam cogimur desiderare: In this Epistle wee misse bothe Eloquence, and Witte, and
Learninge meete for suche a Prelate. S. Ambrose saithe, In omnibus cupio sequi
Ecclesiam Romanam. Sed tamen & nos Homines sensum habemus. Ideo quod
alibi rectius seruatur, & nos recte custodimus: I desire in al thinges to folowe the
Church of Rome. Howe be it, wee our selues, for that wee be menne, haue vnderstandinge,
and Iudgemente too: Therefore, what so euer is better kepte in other places, wee doo wel
to keepe the same.

But, touchinge the state of Rome, that nowe is, Arnulphus saide openly in
the Councel of Remes, Cum hoc tempore Romæ nullus sit, vt fama est, qui Sacras
Literas didicerit, qua fronte aliquis illorum docere audebit, quod non didicerit? For
as mutche as nowe a daies, as it is reported, there is none in Rome, (neither Pope, nor Car-
dinal) that hath Learned the Scriptures, with what face dareth any of them to teache vs
that thinge, that he him selfe neuer learned?

It is not sufficiente to saie, The Pope sitteth in Peters Chaire. As Antichriste
maie sitte in place of Christe, so maie Iudas sitte in place of Peter. S. Hierome
saith, Bethel, quæ prius vocabatur Domus Dei, postquam Vituli in ea positi sunt,
appellata est Bethauen, id est, Domus inutilis, & Domus idoli: Bethel, that before was
called the House of God, after that Hieroboams Golden Calues were sette up in it, was
called Bethanen, that is to saie, a House vnprofitable, and the House of an Idole. And
what maruelle is it, if the like haue happened to the Church of Rome?

Therefore wee thinke it better, to examine, and trie the groundes of your Re-
ligion by the VVoorde of God, that is one, and Uniforme, and endureth for euer,
then by your touche of Rome, that is so vncertaine, and so mutable, and so often
hath deceiued vs. S. Cyprian saith, Si ad Diuinæ Traditionis Caput, & Orig-
inem reuertamur, cessat error humanus: If wee returne to the Heade, and Original of
the heavenly Tradition (which is the VVoorde of God) al humane error geth place.

Touchinge the reste of your nédelesse talke, our Brethren in France, whom
in your pleasaunt manner y^e cal Huguenotes, burnt not the Body of Irenæus.
They knewe, he was a Blessed Martyr of God: and his Body sometime the
Temple of the Holy Ghoste. Without any reproche, or villanie, either donne, or
meante to that Holy Father, if they burnt any thinge, whiche also maie wel be
doubted, they burnt onely an Idole, that you had so vncreuerently sette vp a-
gainste the Glorie of God. Chrysostome saith, Ioseph moriens ait, Ossa mea
esseretis hinc vobiscum: Ne Agyptij memores beneficiorum eius, Corpus Iusti
haberent in occasionem Impietatis: Ioseph lyinge in his deathe bedde, saide vnto his
Children, and Newwe, yee shal carrie my bones with you forth out of Egypte: Leste the
Egyptians remembre the good thinges, he had donne, shoulde vse that good mannes Body
to an occasion of VVickednesse, or Idolatrie.

So saith S. Augustine, Nemo conscius erat Sepulchri Moysi, ne populus, si co-
gnouisset, ubi esset, adoraret: Noman was made priue to Moses Graue: Leste, if the people
had knowen, where his Body had benne, they shoulde adoure it.

Your obiection of the Sacrifice is otherwhere answered moze at large. S. Au-
gustine saith, Nunc manibus non offerimus Carnem: Sed Corde, & ore offerimus
Laudem: Nowe wee offer not vp fleashe with our handes: but with Harte, and mouthe wee
offer Praise. Againe he saith, Intus habeo Sacrificium, quo flectam Deum meum:
Within mee selfe I haue a Sacrifice, wherewith I maie pacifie my God.

The Apologie. Cap. 17. Diuision. 1. & 2.

When Eldras wente about to repaire the ruines of the Temple of
God, he sente not to Ephesus, although the moste beautiful and goz-
geous Temple of Diana were there: and when he pourposed to re-
store

foze the Sacrifices, and Ceremonies of God, he sent not to Rome; although peradventure he had hearde, that there were the solemne Sacrifices called Hecatombæ, and other called Solitaurilia, Lectisternia, and Supplicationes, and Numa Pompilius Ceremonial Bookes, or Manuals, or Portueses, conteinige the seruice of their Goddes. He thought it yenough for him, to set before his eyes, and solowe the Paterne of the Olde Temple, whiche Salomon at the beginninge builded, accordinge as God had appointed him, and also those olde Customes & Ceremonies, which God him selfe had written out by speciall woordes for Moses.

The Prophete Aggæus, after the Temple was repaired againe by Esdras, and the people mighte thinke, they had a very iuste cause to reioice on their owne behalfe, for so greate a benefite receiued of Almighty God, yet made he them all burste out into teares, because that they whiche were yet aliue, and had seene the former buildinge of the Temple, before the Babylonians destroyed it, called to minde, how far of it was yet, from that beautie, and excellencie, whiche it had in the olde times past before. For then in deede would they haue thought the Temple woorthily repaired, if it had answered to the Anciente Paterne, and to the Maiestie of the firste Temple. S. Paule, because he woulde amende the abuse of the Lordes Supper, whiche the Corinthians euen then begonne to corrupt, he set before them Christes Institution, to solowe, sayinge: I haue deliuered vnto you, that thinge, that I firste receiued of the Lorde. And, when Chrysostome confuted the Errour of the Phariseis, yee muste, saith he, retourne to the firste beginninge: for from the beginninge it vvas not thus. And, when he found great faulte with the Priestes for their vncleanness of life, and couetousnesse, and woulde cleanse the Temple from all euil Abuses, This house, saith he, at the firste beginninge it vvas a House of Praier, wherein all the people might deuoutely, & sincerely praeie together. And so it were your parte to vse it now also at this date. For it was not builded to the end it should be a denne of theues. Likewise all the good and commendable Princes mentioned of in the Scriptures, were praised specially by these woordes, that they had walked in the waies of their Father Dauid: That is, because they had retourned to the Firste and Original Foundation, & had restoared the Religion euen to the perfection wherein Dauid leaft it. And therefore, when we likewise saw, that all thinges were quite troddē vnder foote by these men, & that nothing remained in the Temple of God, but pitieful spoiles, and decayes, wee reckened it the wisest, and the safest waie, to sette before our eyes those Churches, whiche wee knewe for a suertie, that they neuer had erred, and yet neuer had, neither

Private

Private Masse, nor Praiers in a strange, and Barbarous Language, nor this Corruption of Sacramentes, and other toies.

And, for so mutche as our desire was, to haue the Temple of the Lorde restozed anew, we would seeke none other foundation, then the same, whiche, we knewe, was longe agoe laide by the Apostles, that is to witte, Our Saucour Iesus Christe. And, for so mutche as wee hearde God him selfe speakinge vnto vs in his V Voorde, and sawe also the notable Examples of the Olde, and Primitiue Church: againe, howe vncertaine a mater it was, to waite for a General Councel, and, that the successe thereof would be mutche more vncertaine: but specially, for so mutche as wee were moste ascertained of Goddes V Vil, & therfore counted it a wickednesse to be too careful, and ouercumbzed aboute the Judgementes of Mortal Menne, wee coulde no longer stande takinge aduise with fleashe, & bloude, but rather thought good, to doo the same thinge, that bothe might rightly be donne, & hath many a time bene donne, aswel of other good men, as also of many Catholique Bishoppes: that is, to remedie our owne Churches by a Prouincial Synode. For thus wee knowe, the Olde Fathers vsed to put maters in experience, before they came to the Publique Vniuersal Councel. There remaine yet at this daie sundrie Canons, wzitten in councelles of Free citties, as of carthage vnder Cyprian, as of Ancyra, Neocesarea, and Gangra, whiche is in Paphlagonia, as somme thinke, before that the name of the General Councel at Nice was euer hearde of. After this fashion in Olde time did they speedily meete with, and cutte worthe those Heretiques, the Pelagians, and the Donatistes at home, by Private Disputation, without any General councel. Thus also, when the Emperoure Constantius euidently, and earnestly tooke parte with Auxentius, the Bishop of the Arians faction, Ambrose, the Bishop of the Christians, appealed, not vnto a General councel, where he sawe no good coulde be donne, by reason of the Emperours mighte, and greate labour: but onely to his owne clergie, and People, that is to saie, to a Prouincial Synode. And thus it was decreed in the councel at Nice, that the Bishoppes shoulde assemble twise every yeere. And in the councel at carthage it was decreed, that the Bishoppes shoulde meete togeather in eche of their Prouinces, at leaste once in the yeere: whiche was donne, as saith the councel of chalcedon, of pourpose, that if any Errours, or Abuses had happened to springe vp any where, they might immediately at the firste entrie be destroyed, euen where they firste began. So likewise when Secundus, and Palladius reiected the councel of Aquileia, because it was not a General, & Common Councel, S. Ambrose Bishop of Millaine

made

made answere, that no man ought to take it for a newe, or strange mater, that the Bishoppes of the VVeast Parte of the world did calle together Synodes, and make Priuate Assemblies in their Provinces, for that it was a thinge before that time not seldome vsed by the Bishoppes of the VVeste Church, and by the Bishoppes of Gracia vsed oftentimes, and commonly to be donne. And so Charles the Greate, beinge Emperoure, helde a Prouincial counsell in Germanie, for puttinge awaie Images, contrarie to the Seconde Council at Nice. Neither pardy euen amongst vs is this so very a strange, and a newe trade. For wee haue had ere nowe in Englande Prouincial Synodes, and haue gouerned our Churches by home made Lawes. What shoulde one saie more? Of a truthe, euen those greatest Councelles, and where moste Assemblie of people euer was (whereof these menne vse to make sutch an exceedinge reckninge) compare them with al the Churches, whiche throughout the world acknowledge, & professe the Name of Christe, and what els, I praye you, can they seeme to bee, but certaine Priuate Councelles of Bishoppes, & Prouincial Synodes? For admitt peraduenture, Italie, Fraunce, Spaine, Englande, Germanie, Denmarke, & Scotlande meete together: if there wante Asia, Gracia, Armenia, Persia, Media, Mesopotamia, Egypte, Ethiopia, India, and Mauritania, in al whiche places there bee bothe many Christian menne, and also Bishoppes: howe can any man, beinge in his righte minde, thinke sutch a Council to be a General counsell? And, where so many partes of the worlde doo lacke, howe can they truly saie, they haue the consente of the whole worlde? Or what manner of counsell, weene you, was the same laste at Tridinte? Or howe might it bee termed a General counsell, whereas out of al Christian Kingdomes, & Nations, there came vnto it but onely fourtie Bishoppes, and of the same, some so cuninge, that they might be thought meete, to bee sente home againe, to learne their Grammare, and so wel learned, that they had neuer studied any parte of Diuinitie?

M. Hardinge.

Your waitinge for a general Council was not vncertaine. For at the settinge foorth of your Apologie, it was farre and wel entred, and almost ended. VVhat so euer successe thereof should followe, yee ought not to haue refused it (a) beinge in al respects lawfull.

Your assurance of Gods wil is none. That is but your common biewoorde, as it hath alwaies benne of Heretikes. Ye ought to haue shewed good euidence for your beinge sure of Gods wil, before ye attempted these greate and dangerous changes in Religion. Neither becommeth it you to cal the determinations of a General Council the iudgements of mortal men, so mutche as concerneth declaration of necessarie pointes of Faith, but the promptinge and teachinge of the Holy Ghost.

As for your prouincial Synode, it was none. Synodes cannot be kepte without Bishoppes. Before yee claime the name of a Synode for your packinge and hudlinge together, yee must proue your selues Bishoppes, whiche ye are not able to doo. VVhat so euer ye saie, (b) there were neuer good men, nor Catholike Bishoppes, that kepte prouincial Synodes, contrarie to approued and lawfull General Councils, (c) as your Synode is moste contrarie. Neither can ye pretende, that yee

(a) Vntruth. For in many respects it was lawfull.

(b) Vntruth, by many examples soone reprobued
(c) Vntruth. For our Synode is most agreeable to the Olde Councelles.

folowed any olde fathers, puttinge thinges in experience before the comminge to an Vniuersall Council.

Your Council prouincial holden in Germanie by Charles the greate, againste the seconde Nicene Council general, (d) is a false forged matter, as the Booke againste Images is, whiche one Eli Phili the man in the Moones sonne, Caluine, Illyricus, and other Heretikes haue fathered vpon that moste godly, and Catholike Emperoure.

The Council, whiche you meane, was a Godly, and a Catholike Council, holden at Frankforde by Pope Adrian, and Charles the greate, * againste the wicked Council of the Heretikes named * Imagebreakers, whiche they helde a litle before that at Constantinople, whiche of those Heretikes was called the seuenth, and general, of the Catholikes *Pseudosynodus*, that is to saie, the false or forged Council. Of bothe these Councils, thus writeth Abbas Vrspergensis, so muche commended of Melancthon: The Council whiche a fewe yeeres before was assembled at Constantinople, in the time of Irene and Constantine her sonne, of them called the seuenth and Generall (in this Council holden at Frankforde) was repealed and put awaie by consente of al, as void and superfluous, so as from thence soorth it shoulde be named neither the seuenth, nor ought els.

If you beleue not this, as the witnes of a Catholike writer, then beleue Anselmus Rid an earnest professour of your owne the newest Gospels. VVho writeth that Adrian the Bishop of Rome, and Kinge Charles, at the Council holden at Frankforde, execrated, and accused as Heretical, the Council of the Emperie of Constantinople and of the Greekes, whiche they helde for the abolishinge of Sainctes Images. Those be his very woordes. Beleue Peucerus Philip Melancthon's Sonne in lawe writing, that the Council of Nice, was kepte by common consente of the Greeke Emperoure and of Charles. If the Seconde Council of Nice, whiche was altogether for Images, was holden by consente of Charles, howe helde he a Council in Germanie, for puttinge awaie Images, againste the Council of Nice? Beleue Carion, and specially Pantaleo of Zurich, a man of your owne the moste Euangelical Religion, who vpon warrante of the authoritie of Regino writeth, that the Council of Frankforde abrogated, and disanulled the Greekes Council, that was againste the woorthship of Images. Briefely, howe falsely you and sundrie other of your secte haue herein belied that woorthy Prince Charles the Greate, it maie casely appeare by that Paulus Aemilius writeth of him: That he sente twelue Bishoppes out of Fraunce to the Council then holden at Laterane in Rome, in which the Imagebreakers false named and forged Council was abrogated.

VVhere of General Councils yee make priuate and prouincial Synodes, yee doo bifesides learninge, reason, and custome of the Church. A Council is not accompted general bicause Bishoppes of al Countries vnder Heauen be assembled, (e) but bicause many be assembled, and al be lawfully called. Els in times, when Heresies raigne, the Church should neuer haue the necessarie remedie of a general Council: for alwaies Heretikes woulde refuse to come to it, as ye haue, to come to the late Council at Trente.

In Persia, Media, Egypte, Mauritania, I wene, yee finde fewe Bishoppes at this daie, nor many in the other Countries, whiche yee reckon, and those in manner altogether ignorant, and schismatices. Yet the Patriarkes of Assyria, or Syria Orientalis, and of Armenia, who of late yeeres were at Rome, haue for their Prouinces bothe subscribed to the Council of Trente, (f) and receiued the whole Decrees of the same for their peoples.

Your reporte of fourty Bishoppes onely present at the Council of Trent, and of their slender learninge, is as true, as your Doctrine contrary to that Council is, (g) that is to saie, in plaine termes, starke false. It is wel known there were at this late Council of Trent in this Popes time, wel neare two hundred Bishoppes.

The Bishop of Sarisburie.

What hope wee might conceiue your Late Chapter of Tridente, wee were sufficiently warned by the former, holden vnder Pope Paulus. 3. and Pope Iulius. 3. wherein, notwithstandinge your many piers studie, and great conference of so many, and so Learned, and so excellent, and so mutche a do, yet in the end, yee were neuer hable, neither to suppress your open sinnes, nor to auolde your Priestles Concubines, nor to cause your Bishoppes to be residente vpon their Charge, and to do their duties, nor to resolue vs, whether the Pope be aboue the Council, or the Council aboue the Pope. In the Summe, and firste Entrie of your Assemblie there, Pope Paule had forgotten Christe, and leaste him quite out of Companie, and supplied the wante of him, with the Authoritie of Peter, and Paule, as it is plaine, and euident by his Bulle. An other of your Reuerende Fathers there, maketh Marie the Blessed Virgine, Equal with Christe, and calleth her, his moste Faithful Felowe: Fidelissimam Christi Sociam. An other of the same Companie telleth vs, that the Pope is the Light, that is comme into the worldes

(d) A greate Vntruthe, As it maie soone appeare.

* Vntruthe For the woordes be plaine, *Pseudosynodus pro Adorandis Imaginibus, abdicata est. Ado.*

(e) By this Rule, the Council of Tridente was not General.

(f) Vntruthe, without shame or measure.

(g) Vntruthe manifest. Reade the Records, and Subscriptions of the same Council.

Omnipotentis Dei benignitate, & Apostolorum Petri, & Pauli Auctoritate freti. Ambros. Caruarinus. Cornel. Episcopus. Bituntinus.

In præfat. ad Ducem Bauaria.

In Catalogo annorum & principum, &c. Bernæ impresso, anno. 1550. In additionib. ad Carion. Pantaleo.

worlde: Papa Lux venit in Mundum. To be shorte, the whole Issue, and Conclusion of al your doings there, by the full agreement of al your Fathers, hangeth upon the Popes onely pleasure, as by expresse wordes uttered in the first Session of the same Council it maie appeare. And, by your Doctrine, the Pope maie not be controlled, what so ever he do, neither by the Clergie, nor by al the whole Worlde. And, what so ever the Pope shal wil to staie, or passe, your Doctours telle vs, His onely VVil muste stande for Lawe.

For these, and other like causes, bothe the Emperoure Charles. 5. and also Francis the Frenche Kinge, beside sundrie other Christian Princes, made open Protestation againste your saide Tridentine Conuenticle, beinge then remoued to Bononia, and saide, it was no lawfull General Council, but onely an Assemblie of a fewe certaine personnes, to serue one mans affection, and to seeke for gaine. Butche is the opinion, that your owne Princes haue of your Assemblies.

It becommeth vs not (y^e saie) to calle the determinations of your General Councelles, the Iudgements of Mortal menne. Yet it became S. Augustine to calle the same, Concilia Contententium Episcoporum: The Councelles of quarrellinge Bishoppes.

And againe, Humanarum contentionum animosa, & perniciofa certamina: The bolde and hurteful Contentions of worldly quarrelles. If it like you not, that your Councelles should be called the Iudgements of menne, then calle them, as S. Augustine dothe, The Councelles of quarrellinge Bishoppes, Or, The hurteful Contentions of worldly quarrelles. But what neede wee many wordes? Your owne Panormitane saithe, Leges Summorum Pontificum, & Conciliorum appellantur Statuta Humana: & sic strictè non possunt dici Ius Diuinum: The Lawes, and Determinations of Popes, and Councelles, are called the Determinations, and Lawes of menne: and so in streite manner of speache, they cannot be called the Lawes of God.

Y^e saie, VVee are no Bishoppes, and therefore haue no Authoritie, to holde a Synode. Euen so your Fathers in olde time saide, that S. Paule was no Apostle, and that S. Basile, and S. Hilarie were no Bishoppes. Of S. Paule, it is plaine, therefore he saithe in his owne Defense, Am not I an Apostle? Am not I a free man? Haue I not seene the Lorde Iesus? S. Hilarie saithe of him selfe, Auxentius de Persona mea calumniatus est, damnatum me à Saturnino, audiri, vt Episcopum, non oportere: The Heretique Auxentius laith a quarrel to my personne: and, for as muche as Saturninus the Heretique, hath condemned me, he saithe, I maie not be hearde, as a Bishop.

Likewise the Arian Heretiques vsed to saie, that S. Basile, and other like Learned, and Catholique Fathers of that time, were no Bishoppes. S. Basile thereof writeth thus: They calle the Council of Catholique Bishoppes, a Council of wicked menne: neither wil they once vouchesafe to name them Bishoppes, leaste they should seeme to allowe the Decrees, that they haue made againste them. And they challenge them to be no Bishoppes, for that, as they saie, they are the Captaines of a wicked Heresie. In like sorte he writeth vnto Patrophilus, of the Heretique Eustathius: He taketh greates heed, lest he should happily be forced to calle vs Bishoppes. Thus, B. Hardinge, in denieing vs to be Bishoppes, y^e do none otherwise, but as other your Predecessours haue donne before you.

Of the Bishoppes, and Prelates of your side, I wil saie nothinge. What your owne frendes haue thought of them, I haue saide before.

As for vs, it shalbe sufficient, if wee be onely the voice of a Crier in the wilderness. S. Paule, to auouche his Apostleship, saide openly thus, Gratia Dei sum id quod sum: By the Grace of God, I am, that I am.

Y^e saie, A Prouincial Council maie not repeale a Council General: as if the Authoritie of your Councelles stode onely in number, and not in Truthe. Howe be it, the Simple Truthe of God shal ouerweigh Falsehedde, be it neuer so General. But euen thus saide Auxentius, the Arian Heretique, againste S. Hilarie, These be his wordes, Ego quidem, pijsimi Imperatores, existimo, non

Et t

oportere

Sessione. 6. Salu-
semper in omni-
bus sedis Apo-
stolice Autho-
ritate.

9. Qu. 3. Nemo.
10. Slesdan. An-
no. 1551.

Illyri. in prote-
sta. aduers. Conc.
Trident. Pag. 24.

August. de Vni-
tate Eccl. ca. 10.
Eodem Lib. ca. 7

Extra. de Con-
sangu. & Af-
fin. Non debet.

Basil. Epist. 72.
Σύνοδον ἄθε-
τῶντων πρὸς
σαγορευοῦσι,
μὴ ἡλεχό-
μενοι ἐπισκό-
πους αὐτοὺς

λέγειν. καὶ
τὴν αἰτίαν
προσεντίθεντες
τὸ μὴ εἶναι
αὐτοὺς ἐπισ-
κόπους, δι' ὅτι
αἰρεσιώδεις, φη-
σι πονηροὺς
προεσκηκῶσι.

Basil. Epist. 82.
Φροντίζει τὸ
μὴ εἰς ἀνάσ-
την ἐλθεῖν,
προσεντίειν ἢ
μᾶλλον, ὡς ἐπισ-
κόπους.

Marc. 1.

1. Cor. 15.

1. Corin. 9.

Hilar. Con-
tra Arianos.
Auxentium

Epist. Auxenti
apud Hilariū.

Concil. Aphri-
ca. ca. 92.

Socrom. li. 1 ca. 23
Concil. Cartha-
ginense 2 ca. 2.
Socra. li. 3 ca. 9

Augu. De Ciui-
ta. li. 20. Cap. 26.
Vines.
Alber. Pigghius
in Hierarchi.

Historia Tri-
part. Li. 9. ca. 13.

Isidorus in Prae-
fatione in Con-
cilia.
In Concilio A-
quileien.

August. De Ba-
ptismo, contra
Donatist. Lib. 2.
Cap. 3.

Extra de electi-
o. Electi potest.
Significati.
Abb.

oportet sexcentorum Episcoporum Vnitatem, post tantos labores, ex contentione Paucorum hominum refricari: *My moste Graceous Lordes, in my Iudgements, it is not meete, after so greate paines taken, for the contentious struinge of a fewe, to hazarde the consente, and Vnitie of Sixe hundred Bishoppes. Thus the Heretique Auxen- tius alleged greate multitudes of his Companions againste S. Hilarie, and the Catholiques: whiche, he saide, were but a fewe.*

Notwithstandinge, it were no harde mater, to shewe euident Cramples of General Councelles, that haue benne ouerruled by Particulares. The General Council of Nice determined, as you saie, but you saie it vntruely, that al ap- peales, out of al partes of the worlde, should lie to Rome. Yet the Particulare, or Prouincial Council of Aphrica saithe, Si prouocandum putauerint, non prouo- cent, nisi ad Aphricana Concilia. Ad transmarina autem qui putauerit appellan- dum, a nullo intra Aphricam in Communionem recipiatur: *If they shal thinke it good to appeale, let them not appeale, but onely to suche Councelles, as shal be holden within Aphrica. But who so euer shal appeale beyonde the Seas (that is to saie, to the Bishop of Rome) let noman within Aphrica receiue him to his Communion.*

The General Council of Nice durste not to dissolue Priestes Marriage: The Particulare Council of Carthage dissolued it utterly. The order of Pivate, or Auriculare Confession, which, in your fantasie, was receiued generally through- out the whole Church of God, was notwithstandinge quite abolished in the Church of Constantinople, onely by the Particulare abuse of Nectarius.

Your Blacke Freers in theire Particulare Chapters, haue controlled, and cut of the General Determination of the Council of Basile, touchinge the conceiuinge of our Lady in Original Sinne. And Albertus Pigghius, by his like Particulare Authoritie, telleth you, that as wel this Council of Basile, as also the Council of Constance, bringe bothe General (in that they saide, The Council is aboue the Pope) Decreed plainly againste Nature, againste the manifeste Scriptures, againste al Antiquitie, and againste the Catholique Faith of Chrille.

Certainely, the Truthe of God is not bounde, neither to Personne, nor to Place. Where so euer it be, either in fewe, or in many, it is euer more Catholique, euen bicause it is the Truthe of God. In the Council of Constantinople, it is written thus, Definierunt pariter, vt, si quid in Prouincia qualibet emergeret, Prouinciae Concilio finiretur: *The Fathers agreed al togeather, that, if any matter should happen to growe in the Prouince, by a Council of the Prouince it should be ended. Likewise saithe Isidorus: Manifestum est, quod illa, quae sunt per vnquamquā Prouinciam, ipsius Prouinciae Synodus dispenset: sicut Niceno constat decretum esse Concilio: It is cleare, that maters happeninge in euery Prouince, by a Prouincial Synode maie be ordered: as it is concluded in the Council of Nice. Likewise S. Ambrose saithe, Sciebant esse consuetudinem, vt in Oriente, Orientalium esset Concilium: Intra occidentem, Occidentalium: They knewe, it was a Custome, that a Council of the Easte Bishoppes should be holden in the Easte, and a Council of the VVeste Bi- shoppes should be holden aparte in the VVeste.*

S. Augustine saithe, Literas Episcoporum, & per Sermonem fortè sapientio- rem cuiuslibet in ea re peritioris, licet reprehendi, si quid in eis fortè a Veritate de- uiatum est: *Bishoppes Letters, if they swarue any thinge from the Truthe, maie be con- trolled by the discretion of any other man, that hath more skil in the mater.*

In like sorte Abbate Panormitane pour owne Doctoure saithe, as it hath benne alleged before: In concernentibus Fidem, etiam dictum Vnius Privati esset praeferendum dicto Papae, si ille moueretur melioribus rationibus Noui, & Veteris Testamenti: *In maters concerninge the Faith, the saieinge of any one Private Man were to be taken before the saieinge of the Pope: if he were moued with better reasons of the Olde, and Newe Testamente, then the Pope.*

Howe be it, we haue not by our Prouincial Council remoued, or shaken the Authoritie of any one Anciente General Council, or Harding. For of al the An- ciente

cientie Councelles, that haue benne, touching the cases, that lie bitwene vs in controuersie, yee are not yet habile to allege one. We haue vpon god causes remo- ued your Vanities, and vnseemely Follies: and haue restoared againe, so mutche, as in vs laie, the Decrees, and Canons of the Anciente Councelles. Hincmarus, the Bishop of Remes, saith thus: Cum duarum, aut trium Prouinciarum Praefules in vnum conueniunt, si Antiquorum Canonum institutione muniti, aliquid praedicationis, aut dogmatis instituunt, quod tamen ab Antiquorum Patrum dogmatibus non discrepet, Catholicum est, quod faciunt: & fortasse dici potest, Vniuersale: When the Bishoppes of two, or three Prouinces meete together, if they by the Warrant of the Olde Councelles, appointe any mater of preachinge, or Doctrin, so that it disagree not from the Doctrin of the Ancient Fathers, it is Catholique, that they doo, and perhaps maie be called Vniuersal. Butche are our dooings, M. Hardinge: they agree with the dooings of the Anciente Fathers, and haue the warrant of the Councelles of the Primitiue Church: And therefore they are Catholique.

Hincmarus Remensis, Cap. 20.

The credite of the Emperoure Charles Booke, reportinge the Decrees of the Council of Frankforde, touching the Adoration of Images, I leaue wholly to the indifferente discretion of the Reader.

It was Printed, not at Geneva, as you surmise, but in Parise: The Better out proueth it, not to be forged, by many good, and likely Reasons. An Ancient Copie of the same is yet stil to be seene in Rome in Laterane, euen in the Popes owne Librarie. Augustinus Steuchus, the Maister of the same Librarie, reporteth the same. The Emperoure Ludouicus, Sonne vnto Charles, wrote a Booke, yet certaintie, and remaininge in France, to like purpose. Eckius also beareth witness vnto the same Booke of the Emperoure Charles, although vntruely, and guilefully, as his manner is. For he saith, that Charles wrote foure Bookes in Defense of Images: whereas in deed the Bookes are directly written againste Images.

Augu. Steuchus, De Donatione Const. li. 1. ca. 6. Eckius, de Imaginibus.

Although yee thinke Eli Philo, or I knowe not; who, maie easily be charged with corruption, and forgerie, yet why the Pope him selfe shoulde corrupte, and forge his owne Booke, in his owne Librarie, againste him selfe, it were harde for you to shewe good Reason.

The Council of Frankforde (yee saie) was Godly, and Catholique, and made Decrees against Imagebreakers, in the behalfe of Images. Yet notwithstandinge Auentinus saith, In Frankfordienfi Concilio Scita Graecorum, de Adorandis Imaginibus, rescissa sunt: In the Council of Frankford the Grecians Decrees, for the Adoration of Images, were quite abolished. Regino saith, Pseudosynodus Graecorum, quam pro adorandis Imaginibus fecerunt, reiecta est: The False Council of the Greekes, whiche they had made for Adoration of Images, was repealed in the Council of Frankforde. Likewise Ado saith, Pseudosynodus, quam Graeci Septimam vocant, pro Adorandis Imaginibus, abdicata est penitus: The False Council, whiche the Greekes calle the Seuenthe, wherein Decrees were made for the Adoration of Images, was there utterly put awaie.

Auentin Fol. 337

Regino.

Ado.

Hincmarus, the Archebishop of Remes, speakinge of the same Council of Frankforde, saith thus: Pseudosynodus Graecorum destructa est, & penitus abdicata. De cuius destructione, non Modicum Volumen, quod in Palatio adolescentulus legi, ab eodem Imperatore Romam est per quosdam Episcopos missum: The False Council of the Greekes was repealed, and utterly overthrowen in the Council of Frankforde. Whereof, when I was a yonge man, I readde a pretie bigge Booke in the Popes Palaice in Rome: whiche Booke was sente thither by certaine Bishoppes from the saide Emperoure Charles.

Hincmar. ca. 20.

Certaine wordes of the saide Lewde, or False Council of the Greekes, amongst others are these: Qui timet Deum, Adorat Imagines, vt Filium Dei: Qui Adorat Imaginem, & dicit: hoc est Christus, non peccat: peccat, qui non Adorat Imaginem. Qui non Adorat Imaginem, est Haereticus, Imago Adoranda est eodem cultu, quo Sancta Trinitas: He, that feareth God, Adoureth an Image, as he would Adoure the Sonne of God: He that Adoureth an Image, and saith, This is Christe,

Citantur in Libro Catholi Magni.

offendeth not: He offendeth, that Adoureth not an Image: He that Adoureth not an Image, is an Heretique: wee muste Adoure an Image with the same Reuerence, wherewith wee Adoure the Holy Trinitie.

Nowe, whether these, and other like worthy sayings, and sentences were to be repproued, or no, it maie please you, M. Hardinge, to consider.

That Council (ye safe) is called General, not, whereunto al Christian Nations doo resorte in deede: but whereunto al Christian Nations are lawfully summoned. As this answer is true, and not denied, so by the same, your late Council of Tridente, maie in no wise be called General. For, what lawfull Summones sente your Pope Pius, either to Preter Gian into Ethiopia: or to other Bishoppes, and Christians in India, or (Europa onely, and that no whole, excepted) what Summones sente he into any other Kingedome, or Countrie of the worlde?

Nouus Orbis.

But ye safe, In Persia, Media, Egypte, Mawritania, and in other Countries adioininge, there are fewe Christians at this daie to be founde. Yet the Authours of Nouus Orbis, describinge the state of the worlde, saie thus, In al Countries whither so euer yee comme, there be somme Christians. Againe, In India many Kinges, and Princes professe Christe. And againe, In Armenia, and Cilicia, in a manner, the whole people is Christened. Onely they are subiecte to the Cham of Tartarie. Their Priestes be married: And, who so is vnmarried, maie be no Prieste.

Fol. 34.

Ye safe, The Patriarkes of Assyria, and Armenia (that neuer sawe, neither the one Countrie, nor the other) were at Rome (ye knowe not, when) and subscribed to al the Articles of your Council of Tridente. M. Hardinge, ye can geate no greate credite by open mockerie. It is no harde mater for your Pope, out of his owne garde to make sutch Patriarkes penough, one for Hierusalem, an other for Constantino-ple, an other for Alexandria, an other for Antioche, an other for Sidon, an other for Tyrus: and 3 maruelle, if there be not somme Patriarke, one, or other, for Sodom, and Gomorre. These poore Holy, and Hungry fathers are contented at al times, to yelde their submissions, and to sette their handes to what so euer they shalbe required, and in the names of those Countries, that they scarcely ever hearde of, to confesse, the Pope their maister, to be al, & moze then al. With sutch vaine shewes, and visardes, it pleaseth you to smothe the worlde.

*Concil. Basilien.
Petrus Paluden.
Patriar. Hiero-
solymitanus.
Ceremoniar. li. 1.
section 3.*

If ye doubt hereof, ye maie easily finde, that one Augustinus de Roma, in your late Council of Basile, bare the name of the Archebishop of Nazareth in Iurie: And yet, poore man, had he neuer sene Nazareth in al his life. Likewise, that one Petrus Paludensis, a poore Frere Observante, not longe sithence, bare the name of the Patriarke of Hierusalem: And yet had he neuer sene Hierusalem, nor knewe, whiche wate to goe to it. But what neede moe Examples? Your owne Ceremoniarie of Rome telleth you thus, Consueuerunt Antiqui ponere Patriarchas quatuor Ecclesiarum Principalium, inter Episcopos Cardinales mixtim. Nostro tempore ponuntur immediate post Cardinales. Sunt enim quodammodo Titulares: They were woonte in olde times, to place the Patriarkes of the foure Principal Churches together with the Cardinal Bishoppes, one with an other. But nowe adaiies they are placed nexte beneath al the Cardinales. For in a manner they haue nowe nothinge els, but the names of Patriarkes. Sutch gheastes were your Patriarkes of Assyria, and Armenia, that subscribed to your Council of Tridente. They bare the names of these Countries, M. Hardinge: but the Countries they had neuer sene.

It is moste certaine, that the Christian Patriarkes, and Bishoppes of those Countries, wil neither Communicate with the Pope, either in Sacramentes, or in Prayers: nor any wise yelde to his Authoritie, nor geue any manner of honour, or reuerence to his personne: nomoze then to Mahomete, or Antichriste: as I haue sufficiently shewed before.

Touchinge the Number of Bishoppes, presente at your Former Assemblie at Tridente, I referre me selfe to the Records of the same. If ye finde there moze then Fourtie Bishoppes, I am content to lose my credite. And yet of the same number,

ber,

ber, Blinde sir Roberte of Scotlande, as I haue saide before, & M. Pates of England were selp poze Bishoppes, God knoweth, endewed onely with bare names, without Bishoprikes. In your later Assemblie, two of your Holy Fathers were slaine there presently in Adouentrie. By meane of whiche misfortune, your number by so muche was abated.

Flacius Illyricus
In proelatione
aduersus Conci.
Trident.

These be the greates worthies of the worlde: These, Cornelius Bitontinus, one of the same Companie, calleth the Starres of the Churches, and the Mighty Armie of Goddes Angelles. These haue power to determine maters, that thei neuer vnderstande, by Authozitie onely, but not by knowledge.

Alphonfus de Castro, as I haue shewed you before, saithe thus, It is certaine, that somme Popes be so void of Learninge, that they vnderstande not the Grammare Rules. Erasmus, speakinge of sundrie the greates Learned of your side, saithe thus, Sibi videntur Semidei, miro supercilio præ se despicientes Grammaticos: Qui si Grammaticæ litassent, non ad hunc modum se pueris deridendos propinarent: They thinke them selues halfe Goddes, and with highe lookes they despise poore Grammariens. But if they had wel Learned their Grammare, they woulde not offer suche occasions, that Children, and Babes shoulde scorne at their folie.

Alphonfus ad-
uersus Hæreses,
Lib. 1. Cap. 4.
Erasmus,
In Epistolam
Hieronymi ad
Eustachium,

Concerninge the whole mater, your Doctours of Sorbona in Parise haue concluded thus, Vt Concilium legitimè congregetur, sufficit, quod solennitas, & forma Iuris solenniter sit seruata. Quia, si quis trahere velit hoc in disputationem, vtrum Prælati, qui ibi sedent, habeant Rectam Intentionem, & vtrum sint Docti, & vtrum habeant Scientiam Sacrarum Literarum, & animum obediendi Sanæ Doctrinæ, esset processus in infinitum: That the Council be lawfully assembled, it is sufficient, that the Solemnitie, and forme of Lawe be solemnely obserued. For if a man woulde caste doubt, whether the Bishoppes, that sitte in Council, haue a good Meaninge, and whether they be Learned, and whether they be skilful in the Scriptures, and whether they haue a minde to obeyesounde Doctrine, or no, then wee shoulde neuer make an ende.

Articul. 22.

These be they, M. Hardinge, to whom yee woulde haue vs to geue care, what so euer thei saie, euen as to the Secretaries of the Holy Ghoste. But S. Augustine saithe, Ecclesiæ inter nos agitur causa, non mea. Ecclesia in nullo homine spem ponere, à suo didicit Redemptore: It is the Churches cause, that wee talke of, it is not mine. The Church hath learned of her Redeemer, to put no trust in any man.

August. contra
Crescent. Lib. 3.
Cap. 79.

The Apologie, Cap. 18. Division. 1.

Howe so euer it bee, the truthe of the Gospel of Iesus Chyriste dependeth not vpon councelles, nor as S. Paule saithe, vpon the Judgementes of Mortal Creatures. And if they, whiche ought to be careful for Goddes church, wil not be wise, but slacke their ducie, and harden their hartes againste God, and his chryste, goeing on stil to peruerthe the right waies of the Lorde, God wil stirre vp the very stones, and make children and babes cunnigne, that there maie euer be somme, to confute their lies.

The Bishop of Sarisburie.

Hereto M. Hardinge answereth nothinge els, but thus, The Council is the Schoole of Truth: The Bishops cannot foreslowe their duties: The Church of Rome cannot erre. Whiche tales, wee haue so often, and not without wearinesse hearde already, Petrus de Palude, emongest other your Doctours saithe, Non est credendum, Ecclesiam Romanam errasse à Fide. Ipsa enim potest è contrario cum Christo dicere, Ego Testimonium perhibeo de meipso. Testimonium meum verum est: No man maie beleue, that the Church of Rome maie erre from the Faith: Contrarywise that Church maie faie with Chyriste, I beare witnesse of mee selfe. And my witnesse is iuste, and true. Therefore so longe, as the Church of Rome can speake for her selfe, there is no doubt, but al is wel.

Petrus De Pa-
lude, De Potesta.
Papæ. Arti. 4.

The buildinge of
Goddess
Churches.

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The Defense of the Apologie of the

The Apologie, Cap. 18. Division. 2.

Hilarius in
Psalum. 126.

For God is hable (not onely without Councelles, but also, with the Councelles, nil the Councelles) to maintaine, and aunance his owne Kingedome. Ful many be the thoughtes of mans hart (saith) Salomon) but the Counsel of the Lorde abideth stedfast: There is no vvisedome, there is no knowvledge, there is no counsel against the Lorde. Things endure not, saith Hilarius, that be set vp vvith mannes vvorkemanship: By an other manner of meanes muste the Church of God be builded and preserued: For that Church is grounded vpon the Foundation of the Apostles, and Prophetes, and is holden faste together by one corner stone, vvhiche is christe Iesus.

M. Hardinge.

* By this reckoning, it appeareth not, that God euer ordeined Popes, or Cardinales, to builde his Church.

Vvhere yee saie, that by an other manner of meanes the Church of God must be builded and preserued, shewe vs what other meanes they are, and wee muste saie, yee are very cunninge menne, who correct, I will not saie, *Magnificat*, but Christes owne ordinaunce for gouernement of his Church, * who hath ordeined Apostles, Prophetes, Euangelistes, Shepherdes, and Teachers (as is before mentioned, *In adificationem Corporis Christi*, To the buildinge vp of the Body of Christe, whiche is his Church. Yee shal pardon vs if wee beleue S. Paule before you. VVee see what is the marke yee shoote at, that the lawful successours of the Apostles, Prophetes, and Euangelistes, and the lawful Shepherdes, and Doctours beinge put from the buildinge of Christes Body the Church, your selues maie take the woorke in hande, and gouerne all. Set your hartes at reaste, it shal not be so.

The Bishop of Sarisburie.

In deede Christe hath ordeined Apostles, Prophetes, Euangelistes, Pastours, & Teachers, for the gouernement of his Church: notwithstandinge the same be not alwaies allowed to sitte in Councelles, nor be alwaies knownen by Rochetes, or Miters. If God had not provided other Pastours, and Feeders, besides your Prelates, the whole Church might sterue for hunger. S. Pauls wordes be true: but your idle Constructions are vnttrue. We finde not faulte with Goddes Ordinance: but we reioyce in Goddes Mercie, for that it hath pleased him, to visite his people, and to discouer the multitude of these Vanities, where with you haue so longe, & so vncourtously beguiled the worlde. Therefore we correct not *Magnificat*, *M. Hardinge*, as you saie: but rather we humbly singe, *Te Deum laudamus*, and reioyce in God our Sauceur. The right, and onely waie of buildinge Goddes House, is, to laie the Foundation thereof vpon the Euerlastinge woorde, and wil of God. S. Paule saith, *Other Foundation noman can laie, but the same, that is laide al-ready: whiche is Christe Iesus.* The Prophete Esaie saith, *To the Lawe (of God) and to the Testimonie.* If they speake not accordinge to this Woorde, they shal haue no morninge Light. Therefore S. Hilarie saith, as it is alleged in the Apologie, *Aliter extruenda, aliter custodienda Ecclesia est: Fundamentum eius super Prophetas, & Apostolos collocandum est. Ecclesia ita à Deo, id est, Doctrinis Dei ædificata, non concidet: Otherwise muste the Church be builde, and otherwise muste it be keapte. The Foundation of it must be laide vpon the Apostles, and Prophetes. The Church beinge thus builde by God, that is to saie, by the Doctrine of God, shal neuer falle.*

1. Corin. 3.
Esa. 8.

Hilarius in
Psalum. 126.

The Apologie, Cap. 19. Division. 1.

Hieronym. in
Naum. Cap. 3.

But marueilous notable, & to very good pourpose, for these daies, bee S. Hieromes woozdes: VVhom so euer (saith he) the Deuil hath deceiued, and entised to fal a sleepe, as it vvere vvith the swete, and deadly enchauntementes of the Maremaides the Sirenes, those persones dooth Goddes V Voorde avwake vp, saicing

vnto

vnto them: Arise thou that sleepest, lifte vp thee selfe: and Christe ^{ephes 5} shal geue thee light. Therefore at the comminge of Christe, of Goddes V Voorde, of the Ecclesiastical Doctrine, and of the full destruction of Niniue, and of that most bevvtiful Harlor, then shal the people, vvhicke heretofore had benne caste in a traunse vnder theire Maisters, be raised vp, and shal make haste to goe to the Mountaines of the Scripture: and there shal they finde Hilles, I meane Moses, and Iosua the Sonne of Nun: other Hilles also, vvhicke are the Prophetes: and Hilles of the Nevve Testamente, vvhicke are the Apostles, and the Euangelistes. And vvhen the people shal flee for succoure to sutch Hilles, and shal be exercised in the readinge of this kinde of Mountaines, though they finde not one to teache them (for the haruest shalbe greate, but the labourers fewe) yet shal the good desire of the people be vvell accepted, in that they haue gotten them to sutch Hilles: and the Negligence of theire Maisters shalbe openly reprocued. These be S Hieromes woordes, and that so plaine, as there needeth no Interpretour. For they agree so iuste with the thinges, wee nowe see with our eyes, haue already comme to passe, that wee maie verily thinke, he meante to fozetel, as it were, by the Spirite of Prophecie, and to painte before our face, the vniuersal state of our time: the falle of the moste gorgeous Harlor Babylon: the repairinge againe of Goddes Church: the blindness, and slouth of the Bishoppes, and the good wil, & fozeardnesse of the people. For, who is so blinde, but he seeth, these menne be the Maisters, by whome the people, as saith the S. Hierome, hath benne leadde into erreure, and lulled asleepe? Or, who seeth not, that Rome, that is their Niniue, which sometime was painted with fairest colours, nowe, her vizarde beinge pulled of, is bothe better seene, and lesse set by? Or, who seeth not, that good men, beinge awaked, as it were, out of their deade sleepe, at the light of the Gospel, and at the voice of God, haue resorted to the Hilles of the Scriptures, waitinge not at al for the Councelles of sutch Maisters?

M. Hardinge.

Ye wreaste the saicinge of S. Hierome to your purpose, that is to saie, so as it maie seeme to be spoken againste the Church, that nowe is, wherein ye make him a Prophete. And that this place might sounde the more againste the Clergy, to the commendation of the people, and to stirre them to reade the Scriptures: after your accustomed maner ye sticke not to adde somewhat of your owne in one place: to take awaie a litle of the Doctour in an other place: to alter the woordes in an other place. VVho looketh so narrowly for trial of this, as your secretarie thought maliciously, when he wrote it: by diligent conference of this Apologie with S. Hierome he shal finde it.

Nowe, concerninge the righte sence of the place S. Hieromes intente was not, to foretel and painte before our face (as you saie) the vniuersal state of our time, but to tel, and declare the meaninge of the Prophete Nahum, (a) significinge the state of the time nowe passe, to witte, the time of Christes firste comminge into the worlde: for the woordes doo expressly speake thereof. After S. Hieromes exposition, by Niniue, that Prophete meaneth the worlde: by the Assyrian King, the Deuil. And there he prophecieth the ruine of the worlde, and of the Deuil at the comminge of Christe. S. Hierome (b) speaketh neuer a worde of your Harlotte Babylon, whereof ye and your

(a) Vntruth. For S. Hierome in the same place saith, *Hec in Consummatione Mundi magis completur &c. Hucusq; de Mundi ruina.*

(b) Vntruth. For he speaketh of tentimes of her: and saith plainly, that Rome is vn-Babylon.

vainted Ministers haue neuer donne bablinge, meaninge thereby the Holy Romaine Church.

Firste you Sir Defender, that penned this geare, haue plaide a false parte by diuindinge the one member of the sentence into two. Or rather by puttinge in one woorde, and leauinge out another. For, where S. Hierome hath thus, *Et consummationis Ninive speciosissima quondam Meretricis*, (whereby he meante the vndoinge of the Deuils power in the worlde once, that is to saie (c) before the comminge of Christe, a moste beautiful harlot) that you might geue occasion of reproche to the Romaine Church, which falscheinge the Doctours sense you vnderstande by Ninue, you haue set it forth thus, *Et consummationis Ninive, & speciosissima meretricis*.

In Comment. in Nahum. Cap. 3.

(c) As though sithence the Birthe of Christe, there neuer had ben, neither Ninue, nor Babylon, nor Ignorance, nor Negligence in the Clergie.

Then you descant vpon it, as though S. Hierome had so written, and saie that he setteth before our face the falle of the moste gorgeous Harlot Babylon, whiche you interpret to be Rome. And then further corruptinge S. Hieromes sense, you make him to speake of the repairinge againe of Goddes Church, as though at this daie it were by default of the Catholike Clergie fallen downe, and shoulde be set vp againe by you and your Ministers: also of the blindenesse of the Bishoppes of our time, that they be the maisters by whome the people hath ben leade into erreure, and lulled asleepe. And hereto yee adde, as saith Hierome, where S. Hierome saith not so neither of the maisters at Christes firste comminge, but of the Deuil, who brought the people asleepe, by whom he vnderstandeth (d) not the people that liueth nowe, but them that were deceiued by the Deuil vnder euil maisters, before the comminge of Christe.

(d) No doubt: if there be credite sufficient in this Commentarie.

But because this Defender thinketh he hath acquitted him selfe like a Clerke by alleaginge this place out of S. Hierome againste the Catholike Church, I require at the learned to reade ouer what S. Hierome writeth vpon the ende of the Prophete Nahum, from these woordes of the texte, *Bruchus irruit & euoluitur &c.* forth to the ende of the Chapter, and moste diligently to marke that goeth immediately before the place by this defender alleaged. As for thee, good reader, that vnderstandest not the Latine tongue, I assure thee, S. Hierome speaketh those woordes of * Hereticks, * of teachers of euil Doctrines, of suche as wil not heare the voice of the Church, of whiche sorte this newe Englishe Clergie is. And in that discourse he commendeth to true beleuers, not onely the Hilles, that is, the written Scriptures, but also the Doctrines of the Church (as thou seest in the allegation put in the Apologie) and before that he commendeth likewise *Latibula Docto-*

In Nahum. Cap. 3.

* As though the Popes Clerkes were not Heretiques, and Teachers of False Doctrine.

rum, the Caves of the Doctours, in which the faithfull people also as by flying to the Hilles, couche them selues safe from danger of the Deuil stirrer of Heresies. So that if the place be wel scanned, by that allegation they shal seeme to haue made a rodde to whippe them selues. The whole place beinge ouer longe to recite here, a sentence or twoo; that are specially meante of suche as they be, maie suffice.

Va itaq; his &c. VVoe then to those, whiche are teachers of peruerse Doctrines in Ninue, by whiche is signified the worlde. And aptly to them it is saide, thy Shepheardes haue slepte, for they haue geuen sleepe to their eyes, and slumberinge to their eieledles. And therefore haue they not founde a place for our Lorde, nor a Tabernacle for the God of Iacob. Neither haue they hearde out of Ephrata, that is to saie, *Frugifera Ecclesia*, the fruitfull Church. Nor haue they founde the Church in the thickettes of the woddes. Neither onely the Shepheardes of this rissie raffe (*mixtici huius*, he meaneth by ο συμμαχτος, whiche is the woorde of the seuentie translators, al sortes of people deceiued by false teachers) and of the locuste (they are the captaine Hereticks) whiche in time of frostie siterth in the hedges, haue slepte: but by the Kinge of Assyrians (who is the Deuil) they haue benne lulled asleepe. For alwaies it is the studie of the Deuil, howe he maie bringe asleepe wakinge soules. Thus S. Hierome.

Psalm. 131.

Nowe I reporte me to those that haue eyes to see, whether our newe Clergie maie not seeme those, whom the Deuil hath lulled asleepe (gladly I vse their owne terme) in their newe deuises, in their owne liked conceites, in their Schismes, and Heresies, in their vniuste possession of Benefices, and Bishoprikes, those yet liuinge, to whome the right belongeth, in their presumption of that office they are not duely called vnto, in their malice towards the Church, in the continual satisfyinge of their fleshly lustes, and in their vnlawful and lecherous embracings.

Let them feare the dreadful faicinge of S. Hierome folowinge straight after their allegation:

Non est sanitas contritioni tua, &c. There is no healtie for thy bruze, thy woounde swelleth. Therefore the rissieraffe of Ninue can not be healed, because he laieth not downe his pride, and the woounde is alwaies freshe, and daily he is woounded whiles the Deuil striketh at him. And when al cometh to al, there is no health for his bruze. For although he seeme to him selfe hole, yet is his soule broken, and crused with the bitle of the whole earth, that fownceth downe vpon it. And it is not healed, because continually it is lifted vp with pride. But if it become humble, and submit it selfe to Christe, a contrite and an humble harte God despiseth not. Thus describeth S. Hierome these menne. Neither let them saie, they submit them selues to Christe, whom and whose Gospel they haue so muche in their muthes, vntil they folowe his Doctrine, faicinge of the gouernours of his Church. He that heareth you, heareth me: and he that despiseth you despiseth me. And this muche for answeare to the place of S. Hierome.

Psalm. 50.

Luc. 10.

The Bishop of Sarisburie.

Here is a marvellous worke. Sir Defender singeth disant, and quiteth him selfe like a Clerke:

a Clerke: He altereth S. Hieromes minde: He saith, S. Hierome saith so, whereas S. Hierome saith not so: He of Prowde Ninive, hath made the Church of Rome: He of the Diuel, hath made Antichrist: He bableth aboute Babylon: He diuideth one sentence into twoo: He putteth in one worde, and leaueth out an other: He is lulled asleepe: He scattereth his rifferaffe: He doothe, and saith, I knowe not, what, what so euer it shal please M. Hardinge of his courtesie to reporte.

Touchinge this heinous imagined corruption, and alteringe of S. Hieromes minde, S. Chrysostome saith, Qui mendax est, neminem putat verum dicere, ne ipsum quidem Deum: *He that him selfe is a lier, imagineth, that noman saith the Truthe, no not God him selfe.* With such corruption, and change of wordes, Palladius; a lewde felowe, thought him selfe sometime hable to charge S. Hierome, S. Hieromes wordes thereof are these: Concionatur, me esse Falsarium: me Verbum non expressisse de Verbo: pro Honorabili, dixisse Charissimum. Hæc, & huiusmodi nugæ mea crimina sunt: *He preacheth, and publisheth abroad, that I am a Falsarie: that I haue not precisely translated wordes for wordes: That I, in steede of this worde, Honorable, haue written these wordes, decreely Beloued. These thinges, and such trifles are laide to my charge.*

Chrysos. in Mat. the. Homil. 19.

Hieronym. Ad Pammach. De optimo genere Interpretandi. Tom. 2.

To these folies S. Hierome answereth thus, Cum ipsa Epistola doceat, nihil mutatum esse de sensu, nec res additas, nec aliquod dogma confectum, faciunt nã isti intelligendo, vt nihil intelligant: & dum alienam imperitiam volunt coarguere, produnt suam: *Whereas the Epistle it selfe declareth, that there is no alteration made in the sense, and that there is neither mater of substance added, nor any Doctrine imagined, verily by their greate cuninge, they prone them selues fooles: and seekinge to reprove other mennes vnskillfulnesse, they betraie their owne.*

In eadem Epist.

We saie, S. Hierome in these wordes spake nothinge, neither of the Church of Christe, nor of your Clergie of Rome. For trial whereof, let S. Hierome him selfe be hearde to speake, as a witness indifferent of him selfe. Firste in other places he saith thus (To this place we shal resorte afterwarde) Dicimus, Non venient super nos mala. Audiamus sententiam Domini. Sion, & Hierusalem, & Mons Templi speculatorium, & visio pacis, & Templum Christi in consummatione, & in fine: *We saie, There shal no hurte comme upon vs. Let vs heare the saieinge of our Lorde. Sion, and Hierusalem, and the Mounte, that is the Watche Tower of the Temple, and the sighte of peace; and the Temple, or Church of Christe, shalbe consumed, and brought to an ende.*

Hieronym. in Michæam. Cap. 3

These wordes be plaine: not onely that the haute Lady Ninive, but also that the Church, or Temple, that beareth the Name of Christe, shalbe consumed, and brought to an ende.

Likewise he saith, Quos Deus inseruit ex Oleastro in radicem Bonæ Oliuæ, si illi immemores recesserint à Conditore suo, & adorauerint Assyrium, cur illos Deus non euertat, & ad eandem sitim reducat, in qua prius fuerunt: *Euen they, Whome God hath grafted from out of the Wilde Olive tree, into the roote of the Good Olive, (that is to saie, the chilsen of the Church) if they forgeate them selues, and flee from their Maker, and worshop the Kinge of Assyria (that is to saie, Antichriste, or any other Creature, that is not God) why maie not God ouerthrowe them, and bringe them to the same thirste, and drouthe, they were in before.*

Hieronym. in Sophoniam. Cap. 2.

Marke, M. Hardinge, S. Hierome applieth these wordes, not onely vnto Ninive, but also vnto the Church of God. Againe he saith, Abominatio Desolationis, intelligi potest omne dogma peruersum; quod cum viderimus stare in Loco Sancto, id est, in Ecclesia, debemus fugere de Iudæa ad Montes: *The Abomination of Desolation, maie be taken for any Vicked Doctrine: whiche when wee shal see standinge in the Holy Place, that is to saie, in the Church of Christe, then wee muste flee from Iurie to the Mountaines (of the Scriptures).*

Hieron. in Mat. the. Ca. 24. Li. 4.

And againe likewise he saith, Paxillus auferetur de Loco Fidei, hoc est, de Ecclesia, per impietatem quotidie succrescentem: & qui super eum antè pependerant Fide: postea infidelitate frangentur, & cadent, & peribunt: *The Pinne, or barre (whereby he meaneth Christ, for that the faithfull hange vpon him, as in a house thinges*

Hieronym. in Esaiam. Cap. 23.

are

are hanged vp safely vpon a Pinne, shalbe taken awaie from the place, that was Faithful, that is to saie, from the Church, because of the wickednesse, that daiesly groweth: And thei, that before henge vpon him by Faith, afterwarde, by infidelitie, shalbe broken downe, and fall, and perishe.

What so euer Glose be that geue to the other wordes of S. Hierome, certainly these wordes are plaine, and euident, and will not easily receiue poure Glose. Likewise S. Gregorie, speakinge, not of the Firste comminge of Christe, but of the time, that is describ'd, to be before the ende of the worlde, saith thus: In diebus illis Ecclesia, quasi quodam senio debilitata, per Prædicationem parere Filios non valebit: In those daies the Church, as beinge ouermuchte weakened with age, shal not be habile by Preachinge to beare Children.

Gregor. in Iob.
ca. 2. li. 19. ca. 29

Hierony. in Hieron.
remi. Li. 1. Ca. 4.

Nowe, touchinge your Clerergie, S. Hierome him selfe saith, Ipsi quoque Sacerdotes, qui Legem Domini docere deberent, & subiectos sibi populos a Leonis furore defendere quodam stupore infatuati, vertentur in amentiam: The Priestes themselves, that ought to teache the Lawe of our Lorde, and to defende the people, committed to their charge, from the furie of the Lion (that is the Diuel) beinge amazed, and bereft of their wittes, shalbe turned into madnesse.

Hieronym. In Naum, Cap. 3.

Againe he saith, Scit Rex Assyrius, non posse se Oues decipere, nisi Pastores ante conspicerit. Semper Diaboli studium est, vigilantes animas conspire: The Kinge of Assyria (that is the Diuel) knoweth, that he can neuer deceiue the Sheepe, onlesse firste he caste the Sheepe heardes into a traunce. It is euermore the Diuels policie, to laie watchful Soules asleepe.

Hierony. In Sophoniam, Cap. 1.

And therefore againe he saith, Auferet Dominus nomina Vane Glorie, & Admirationis falsa, quæ versantur in Ecclesia. Sed & nomina Sacerdotum cum Sacerdotibus, qui frustra sibi applaudunt in Episcopali nomine, & in Presbyterij Dignitate, & non in opere: God will take awaie the names of Vaine Glorie, and False Credite, that are in the Church: and the Names of Priestes, together with the Priestes themselves, that vainely boaste them selues of the Name of Bishoppes, and of the Dignitie of Priesthoode, but doo nothinge. Witherto, I trowe, It is plaine, that S. Hierome by these wordes, meant not onely Ninue, as you saie, but also the Church, and the same Church, that is called, the Church of God.

Hierony. In Catalogo scriptor.

Eccles. in Marco.

August. De Gene.

si contra Manicheæ Lib. 2. Ca. 1.

Aug. in Psal. 44.

But about Babylon (pre saie) ye neuer make an ende of Bablinge. What Bablinge then, I praye you, made S. Hierome, when he saide, Petrus in Prima Epistola, sub Nomine Babylonis, Romam significat: S. Peter in his firste Epistle meante Rome vnder the name of Babylon.

Primasius in Apocalyp. Ca. 16.

In idem Caput.

S. Augustine saith, Roma est quasi Secunda Babylon: Rome is as the Secundo Babylon. Againe he saith, Ciues Babylonie nos fecerunt: dimisimus Creatorem: Adorauimus Creaturam: dimisimus eum, a quo facti sumus: Adorauimus illud, quod fecimus: They haue made vs the Citizens of Babylon: (For) wee haue leaste oure Creatoure, and haue woorshipped a Creature: wee haue leaste him, that made vs: and haue Adoured that thinge, that wee made our selues.

Likewise saith Primasius, Tunc Babylon cadet, quando nouissime pot. statem persequendi Sanctos acceperit: Then shal Babylon come to ground, when shee shal last of all take power to persecute the Sainctes of God.

And againe, Vidi Mulierem sedentem super Vestem Coccineam, plenam Nominibus Blasphemie, habentem Capita Septem. Septem Capita dicit Septem Montes: Romam, quæ super Septem Montes præsidet, significans: I sawe a Woman sittinge vpon a scarlet robe, full of Names of Blasphemie, hauinge Seuen Heades. Seuen Heades he calleth the Seuen Mountes, vpon which Rome was built: meaning thereby Rome, that sitteth vpon Seuen Hilles.

August. De Ciuitate Dei. Li. 18. Ca. 22. Vines.

Ludouicus Viues, your owne very friende, saith thus: Hieronymus, ad Marcellam scribens, non aliam existimat describi &c. S. Hierome, writinge vnto Marcella, thinketh, there is none other Babylon describ'd by S. Iohn in his Reuelations, but the Cittie of Rome,

Ambrosius

Ambrosius Ansbertus saith, Vbi est illa dudum super omnium Regna exaltata Inclita Roma, Babylon Secunda? *Where is that Noble Rome, auanced of late a-boue al Kingedomes, the Seconde Babylon?*

I passe ouer Beatus Rhenanus, Auentinus, Petrarcha, Dantes, and a greate number of other your owne Doctours, mentioned before in place moze conueniente: Al whome yee maie not of your courtesie charge with bablinge.

Ambrosius Ansbertus in Apocalyp. Lib. 6.

Yee saie, S. Hierome meante not the state of our time: but only the state of the time nowe passe: that is to saie, as it is saide before, The time of Christes firste comminge into the VVorld. And this, in your Margine, yee cal the righte sense of S. Hierome truly repozted. Howe be it, your Reader, that hath eyes to see, maie easily finde, that this is your owne onely sense, M. Hardinge, and not S. Hieromes. For, I beseeche you, howe was Ninue fully destroyed, or what Gospelles were there witten, at the Firste comminge of Christe into the VVorld? S. Hieromes meaning, and speache is plaine, The people, before the Seconde Cominge of Christe, whiche shall be in Glorie, shall leaue their negligente, and idle Scholemaisters, whiche haue of longe time deceiued them: and shall flee to the Mountaines of the Scriptures. And, al be it they finde not one to teache them, yet shall their desire, and endeuoure be accepted before God, for that they haue sought vnto these Mountaines: and the negligence, and slouthfulnesse of their Maisters shall be reprov'd.

Hieronym. in Naum. Ca. 3. The true sense of S. Hieromes wordes.

So like yourpouse S. Chrysostome saith, Fieri non potest, vt is, qui Diuinis Scripturis magno studio, feruentiq; desiderio vacat, semper negligatur. Licet enim desit nobis hominis Magisterium, tamen ipse Dominus, superne intrans in corda nostra, illustrat mentem: rationi iubar suum infundit: detegit occulta: Doctoresq; eorum, que ignoramus: tantum si nos ea, que a nobis sunt, asserre velimus: *It cannot possibly be, that he, that with earnest studie, and feruent desire readeth the Scriptures, should euermore be forsaken. For although wee wante the instruction of Man, yet God him selfe from aboue entring into our hartes, lighteneth our minde: poureth his beames into our wittes: openeth thinges, that were hidden: and becommeth vnto vs a Scholemaister of that, we knowe not: onely if wee wil doo so muche, as in vs lieth.*

Chrysostom. in Gen. Hom. 36.

So saith S. Hierome, Postquam conuersi fuerint, & Clarum Christi Lumen aspexerint, pascunt in vijs, & in semitis Sanctarum Scripturarum: & dicent, Dominus pascit me, & nihil mihi deerit: *When they shall be turned, and shall beholde the Cleare Lighte of Christe, they shall feede in the pathes, and waies of Holy Scriptures: and shall saie, The Lorde feedeth me: and I shall wante nothinge.*

Hieronym. in Esai. lib. 12. ca. 49. Esai. 23.

Againe he saith, Circundabit sibi, quasi murum firmissimum, Scripturarum doctrinam: ne ad interiora eius possit hostis irumpere: *He wil enclose him selfe with the Doctrine of the Scriptures, as with a stronge wall: that the Enemie maie not enter into his harte.* Againe he saith, Hæc est via: Ambulate in ea. Neq; ad Dextram, neq; ad Sinistram. Tunc omnes Errores, & Idola, & Similitudines Veritatis comminues, atq; disperges, & ita iudicabis immunda, vt ea menstruatæ mulieris sordissimo Sanguini compares: *This is the waie: Walke in it. Goe neither to the Righte hande, nor to the Leaste. Then shalt thou breake, and scatter al Errours, and Idoles, and Counterfeite likenesse of the Truthe: and shalt iudge them to be so filthie, that thou shalt liken them to moſte vile, and lothesome Bloude.*

Hieronym. in Naum. Ca. 3.

Hieronym. in Esai. lib. 9. ca. 30.

But, for as muche as yee saie, Al these wordes of S. Hierome pertaine vnto somme other mater, I knowe not what, and not vnto the ouerthrowe of Babylon, or fal of Antichriste, that shall be before the ende of the worlde, notwithstanding S. Hieromes wordes of them selfe be plaine penoughe, yet it maie please you, to consider these wordes of S. Chrysostome, touching the same. Thus he saith, Tunc, qui in Iudæa sunt, fugiant ad Montes, id est, qui sunt in Christianitate, conferant se ad Scripturas. Montes sunt Scripturæ Apostolorum, & Prophetarum, &c. Sciens Dominus tantam confusionem rerum in nouissimis diebus esse futuram, ideo mandat, vt Christiani, qui sunt in Christianitate, volentes firmatam accipere Fidei veræ, ad nullam rem fugiant, nisi ad Scripturas Alioqui, si ad alias res aspexerint, scandalizabuntur, & peribunt,

Chrysostom. in Matt. Hom. 49.

bunt, non intelligentes, quæ sit Vera Ecclesia. Et per hoc incident in Abominationem Desolationis: Then let them, that be in Iewrie, flee to the Mountaines: that is to saie, let them, that be in Christes Profession, flee to the Scriptures. The Scriptures of the Apostles, and Prophetes, be the Mountaines, &c. Our Lords knowinge, that there should be sutch confusion in the laste daies, therefore commaundeth, that Christian menne, that be leue in Christe, willinge to haue an assurance of the True Faith, shoulde haue recourse to nothings els, but vnto the Scriptures. Otherwise, if they haue regarde to any other thinge, they shalbe offended, and perishe, not understanding, what is the True Church. And by meane hereof they shal falle into the Abomination of Desolation,

Here, D. Harding, no Glose will serue you. Certainely, these wordes were spoken, not of the Firste comminge of Christe into the worlde, as you imagine: but of the Kingedome of Antichriste, and of the Ende, and Consummation of the worlde.

Gregori. in Iob.
ca. 29. li. 19. ca. 9

Whereof S. Gregorie saith thus: Ecclesia post eisdem dies, quibus deprimitur, tam men circa finem temporum grandi predicationis Virtute roborabitur: The Church after these daies of her affliction, shal afterwarde notwithstandinge be strengthened with greate Power, and mighte of Preachinge.

The Apologie, Cap. 20. Division. 1.

But, by youre fauoure, somme wil saie, these thinges oughte not to haue benne attempted without the Bishop of Romes commaundement, forsomutche as he onely is the knotte, and bande of Christian Societie: He onely is that Priest of Leuies Order, whome God signified in the Deuteronomie, from whome counsel in matters of weighte, and true iudgemente oughte to be sette: and, who so obetieth not his iudgemente, the same man oughte to be killed in the sighte of his brethren: and, that no Mortal Creature hath Authoritie to be Judge ouer the Pope, whatsoeuer he doo: that Christe reig- neth in Heauen, and the Pope in Earthe: that the Pope alone can doo as mutche, as Christe, or God him selfe can doo: bicause Christe, and the Pope haue but one Consistorie: That without him is no Faith, no Hope, no Church: and, who so goeth from him, quite casteth a- waie, and renounceth his owne Saluation. Sutch talke haue the Canonistes, the Popes Parasites, but with smal discretion, or sobze- nesse. For they coulde scantly saie moze, at leaste, they could not speake moze highly of Christe him selfe.

M. Hardinge.

VVhat somme wil saie, we knowe not. VVe tel you, that your change of Religion, and mani- folde Heresies ought not to haue ben attempted at al, neither without the Bishop of Romes com- maundement, nor with his commaundement Touching the Bishop of Rome him selfe, you haue neuer donne with him. He is a great blocke in your waie. And so hath he euer bene in the waie of al Heretikes. Yet coulde he neuer by you, or them be remoued. To your scoffes againste him, and belicinge of the Canonistes before by you vttered, and here idly repeted, my former answere may suffice.

The Apologie, Cap. 20. Division. 2.

As for vs, truely, we haue fallen from the Bishop of Rome, vpon no manner of worldely respect, or commoditie. And would to Christe he so behaued him selfe, that this fallinge away had not needed: But so the case stode, that, onlesse wee leaue him, wee coulde not come to Christe. Neither wil he nowe make any other League with vs, then sutch a one, as Nahas the Kinge of the Ammorites, woulde haue made in times paste with them of the Cirtie of Iabes, which was, to put

put out the Righte Eye of eche one of the Inhabitanes, and so to receiue them into his friendship. Euen so wil the Pope plucke from vs the Holy Scripture, the Gospel of our Saluation, and al the Confidence, which we haue in Christe Iesu, as the eye from our heade. And vpon other condition can he not agree vpon peace with vs.

M. Hardinge.

Ye are not fallen from the Bishop of Rome onely, which were a damnable schisme, but ye are fallen from Christes Church. Your comparison of the Pope with Kinge Nahas is not very agreeable. But sirs, ye speake more maliciously, then credibly. Be ye good Christen men, and conforme your selues to the Catholike Faith, (and denie Christe, and his Gospel: For, this also ye shoulde haue added) and I warrante you, the Pope will not plucke from you, neither the Scriptures, nor your confidence in Christe Iesu, no more then he doothe from vs.

The Apologie, Cap. 20. Diuision. 3.

For wheras somme vse to make so great a vaunte, that the Pope is onely Peters Successoure, as though thereby he carried the Holy Ghoste in his bosome, and coulde not erre, this is but a mater of nothinge, and a very trifeling tale. Gods grace is promised to a good minde, & to any one, that feareth him, not vnto Sees, & Successions. Richeffe, saith the S. Hierome, maie make one Bishop to be of more might, then the reste: but al Bishoppes, who so euer they be, are the Successours of the Apostles. If so be the Place, and Consecration onely be sufficiente, why then, Manasses Succeeded Dauid, and Caiphas Succeeded Aaron. And it hath bene often senne, that an Idol hath bene placed in the Temple of God. In olde time, Archidamus the Lacedemonian boasted mutche of him selfe, howe he came of the bloude of Hercules, as the Pope this daie boasteth him selfe of the Succession, & place of Peter. But one Nicostyrus, in this wise abated his pride: Nare, quod he, thou seemest not to descende from Hercules. For Hercules destroyed euil menne: and thou makest good menne euil. And, when the Phariseis bragged of their Linage, how they were of the kindred, and bloude of Abraham, yee, saith Christe, *Iohan. 8.* seeke to kil mee, a manne vvhiche haue tolde you the truthe, as I hearde it from God. Thus Abraham neuer did. yee are of youre Father the Deuil, and vvil needes obeie his vvil.

M. Hardinge.

The Pope succeedeth Peter in auctoritie and power. For whereas the Sheepe of Christe continue to the worldes ende, he is not wise, that thinketh Christe to haue made a shepheard tempore or for a time, ouer his perpetual flocke. Then what shepherdly endowmet our Lord gaue to the first shepheard, at the institution of the shepherdly office of the Church: that is he vnderstanded to haue geuen ordinarily to euery successoure. To Peter he gaue that he obtained by his praier made to the Father, that his Faith should not faile. Againe, to him he gaue grace that to performe, the performance whereof at him he required, to witte, that he confirmed and strengthened his Brethren: wherefore the grace of stedfastnesse, of Faith, and of confirming the waeringe and doubtful in Faith, euery Pope obtaineth of the holy Ghoste for the benefite of the Church. And so the Pope, although he maie erre by personal erreure, in his owne priuate iudgement, as a man, and as a particular Doctour in his owne opinion: yet as he is Pope, the successour of Peter, the Vicar of Christe in earth, the shepheard of the vniuersal Church, in publike iudgement, in deliberation and definitiue sentence he neuer erreth, nor neuer erred. For when so euer he ordeineth or determineth any thing by his high Bishoply auctoritie, intending to binde Christen menne to performe or beleue the same, he is alwaies gouerned and holpen with the grace and fauour of the holy Ghost. This is to Catholike Doctours a very certaintie, though to such doughty

Luc. 22.

V u u

*Vntruthe, ioined with impudente flatterie, and extreme folie.

*This place of
S. Hierome is
answered be-
fore. Par. 2. ca. 3.
Diui. 5.
* Peter was the
Shepherd, and
the Apostles
the Sheepe. A
vaine Vntrithe
without sauour
Cyprian saithe,
*Christus parē
dedit Aposto-
lis omnibus
potestatem.*
The Pope Suc-
cedeth in pow-
er, but not in
Holinesse.
* Althys may be
called the Suc-
cession of folie.

*Sallustius in
Ciceronem.
Nicol. Cusan. ad
Bohemus Epif. 2.*

Par. 6. ca. 5. Di. 1

*Alphonfus. De
Heresi. li. 1. ca. 4*

*Erasm. in Anno-
tationibus. In. 1.
Corin. 7.*

Clerkes as ye are, it is but a mater of nothinge, and a very triflinge tale.

Gods grace in one respecte, is promised bothe to a good minde, and to one that feareth God, and also in an other respecte, to the Successours of Peter. S. Hieromes saieinge to Euagrius, which nowē you haue alleged three or foure times, wil not handsomly serue you for so diuers pointes, as a shipmans hōse for diuers legges. * Once againe I tel you, thereby he meaneth nothinge els, but that, the greatnesse of Rome ought not to geue auctority to a wronge priuate custome, (by which Deacons, in certaine cases were preferred before Priestes) againste the righte general custome of the worlde. And Bishoppes be the Successours of the Apostles, we graunte, yet is the Pope the Successour of Peter, * who was shepherde of al Christes Lambes and Sheepe, and therefore also * of the Apostles them selues, and so hathe a higher auctoritie.

As for your example of Archidamus, who boastingly fetched his petigree from Hercules, you muste consider, succession of vertue alwaies foloweth not succession of bloude. Nowe we doo acknowledge in the Pope a succession of shepherdly power, euen suche as was in Peter. * VVhicke power is not taken awaie by lacke of Peters holinesse.

Christe likewise by his answere to the Phariseis, though he affirmed, they succeeded not Abraham in loue of trithe, and that for their malice, they were of their Father the Deuill: yet he denied not, but that they came lineally of Abraham, and were of his bloude, though not of his godlinesse. Suche succession meane not wee, speakinge of the Pope, whose Succession is deriued of Peter: but the succession of power and auctoritie, * and of infallibilitie of Faith in iudgemente and sentence definitiue.

The Bishop of Sarisburie.

Here we haue founde one Pope with two Capacities. In one respecte he is a Man: in an other respecte he is moze then a Man: but whether, in that respecte, he be Angel, or Archangel, it is paste in silence. One waie he Succeedeth Peter: an other waie, he Succeedeth, I knowe not, whom. One waie he maie Erre: an other waie, though he would neuer so saue, he cannot erre. In his Bed, at his Table, on hissebacke, or els where, we maie wel mistruste him: for in these places he maie be deceiued, as wel, as others. But, in Councel, in Consistorie, and in place of Iudgemente, it is moste certaine, yē saie, he cannot erre. For in these places he hathe the Holy Ghoste, I trowe, at his Commaundemente. His Power Pastoral, his Succession in Authoritie, and Infallibilitie of Faith, his Place, his Chaire, and his Consecration, are sufficiente for ener to preserue him from Erroure. To like pourpouse Salluste sommetime saide of Cicero, Aliud Stans, aliud Sedens, de Republica sentit: While he standeth vp, he hathe one minde, touchinge the common State: When he sitteth downe, he hathe an other. It is fitte for a Pope to haue shifte of mindes. Apoloes Nonne, while shee late metwed in her Caue, was inspired, and Prophested, and gaue Oracles: but after that shee came abroade, shee was no wiser, then other women. Thus pour Doctours saie, as it is before repozted, Veritas adhæret Cathedra: Papa Sanctitatem recipit à Cathedra: The Popes Trithe is fastened vnto his Chaire: The Pope from his Chaire receiueth his Holinesse.

It shameth me, M. Hardinge, to see you so vainely occupied about these vanities. We maie wel be liberal in dealinge hereof. They cosse you but litle: they are onely your owne. Scriptures, Doctours, or Councelles, to witness your saycinges, yē allege none. For further declaration of this whole mater, I beseeche the, good Christian Reader, to consider the shorte treatise that I haue witten before, touching the sundrie Errours, and euident Heresies, that haue benne notably founde in Popes. Alphonfus de Castro, one of M. Hardinges owne special Doctours, saithe, Non dubitamus, an Hæreticum esse, & Papam esse, coire in vnum possint, &c. Non enim credo, aliquem esse adeo Impudentem Papæ Assentatorem, vt ei tribuere hoc velit, vt nec Errare, nec in Interpretatione Sacrarum Literarum hallucinari possit: Wee doubt not, whether one man maie be a Pope, and an Heretique bothe together. For, I beleue, there is none so shamelesse a Flatterer of the Pope, that wil saie (as you saie, M. Hardinge) The Pope can neuer Erre, nor be deceiued in the Exposition of the Scriptures. There is no Flatterer so shamelesse, that wil so saie.

Likewise Erasmus saithe: Si verum est, quod quidam asseuerant, Romanum Pontificem Errore Iudiciali Errare non posse, quid opus est Generalibus Concilijs? quid opus est, in Consilium accerfere Iurifconsultos, ac Theologos eruditos? Si Papa pronuntians labi non potest, cur datus est Appellationi locus, vel ad Synodum, vel

vel ad eundem rectius edoctum? Quorsum attinet, tot Academies in tractandis Fidei quaestionibus distorqueri, cum ex vno Pontifice, quod verum est: audire liceat? Imò qui sit, ut huius Pontificis decreta cum illius Pontificis decreta pugnent? *If it be true, that somme menne saie, that the Bishop of Rome can neuer Erre in Erroure of Judgemente, what neede wee then so many General Councelles? And in the same, what neede wee so many Lawiers, and learned Diuines? If the Pope cannot Erre in geeuinge sentence, wherefore lieth there any Appeale from the Pope, either to a Councel, or els to the Pope him selfe beinge better enfourmed? What neede wee to trouble so many Vniuersities, in discussinge of Matters of Faith, whereat wee maie learne the Truthe of the Pope alone? Naye, howe commeth it aboute, that one Popes Decrees are funde contrarie to an others, if it be so certaine, that the Pope, who so euer he be, and what so euer he saie, can neuer Erre.*

That yee speake of Peters Succession, is vaine, and chyllothe. *Of sutch folle Athanasius saithe: Persuasus est, in Magnitudine Urbium Religionem esse sitam: This wise man imagineth, that Religion standeth in the Greatnesse of Citties. S. Hierome saithe: Potentia Diuitiarum, & Paupertatis Humilitas vel Sublimiorem, vel Inferiorem Episcopum non facit. Ceterum omnes Apostolorum Successores sunt: The Wenlthe of Richesse, and the Basenesse of Pouertie maketh a Bishop neither Higher, nor Lower. But al Bishoppes be the Apostles Successours.*

*Athana. In Apologia secunda.
Hieronymus ad Enagium.*

The Apologie, Cap. 21. Diuision. 1.

Yet notwithstandinge, because wee wil graunte somme what to Succession, tel vs, hath the Pope alone Succeeded Peter? And wherein, I praie you? In what Religion, in what Office, in what prece of his life hath he Succeeded him? what one thinge (telle me) had Peter euer like vnto the Pope, or the Pope like vnto Peter? Excepte peraduenture he wil saie thus, That Peter, when he was at Rome, neuer taughte the Gospel, neuer fedde the flocke, tooke awaie the Keyes of the Kingedome of Heauen, hid the Treasures of his Lorde, sat him downe onely in his Castle of S. Iohn Laterane, and pointed out with his finger al the places, and Chambers of Purgatorie, and kindes of punishmentes, committinge some poore Soules to be tormented: & other some againe suddainely releasinge thence at his owne pleasure, takinge Honie for so dooinge: or, that he gaue order to saie Priuate Masses in euery corner: or, that he mumbled vp the Holy Seruice with a lowe voice, and in an vnknown language: or, that he hanged vp the Sacramente in euery Temple, and on euery Altare, & carried the same aboute before him, whither so euer he wente, vpon an amblinge Janner, with lightes, and belles: or, that he Consecrated with his Holy Breathe, Oile, VVaxe, VVulle, Belles, Chalice, Churches, and Altares: or, that he solde Iubilees, Graces, Liberties, Auoufons, Preventions, Firste fruites, Palles, the vvearinge of Palles, Bulles, Indulgences, and Pardones: or, that he called him selfe by the name of the Heade of the Church, the Highest Bishop, the Bishop of Bishoppes, alone most Holy: or, that by vsurpation, he tooke vpon him selfe the Righte, and Authoritie ouer other Bishoppes Churches: or, that he Cempted him selfe from the Power of any Ciuil Governemente: or, that he mainteined warres, and sette

W u u ii

Princes

Princes together at variance: or, that he sitting in his chaire, with his triple Crowne full of Labelles, with sumptuous, & Persianlike gorgeousnesse, with his Roial Scepter, with his Diademe of gould, and glitteringe with stonnes, was carried aboute, not vpon palfraie, but vpon the shoulders of Noble men. These thinges, no doubt, did Peter at Rome in times paste, and least them in charge to his Successours, as you woulde saie, from hande to hande: for these thinges be now a daies donne at Rome by the Popes, and be so donne, as though nothinge els oughte to be donne.

M. Hardinge.

(a) Vntruth For the Pope seeth not.

(b) vntruth. For the same power was geuen to al the reste.

(c) And wel proued.

The Pope alone hath succeeded S. Peter. Aske you wherein? in what Religion? in what office? VVetel you, he succeeded in Peters Chaire, in whiche he sate at Rome, and ruled the Church, in Christian Religion, (a) in that office whiche Christe committed to Peter, when he saide, *Pasce Oves meos*: Feede my sheepe. Then whiche office he neuer gaue greater, nor with like circumstance of charge, (b) nor to any other gaue he it, then to Peter. For to him alone, he saide, Feede my Sheepe. VVhat aske ye vs of this officers life?

You aske what thinge had Peter ever like vnto the Pope, or the Pope like vnto Peter? VVe tel you, Peter had authoritie to feede Christes sheepe, like vnto the Pope. And the Pope hath authoritie to feede Christes sheepe, like vnto Peter, (c) Like power, like commission. He that gaue them authoritie to feede, gaue them also authoritie to doo what so euer maie pertaine to feedinge.

The Bishop of Sarisburie.

For that ye telle vs so many faire tales of Peters Succession, we demaunde of you, wherein the Pope Succeedeth Peter? You answere, He succeedeth him in his Chaire: as if Peter had benue sometime enstalled in Rome, and had sate solemne lyal daie with his Triple Crowne, in his Pontificalibus, and in a Chaire of goulde. And thus, hauinge losse bothe Religion, and Doctrine, ye thinke it sufficiente, at leaste to holde by the Chaire: as if a souldier, that had losse his swerde, woulde plate the man with the scaberde. But so Caiphas succeeded Aaron: so wicked Ma- nasses succeeded Dauid: so maie Antichriste easily sitte in Peters Chaire.

Dis. 42. Multi.

Chrysostome saith, *Non Cathedra facit Sacerdotem: sed Sacerdos Cathedram. Nec Locus Sanctificat Hominem: sed Homo Locum*: It is not the Chaire, that maketh the Bishop: but it is the Bishop, that maketh the Chaire. Neither is it the Place, that haloweth the Man: but it is the Man, that haloweth the Place. Likewise S. Hierome saith, *Non Sanctorum Filij sunt, qui tenent Loca Sanctorum*: They are not alwaies the Children of Holy Menne, that sitte in the rourmes of Holy Menne.

Dis. 42. Non est facile.

We doo the greates wronge vnto S. Peter, that placeth sutch a one in sutch a Chaire. For, neither is the Pope in any thinge like S. Peter: nor was S. Peter in any thinge like the Pope. When Simcones saue, that Arfacius, an vnlearned, and an vnworthy Olde Doatinge man, was placed in Chrysostomes rourme, he cried out, *Pro pudor: Quis, Cui?* Out for shame: what a soary hinde is this? and in whose place haue wee sette him? Euen so maie we iustly saie of the Popes sittinge in Peters Chaire, *Pro pudor, Quis, Cui?* If he haue any regarde of him selfe, he cannot thinke of S. Peter without blushing.

Nicepho. lib. 13. ca. 28.

The Apologie, Cap. 21. Diuision 12.

Or contrarie wise, peradventure they had rather saie thus, that the Pope doothe now al the same thinges, that we knowe, Peter did many a daie agoe: that is, that he renneth vp and downe into e- nery Countreie, to preache the Gospel, not onely openly abroad, but also priuately from house to house: that he is diligente, and applieth that businesse, in season, and out of season, in due time, and out of due time:

time: that he doothe the parte of an Euangeliste, that he fulfilleth the woorde, and Ministerie of Christe, that he is the watchman of the House of Israel, receiueth answeres, and wordes at Gods mouth: and, euen as he receiueth them, so deliuereth them ouer to the people: That he is the Salre of the Earthe: That he is the Lighte of the worlde: That he doothe not feede him selfe, but his Flocke: That hee doth not entangle him selfe with the worldly cares of this life: That he doothe not vse a Soueraintie ouer the Lordes people: That he seeketh not to haue other menne Minister vnto him, but him selfe rather Ministrerth vnto others: That he taketh al Bishoppes as his felowes, and Equalles: That he is Subiecte to Princes, as to personnes sente from God: That he geneth to Caesar that, whiche is Caesars: and that he, as the Olde Bishoppes of Rome did without contradiction, calleth the Emperour his graceous Lorde. Onlesse therefore the Popes doo the like now a daies, as Peter did, there is no cause at al, why they shoulde glozie so mutche of Peters name, and of his Succelsion.

M. Hardinge.

The Pope nowe runneth not vp and downe into euery Countrie, he goeth not openly and priuately, from house to house, and to euery alehouse, as ye woulde him to doo, like one of youre ministers: Neither I trowe, ye maisters, that be Superintendentes your selues, thinke it conuenient, that ye goe from house to house, to preache your Gospel at these daies. And woulde ye the Pope to abase him selfe to that ye thinke becommeth not your selues? He hathe (as meete it is) other fitte menne to helpe to beare his burthen with him. And whereas one body suffiseth not for so greate and so many assayres: for Councel, he hathe many heades: for ouersight, many eies: for care many hartes: for preaching, many tongues: for woorde, many handes: for knowledge, many eares: for expedition of matters, many feete: for the greate weighte of his charge, many shouldres: briefly, for al necessary and behoofeful cases, conueniente helpes. The like helpes woulde S. Peter vse, were he noweliuinge.

The Bishop of Sarisburie.

To speake of the Popes renninge vp, and downe, from Alehouse to Alehouse, it is great folle. It shoulde be sufficient, if he woulde goe from Church to Church, and remember his Charge, and Feede the Flocke, & Preache the Gospel. Ye saie, The Pope hathe many heades, many eies, many hartes, many tongues, many handes, many eares, many shouldres: And thus, of your Pope ye make a Monster, with many eies, eares, tongues, and hartes of others, & none of his owne. A wise man sometime saide: *Improbè facit, qui, cum alienis oculis omnia ei agenda sint, postulet aliorum vitas committi sibi: It is but lewdely donne, if a man, that muste ouersee al thinges with other mennes eies, desire to haue the liues of others committed ouer to his charge.*

Titus Livius.

God geue him eies to see, and eares to heare, and harte to vnderstande: that he maie knowe the time of Goddes Visitation.

The Apologie, Cap. 22. Diuision. 1.

Mutche lesse cause haue they, to complaine of our departinge, and to calle vs againe to be felowes, & frendes with them, and to beleue, as thei beleue. Menne saie, that one Cobilon a Lacedemonian, when he was sent Embassadour to the Kinge of the Persians, to treat of a league, and founde by chaunce them of the Courte plaieing at dice, he returned streight waie home againe, leauinge his message vndonne. And when he was asked, why he hadde slackte to doo the

U u iii

thinges,

things, whiche he had received by publique Commission to doo, he made answer, he thought it should be a great reproche to his Common wealthe, to make a league with Dicers. But, if we should consent our selues to returne to the Pope, and to his Erroures, and to make a covenaint, not onely with Dicers, but also with menne farre moze vngraceous, and wicked, then any Dicers be: besides that, this should be a greate blotte to our good name, it should also be a very dangerous mater, bothe to kendale Goddes wrathe againste vs, and to clogge, and condeyning our owne Soules for euer.

M. Hardinge.

(a) VVee flee wicked companie, as he did.
(b) Vntruth. For where did Christe euer sende vs to the B. of Rome?
(c) By this Rule the Pope is left voide of life: for that he is diuided from Christe, that is the heade.

Ye doo wel to compare your selues with this Cobilon. For in deece (a) yee doo as he did. Yee were sente (b) by Christe to his Vicare, Peters Successour, to be fedde and gouerned like sheepe by the shephearde. Christe and his Church be a perfite body, he the heade, the true beleuers knitte together in charitie the members, eche one in his order and degree. He is the Vine, wee the boughes and branches. (c) VVhat member cutte of from the body, liueth? what bough broken from the tree, groweth? As euery such member dieth, and bough withereth: So if yee remaine not in the Catholike Church, whiche is the body of Christe, yee drawe no life from the head, ye haue no parte of the Spirite, that from thence redoundeth to euery member, yee haue no portion of the vitall iouysse that issueth from the roote. Then what remaineth, but that yee be cast into the fire? For this cause S. Cyprian and other Fathers, often times haue saide, that out and besides the Church, there is no saluation.

The Bishop of Sarisburie.

Christe neuer told vs, neither of any his Vicare General: nor of Rome: nor of Laterane: nor of Peters Chaire: nor willed vs to haue recourse to the Bishop of Rome, moze then to any other feneral Bishop. Therefore, M. Hardinge, we muste recken this amongst the reste of your Vntruthes.

It is true, that you saie, A member diuided from the Body cannot liue. But your Conclusion is untrue, like the reste. For, Rome is not that Body, but onely a member of that Body: Rome is not the Tree, but onely a Bough: Rome is not the Heade, but onely a Springe. And therefore, saing, it is nowe diuided from that Body: saing, it is broken from that Tree: saing, it is cutte of from that Heade, it is no marueile, though it be sterued, though it be withered, though it be leaste dyte, without either Spyte, or life: As this saie it appeareth to the eyes of al them, that will beholde it.

The Apologie, Cap. 22. Diuision. 2.

For of very truthe, we haue departed from him, who we saue had blinded the whole worlde this many a hundzed yee: From him, who too far presumtuously was woonte to saie, He could not erre, and, what so euer he did, No mortal man had powver to condemne him, neither Kinge, nor Emperour, nor the vvhole Clergie, nor yet al the people in the worlde together, no, though he should carrie away with him a thousande Soules into Hel: From him who tooke vpon him power to commaunde, not onely men, but euen the Angels of God, to goe, to returne, to leade Soules into Purgatorie, and to bringe them backe againe, when he liste him selfe: who, Gregoric saithe, without al doubt, is the very forerunner, and stander bearer of Antichriste, and hath utterly forsaken the Catholique Faith: From whom also these ringleaders of ours, who now with might, and maine resist the Gospel, and the truthe, whiche thei knowe to be the truthe, haue ere this departed euery one of their owne accord, & good

good wil: and would euen now also gladly departe from him againe, if the note of inconstancie, and shame, & their owne estimation among the people, were not a let vnto them. In conclusion, we haue departed from him, to whom we were not bounde, and who had nothinge to saie for him selfe, but onely, I knowe not what, vertue, or power of the place, where he dwelleth, and a continuance of Succession.

M. Hardinge.

As yee confesse, oure departinge, so woulde God yee vnderstoode youre gylte. Those reuerent Fathers, and Godly learned menne, whose roomes ye holde wroḡfully, whom it liked your interpreter to cal Ringleaders, resiste not the Gospel, but suffer persecution for the Gospel. Your Gospel, that it is to saie, your vile heresies and blasphemies, woorthely they deteste. Your newe trouth, that is to saie, your false and wicked lies, thei abhorre. Neither euer departed they from any parte of the dutie of Catholique menne, * by their owne accorde and good wil, as ye saie. * But wherein they stepte aside, they were compelled by suche feare, as might happen to a right constant man, I meane the terrour of death, whiche as Aristotle saithe, of al terrible thinges is moste terrible. Nowe bicause yet they finde the terrour of a gilty conscience, more terrible then death of their persons, they entende by Gods grace assistinge them, neuer so to steppe aside againe, but rather to suffer what so euer extremities. VVhose bloude, or the bloude of any of them, if God to his honour shal at any time permitte you to drawe, whiche so mutche ye thirste, soone after looke yee for the retourninge of the Israelites againe, that texte beinge then fulfilled, *Completa sunt iniquitates Amorrhæorum.*

VVere not they wel assured of the trouthe, most certaine it is, what so euer ye saie, they would not make so foolish a bargaine as your selues doo, as to buye vaine estimatiō among the people, with the certaine losse of th eir soules.

The Bishop of Sarisburie.

Certaine of your frendes, *whome ye cal Reuerende Fathers*, suffer imprisonment, (ye saie) and persecution for the Gospel. *Notwithstandinge*, it is not so longe si-
thence the saide Reuerende Fathers, were them selues the Burners, and Perse-
cutours of the Gospel. *Suche complainte* sommetime made Arius the wote-
hed Heretique. For thus he wisteth, *I Arius, that suffer persecution for the Truthe,*
that euer preuaileth. Rufinus, not withstandinge he were a greate sauourer of the
Origenian Heretiques, yet he saide. euen as you saie, *Nostra Fides*, persecutio-
nis Hæreticorum tempore, cum in Sancta Alexandrina Ecclesia degeremus, in car-
ceribus, & Exilijs, quæ pro fide inferebantur, probata est: *While wee lined in the Holy*
Church of Alexandria, in the time of the persecution of Heretiques, Our Faith was
proued in prisiones, and Banishmentes, whiche were laide vpon vs for the Faithes sake.
Vnto whom S. Hierome in his pleasante manner answereth thus: *Miror quod*
non adiecerit, Vincetus Iesu Christi: Liberatus sum de ore Leonis: Alexandria ad
bestias depugnaui: Cursum Consummaui: Fidem seruau: Superest mihi corona
Iustitiæ: I maruaile mutche, that he saide not further, Rufinus the Prisoner of Iesus
Christe: I was deliuered out of the Lions mouth: I was throwen amongst wilde beastes
at Alexandria: I haue paste my Course: I haue keapte the Faith: Nowe there remaineth
for me the Crowne of Righteousnesse.

Thus the *Waulse*, when he is restrained from spoile & rauen, maie likewise
complaine of Persequution.

S. Hierome, writing vnto Apronius of the state of the East Churches, where
he then liued, saithe thus: *Hic quieta sunt omnia. Et si enim venena pectoris non*
amiserint, tamen os impietatis non audent aperire. Sed sunt sicut aspides surdæ,
obturantes aures suas: Al thinges here are quiete. For, al be it they haue not leaste the
poison of their hartes, yet they dare not open their wicked mouthes. But they are as the
deaf Serpentes, shutting vp their eares, and wil heare nothinge.

The saide Reuerende Fathers, that, as nowe, sitte so firmly of your side, not
longe agoe, were wel contented, bothe to maintaine, and to publishe the con-
trarie, as wel, as you. Howe be it, al this (you saie) they did not of good wil, but onely
of feare, and of suche feare, as maie happen vpon a constant man: that is to saie, of mere
Hypocrisie, and Dissimulation, and by open flatteringe of theire Prince.

Tu u

And

* M. Hardinges
Reuerende Fa-
thers continued
twentie yeeres
together in
Hypocrisie.

Epiphanius.
ΔΙΑ ΤΗΝ ΑΙΕ
ΝΙΚΩΣΑΝ ΑΛΗΘ
ΘΕΙΑΝ ΔΙΩΚΟ-
ΜΕΝΟΣ.
Hieronym. Ad
uersus Ruffi-
num, lib. 2.
Hiero, eodē loco.

Hieronym. Ad
Apronium.

Truthe
preuail-
leth.

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And thus, to saue your Fathers from beinge Schismaticques, y^e are wel contente to make them Hypocrites. Thus saie you. But youre saide Reuerendes them selues woulde haue tolde you farre otherwisse.

Stephan. Gardi.
De vera Obediē.
He exami-
neth the ma-
ter with al
his senses.

Doctour Gardiner of him selfe saith thus: In the discussinge, and trial of the truthe, I did not so easly contente me selfe. But I so framed me selfe, that, as it had benne in askinge the iudgemente of al my senses, onlesse I perceiued, that I firste of al hearde them with mine eares, smelled them with my nose, sawe them with mine eies, and felte them with my handes, I thought, I had not seene yenough.

He is perswa-
ded by the
workinge of
Gods grace.

Againe he saith: This aduised consideration hathe pulled awaie al scrupulous doubtēs: And by the workinge of Goddes Grace, hathe conueighed and brought them into the lighte of the Veritie.

He is compell-
led by the
power of the
Truthe.

And againe, In deede to tel you at a woorde, that compelled me, that compelleth al menne, euen the mighty power of the Truthe.

Doctor Bonner,
In praefatione
in Veram Obe-
dientiam.

Likewise saith Doctour Bonner, touchinge the same: The mater was not rashly taken in hande: but with Iudgemente, and wisdom examined, and discus- sed.

Againe he saith, The Bishop of VVinchester had longe agoe thorowely bulted this mater, euen vnto the branne.

He exami-
neth the ma-
ter to the vt-
termoste.

If these tales be true, M. Hardinge, then is youre tale moste vntrue. If y^e will iustifie your selfe, y^e muste nedes condemne your Reuerende Fathers. Certainely, your tales beinge directly contrarie, to make them bothe true, it is not possible.

But here y^e beginne to frate d^s with youre Prophetical threatēs. If wee once beginne to touche your Bloude, then (y^e saie) your Louanian Israel immediately afterwarde shalbe restoaded: I thinke, you meane, Domus Iacob de populo Barbaro.

In sutch blinde Prognostications, I haue no skil. God oftentimes suffereth iniquitie, and falshehode to preuaile for a season, to chasten the unkindnesse of his people. Let his wil be donne with mercie, as it shal seme good in his eses. But if y^e preuaile againe, y^e shal preuaile to your owne confusion. Wel y^e mafe re- presse the Truthe of God, as youre Fathers haue often donne before: But utter- ly to abolishe it, y^e shal neuer be hable.

Dutche vaine hope had the Iewes in olde times, to reconer theire Religion, and Ceremonies, and utterly to ouerthrowe the Gospel of Christe. They conspi- red tograther, gotte Masons, and Carpenters, & beganne to caste the foundation, to repaire their Temple. Immediately the Emperoure Constantine raised a power, and sette vpon them, and put them to the swerde, as Rebelles, and Trai- tors. Others, that he spared aliue, he made slaues, and cutte of somme theire tongues, soume theire handes, somme theire eares, somme theire noses: somme he burnt in the face: and so sente them abroade, for an example, from Towne to Towne throughout the Worlde.

Chrysostom. In
Oratio, contra
Iudeos.
Ambrosius. li. 3.
Epist. 22.

Afterwarde, when the wicked Emperoure Iulian, in despite of Christe, had geuen the Iewes leaue to bulde, and repaire their Temple, as is saide before, and the Princes power assistinge them, no power seemed hable to withstande their pourpose, then God him selfe from Heauen aboue encountred with them. Earthequakes brake out, and ouerthrowe their buildinges. Lightnings fel downe, and burnt bothe the soles in their handes, and the coates on their backs. Then was the Gospel of Christe moze bewtiful, and moze glorious, then euer it had benne before.

Gregor. In pri-
mum Regum,
cap. 4. li. 3. ca. 5.

S. Gregorie saith, Tulerunt Dagon, & restituerunt eum in locum suum. Hoc est, in Templo, vbi Arca Dei posita fuerat. Quid est ergo Dagon in locum suum restituere, nisi Idololatriæ statum subtili consideratione perquirere: Et quia, quò subtilius Idololatriæ error aspicitur, eò verius condemnatur, subiunctum est, Rur- sus diluculo surgentes inuenerunt Dagon iacentem super faciem coram Arca Do- mini: They tooke the Idole Dagon, and restoaded him againe into his place: that is to saie, in the Temple of God, where the Arke of God was placed before. And what is it, so restoad

again

againe Dagon into his place, but discretely, and aduisedly to examine the state of Idolatrie? And for as mutche as, the better the Erroure of Idolatrie is seene, the better it is condemned, therefore it foloweth further, They risinge in the morninge, founde Dagon lienge flatte upon his face, before the Arke of the Lorde.

Euen so, M. Hardinge, if ye raise by poure Dagon once againe, once againe he shal comme to grounde, and shal squatte his handes, and sette, and be utterly dismembred by the falle, and shal lie grouelinge, as a blocke, before the presence of the Arke of God. There is no Counsell againste the Lorde.

Proverb. 21.

The Noble Prince Iosua, after that he had once, by Goddes commaundement, destroyed the Cittie of Iericho, aduised al his posteritie in this sorte: Accursed be he before Iehoua the Lorde, that shal stande vp, and restoare againe this Cittie of Hiericho. In the death of his eldest sonne he shal laie the fundation: and in the death of his yongeste childe he shal close the gates.

Iosua. 6.

Theodoretus saith, The wicked shal not be habile to preuaile againste God. But if they once geate the ouer hande, yet shal they comme downe againe: as it is written by the Prophete Esai.

Theodoret. Eccl. hist. fol. 285. in Græco.

As for draweing of your bloude, ye neede not so greatly to complaine. The Gospel of Christe is not bloudy. It hath hitherto preuailed without any one drop of al your bloude. God geue you grace, to repent, lest your owne bloude be vpon your owne heade in the daie of the Lorde. Fire, and swerde, and mercilesse Crueltie are the onely instrumentes of your Doctrine. And therefore ye same now to saie, in your blinde hope, as cursed Esau sometime saide of his Brother Iacob. Venient dies luctus patris mei, & occidam Iacobum Fratrem meum: The daies shal come, that my Father shal die. Then wil I kille my Brother Iacob.

Genes. 27. καὶ γὰρ πᾶς δι' ἰσχυρώσεως, καὶ πολλοὶ κτείνουσιν αὐτόν.

Athanasius saith, Cædi Christianorum proprium est: Cædere autem Christianos, Pilati, & Caiphæ officia sunt: It is the parte of Christians, to suffer persecution: But to persecute the Christians, it is the very office of Pilate, and Caiphæ.

Genes. 27.

We wil saie vnto you with S. Augustine: Illi in vos sæuiant, qui nesciunt, quocum labore verum inueniatur, & quàm difficile caueantur errores: Let them persecute you, and vse crueltie ouer you, that knowe not, what a labour it is, to finde the truth: and howe harde it is, to beware of erreure.

Athanasius, Ad Solitariam vitam agentes.

August. Contra Epistolâ Fundamenti, cap. 1.

Againe he saith: Nemo de præteritis insultat Erroribus, nisi qui Diuinam Misericordiam expertus non est, vt careret erroribus. Tantum id agamus, vt errores aliquando finiantur: No man upbraideth others with errores paste, but he, that hath not felte Goddes Diuine Mercie, to be void of errores. Let this be oure onely labour, that errores at laste maie haue an ende.

We wil saie of you, as S. Peter sometime saide of Simon the Sorcerer, when the people for anger, seeinge his falsehedde, woulde haue stoned him to death, Imò viuat, & Regnum Christi crescere videat, vel inuitus: Næie, naie, let him liue: and let him see the kingdome of Christe to growe, and prosper, euen againste his wil. Thus, M. Hardinge, maie we saie to you. As for your bloude, we longe not for it.

Abdias in Petro.

The Apologie, Cap. 23. Diuision. 1.

And, as for vs, we of al others haue moste iustly leaste the Pope. For our Kinges, yea euen thei, whiche with greatest Reuerence did folowe, and obeie the Authozitie, and faith of the Bishoppes of Rome, haue longe sithence founde, and felte the yoke, and Tyrannie of their Kingdome. For the Bishoppes of Rome sometime tooke the Crowne from the Heade of our Kinge, Henry the Second, and compelled him to put aside al his Princely estate, and Maiestie, and, like a meere Priuate man, to come vnto their Legate with greate submission, and humilitie, so as al his Subiectes might laugh him to

to scorne. More then this, thei caused Bishoppes, and Monkes, and somme parte of the Nobilitie, to be in the fiede againste our Kinge Iohn, and set al the people at libertie from their othes, whereby thei ought allegiance to their Kinge: and at laste, wickedly, and moste abominably they bereeued the same Kinge, not onely of his Kingedome, but also of his life. Besides this, thei Excommunicated, & cursed Kinge Henry the Eighte, that moste famous Prince, and stirred vp against him, sometime the Emperoure, sometime the Frenche Kinge: and as mutche as in them was, put our Realme in hazarde to haue benne a very pzaie, and spoile vnto the Enemie. Yet were they but fooles, and madde menne, to thinke, that either so mighty a Prince could be fraide with bugges, & rattles: or els, that so Noble, and greate a Kingedome mighte so easily, euen at one morsel, be deuoured, and swallowed vp.

M. Hardinge.

Concerninge the case betweene these three Kinges of Englande, and the Bishoppes of Rome for the time beinge, I saie litle. If they did wel, and the Bishoppes euil, they haue their rewarde: the other, their punishment. If otherwise, or howe so euer, eche one at Gods iudgemente shal haue his deserued measure. But be it graunted, al were true, ye saie, though we knowe the more parte to be false. VVhat though Kinge Henry the seconde were euil treated of Pope Alexander, aboute the murtheringe of S. Thomas the Archebishop of Cantorbury, and Kinge Iohn likewise of that zelous and learned Pope Innocentius the thirde? &c.

The Bishop of Sarisburie.

Notwithstandinge the Pope, as his manner hath benne, raise Commotion within the Realme, and arme the subiectes againste theire Soueraine, and pulle the Crowne Emperial from his heade, yet, by your Doctrine, who so euer dare speake in his Princes right, is a sole, and killeth him selfe: as if there were no life, or saluation, but onely vnder the scantike gouernement of the Pope. But the obedience, and loialtie the Pope hath taught you towardes your Prince.

The Apologie, Cap. 23. Diuision. 2.

And yet, as though al this were to litle, thei would needes haue made al the Realme Tributarie to them, & exacted there yeerely most vniuste and wrongeful taxes. So deere coste vs the frendship of the Cittie of Rome. Wherefoze, if they haue gotten these thinges of vs by extortion, through theire fraude, and futtle sleightes, wee see no reason, why wee maie not plucke awaie the same from them againe, by lawfull waies, & iuste meanes. And, if our Kinges in that darkenesse, and blindenesse of the former times, gaue them these thinges of their owne accorde, and liberalitie, for Religions sake, bringe moued with a certaine opinion of their fained holinesse: now, when the ignorance and erreure is espied out, maie the Kinges theire Successours take them awaie againe, seinge they haue the same Authozitie, the Kinges theire Ancestours had before. For the gifte is voide, excepte it be allovved by the vvil of the geeuer: and that cannot seeme a perfit vvil, vvhiche is dimmed, and hindered by erreure.

M. Hardinge.

As for Peterpens, and what other so euer summes of monie were yeerely paid to the Churche of Rome, vvhiche were not by extortion and futtle sleightes by the Popes gotten, as yee slaunders, but

but freely and discretely by the prince and the realme * for a greate cause graunted, it is not a thinge that so muche grieueth the Pope, as your departure from the true faith and Church dothe, as it maie wel appeare by that whiche happened in Queene Mariens raigne. In whiche time although the Pope were acknowledged, yet him selfe neuer was knowne to haue demaunded his Peterpens, or any other yeerely paymentes againe. But what is this to your schismes and Heresies? This healeth you nothinge for answere to the hainous crime of your Apostasie. The liberalitie of our countrie to the see of Rome, whiche is the mother of al the VVeste Churches, hath benne so smal in comparifon of certaine other Realmes, as with the honoure of the Realme it might not seeme to finde it selfe greued therewith. Yet here ye sette a gnatte to an Elephante, and make greate adoo aboute a litle. The Realme is not so muche enriched by retaininge that smal summe from the Pope, as it is dishonored by your vndiscrete talke, faueringe altogether of miserie and niggardnes. Yee shoulde haue shewed better stuffe at leaste in the ende of your booke, The laste acte of a Fable, by rules of Poetrie shoulde be beste. Yee haue donne like a foolish Poete, makinge your ende so badde. The Pope seeketh not your monie, he seeketh you. He seeketh the fastetie of your soules. * He seeketh, like a good shepherde, howe to reduce the stried sheepe of Englande vnto the folde of Christes Church. God graunte wee maie see his good intent happely achieved.

The Bishop of Sarisburie.

The Pope hath enriched him selfe, and gotten the treasures of the world into his owne handes, not by fraude, or guile, as you saie, but onely by the free liberalitie of Kinges, and Princes. Pet. S. Augustine saith, Non possumus dicere, Nemo nos inualores arguit: violentia nullus accusat: Quasi non maiorem interdum pradam a viduabus blandimenta eliciant, quam tormenta. Nec interest apud Deum, vtrum vi, an circumuentione quis res alienas occupet: dummodo quoquo pacto teneat alienum: Wee cannot saie, No man chargeth vs With extortion: noman accuseth vs of violence. For oftentimes of poore widowes a man maie geate more by flatterie, then by rackinge. And there is no difference before God, whether a man holde an other mannes goodes by open violence, or by guile: if the thinge, that he holdeth, be not his owne.

But how maie this be by your learninge, M. Hardinge, be called the liberalitie of the Prince? He is liberal, that is free in bestowinge of his owne. But you tel vs, that al the Temporal goodes of the worlde are the Popes, and not the Princes: and that the Prince hath nothinge, but by fauoure and sufferance of the Pope. Your Doctors wordes be these, Papa est Dominus omnium temporalium: secundum illud dictum Petri, Dabo tibi omnia regna mundi: The Pope is the Lorde of al temporal goodes: accordinge to that saieinge of S. Peter (that S. Peter neuer spake: for they are the wordes of the Diuel) wil geue thee al the Kingdomes of the worlde.

An other of your Doctors saith thus, Dicunt, quod solus Papa est verus Dominus temporalium, ita quod potest auferre ab alio, quod aliis suum est. Sed prelati ceteri, & Principes, non sunt Domini, sed Tutores, Procuratores & Dispensatores: They saie, that the Pope onely is the very Lorde of Temporal thinges: so that he maie take from any man, that is his owne. As for other Prelates, and Princes, they be the ouerseers, and fermours, and stewards of worldly thinges, but not the Lordes. And Matthias Parisiensis saith, that Pope Innocentius 3. called Kinge Iohn the Kinge of England, Vassallum suum, That is to saie, his feode man, or his Tenante: meaninge thereby, that the Realme of Englande was the Popes, and not the Kinges. If al this be true, how can the Kinges of Englande, in grauntinge any thinge to the Pope, be counted liberal? Merely it is an easie kinde of liberalitie, for a man to geue that thinge that is not his owne.

But the Pope (ye saie) setteth no more by al his reueneues out of Englande, then an Elephante by a Gnat: and that therefore, duringe the whole time of Queene Marie, he neuer demaunded of vs any manner of yeerely paiemente. Wee muste beare with your erreure herein, M. Hardinge, for that ye neuer were the Popes Collectoure, and therefore not mutche acquainted with his Bookes. Otherwise ye might haue remembered, that Cardinal Poole, beinge not the Pope, but onely a Legate, or messenger from the Pope, had a thousande poundes paide him yearly out of one Bishoprike in Englande, towards the prouision of his kitchin. Ye might haue remembered, that al the Bishoppes of Englande, paide the Pope the whole firste fruites of al their

liuinges:

*No doubt. For the very cause hereof was Auarice, and treacherie.

*But remember the Olde Verse, Curia Romana non captat Oue sine lana.

August. De Verbis Domini Secundum Matth. Sermon. 19.

Archidisco. De Heresi. Ver. Et quia tanta. Fo. 15 Mattha. 4.

Citatur a Gelinio, de Officio potestatis de leg. Ex parte. 1. Iohannes De Parisius, de potestate Regia, & Papali. Matthias Parisiensis in Iohanne.

liuings: whiche by any common estimation, amounted to moze somme what, then a Gnatte. And although I were neuer, neither skilful, nor curious in the Popes Collections, yet, as wel for the discouerie of so greate vntuthe, as also for the better satisfaction of the Reader, I haue thought it good, briefly, and by the waie to touche, what male be founde in olde Records of good credite, touchinge the same.

Firste therefore the Archebishop of Canturburie paie vnto the Pope for his Annates, or Firste fruites, at euery vacation, tenne thousande Florenes: besides o'ther fise thousande Florenes for the vse, and right of his Palle.

The Archebishop of Yorke paie likewise for his Firste fruites tenne thousande Florenes, and, as it is thought, other fise thousand Florenes for his Palle.

The Bishop of Elie paie for his Firste Fruitcs seuen thousand Florenes.

The Bishop of London paie for his Firste Fruitcs thre thousand Florenes.

The Bishop of VVinchester paie for his First Fruitcs xij. thousand Florenes.

The Bishop of Exceter paie for his Firste Fruitcs sixe thousand Florenes.

The Bishop of Lincolne paie for his Firste Fruitcs fise thousand Florenes.

The Bishop of Lichefielde, and Couentrie paie for his First Fruitcs thre thousand Florenes.

The Bishop of Herforde paie for his Firste Fruitcs one thousand, and eight hundred Florenes.

The Bishop of Sarisburie paie for his First Fruitcs foure thousand, and fise hundred Florenes. And so the reste, eche man accordingly after his rate.

Here is to be noted, that a Florene is an Italian Crowne, of the valewe of foure shillings and six pence sterlinge.

Thus muche I haue noted onely for example. By these se to the discreete Reader maie easily gheasse the Cracions, and paymentcs of the other Bishoppes.

The whole value of the Popes Firste Fruitcs throughout Europe, as I finde in one Recorde (although very vnperfite, for that it lacketh sundrie great, known, and notable Bishoppikes, as Durham, Carlile, VVorcester, Norwiche, Bathe, Chichester, whiche, with many other moe Archebishoppikes, and Bishoppikes, as wel within the Dominions of our Kinges of Englande, as also in sundrie other Christian Kingdomes, and Countries, are leaste vnreckened) ariseth to the Summe of two thousande thousande, foure hundred thre scoare thousande, eight hundred fouretie and thre Florenes.

Notwithstanding ye make your Pope as bigge, as an Elephante, yet, M. Harding these reckonings are ouer huge, in any reasonable proportion, to be resembled to a Gnatte. Here I leaue out the pærely perquisites, that the Pope made of his Elections, Preuentions, Dispensations, Pluralities, Trialities, Totquottes, Tolerations: for his Bulles, his Seales, his Signatures: for Eatinge Fleashe, for Egges, for VVhite Meate, for Priestcs Concubines, and for other like marchandise, I know not what. The summe whereof notwithstanding amounteth to moze then niene hundred thousand Florenes. As for your Smoke farthinges, and Peter pence, I make no reckening: by the vile, and contemptuous reporte whereof, ye shewe your selfe, not onely ignorant, and vnskilful, in that ye write, whiche argueth somme folie, but also inturious vnto your Countrie. Reade Matthias Parisiensis, and ye shal finde, bothe by what tyrannie, and treacherie, and also what maces, and intolerable sommes of monie the Popes Ministers haue caried out of this Realme.

The Pope (saith he) being diseased with a Spiritual dropie, that is to saie, with an unquenchable thirst of monie, shooke out al the Priestcs purses, and spoiled the Abbies of al their Treasures.

Againe, The Pope made a Decree in Rome, that the goodes, and monies of al Bishoppes, and Priestcs deceased within Englande, shoulde be taken to his vse.

The Pope gaue strait commandemente to the Bishoppes of Englande, that al Personcs, and Vicars beinge resident vpon their Benefices, shoulde paie yeerely vnto him the thurde parte of al the valewes of their saide benefices: And, that al Personcs, and Vicars, beinge

Legatio Adria-
ni Pape. & Ex-
cusa VVittens
berga, An. 1538

Anno. 1215

Anno. 1246.

Eodem Anno.

beinge not resident, shoulde paie vnto him yeerely the one full halfe parte of their benefices. Al these paiementes to continewe, duringe the space of three whole yeeres. Whiche amounteth at the least to the summe of a hundred and thre scoare & x. thousand poundes.

The Bishoppes of Englande, after greate, and forceable intreatie, agreed together to geue the Pope a Contribution of eleuen thousande Markes.

Anno. 1247.

At that time the poore Prior of VVincester was forced to paie yereley three hundred, threescore and fve Markes towardes the furniture of the Popes Table.

Eodem Anno.

The Pope made a straite Decree, that al Bishoppes Elec should be immediatly traualle out of Englande to Rome, to attende vpon his Holinesse, as Matthias saith, Vt Romanorum loculos impregnaret, in ruinam Regni Angliæ: To stiffe the Romaines purses, and to decaie the Kingedome of Englande.

Eodem Anno.

The Pope had the Tenthes of al the Spiritual Liuinges in Englande, duringe the space of teine whole yeres.

Mattheus

Rustandus the Popes Legate erected intolerable great paiementes of the Clergie of Englande in a Donode holden in London, as Matthias saith, Per scripta Papæ plena iniurijs, & iniquitate, quæ possent patientissimum cor virulenter sauciare: Al this he did by the Authoritie of the Popes Letters, ful of iniurie, and iniquitie: Whiche were habile moste cruelly to wounde any harte, were it neuer so patiente. The Bishoppes of London, & VVorcester answered the Popes Legate, that thei would rather lose their liues, then they would geue their consente to so open iniurie, and seruitude, and intolerable oppression of the Church.

VVestmonasteriensis: Ann. 1301.

Anno. 1255.

The Kinge had entred into an Obligation, to paie vnto the Pope two hundred thousande Markes, bisides other fiftie thousande poundes sterlinge. For paiement whereof, the Bishop of Herforde, beinge then the Popes Agente, had bounde the Bishoppes of Englande, befoze they were ware. Suche like prette gnattes your Pope can Graine, if Kinges and Princes wil geue him leaue.

Iohannes Sarisburiensis, other wise called Rupertus Carnotensis, in the familiar talke, that he had with Pope Adriane 4. saide thus vnto him: Ipse Romanus Pontifex omnibus ferè est intolerabilis: Lætatur spolijs Ecclesiarum: quæstum omnem reputat pietatem: Prouinciarum diripit spolia, ac si Thesauros Croesi studeat reparare: The Pope is nowe become intolerable almoste to al the worlde: He reioiseth in the spoile of Churches: Al manner of gaine he counteth Holinesse: He maketh suche hauocke of Kingedomes, and Prouinces, as if he had intended to repaire againe Croesus Treasurie. Againe, His Legates forage, and rampe for monie, as if the Infernal Furies were sente from Helle to goe at liberte. What shal we neede many wordes? Ambition, and Auarice haue no bottome. Matthias Parisiensis saith, In Romana Curia omnia possunt pecunizari: Monie maie doo al thinges in the Courte of Rome. And he calleth these vnsatiable prouillages of the Pope, Quotidianas Extortiones, Daily Extortions. Againe he saith, that the Kinge of Englande, vpon a very frivoulous, & sonde mater, made true paiemente vnto Pope Alexander the fourth, of niene hundred, and fiftie thousande Markes. VVhiche thinge, he saith, is horrible, and abominable to be thought of. To be shorte, that we maie the better vsethe the bigneſſe, and quantitie of your Gnatte, Doctoure Bonner hereof writeth thus: The Popes prae in Englande was so greate, that it came to as mutche almoste, as the Reuenewes of the Crowne.

Ioh. Sarisburiensis. li. 6. ca. 24.

Lib. 5. Cap. 16.

Ac si mittatur ab Inferis Testiphonia, vel Ideo gèra.

Anno. 1247.

Anno. 1257.

Quod est horribile cogitatu.

D. Bonner, in præfatione in Libell. Stephani Gardineri de Vera Obedientia.

Anno. 1240.

Wherefoze Matthias saith, Imperator reprehendit Regem Angliæ, quod permitteret terram suam tam impudenter per Papam depauperari: The Emperoure frendely reproveth Henrie the 3. Kinge of Englande, for that he suffered his Kingedome so impudently to be empouerished by the Pope.

Againe he saith, King Henrie the thirde made open complainte by his Embasador in the Council of Lions in Fraunce, of the Popes innumerable Exactions.

Anno. 1215.

Likewise he saith befoze, Rex Henricus 3. represit impetum Legati, propter violentiam Denariorum: The Kinge staid the attemptes of the Popes Legate touching his intolerable greedinesse in prouillage for monie.

Vvilhelmus
Malmesburien.
Anno. 1031.

*P*er se therfore, *W. Harding*, neither is this gnatte so litle, as by your scoone-
ful comparison, to the greate dishonour of this Noble Realme, *per* woulde seme
to make it: nor is the grieffe, and complainte thereof so newe, as *per* beare vs in
hande. Kinge Canutus, the Kinge of Englande, almost fire hundred yeres agoe,
beinge at Rome, wrote home to the Archebishops, and Bishops, and States of
the Realme, on this wise: Conquestus sum item coram Domino Papa, & mihi val-
de displicere dixi, quod mei Archiepiscopi in tantum angariabantur immensitate
pecuniarum, quæ ab eis expetebantur, &c. *Also I haue made my complainte vnto the*
Pope, and tolde him, that it mutche misliketh mee, that my Archebishops shoulde be
exed with sutch vnreasonable summes of monie required of them.

Anno. 1094

Likewise Matthias Parisiensis writteth of Kinge VVilliam the Conquerour,
Concipiens indignationem contra Papam, allegauit quod nullus Archiepiscopus,
vel Episcopus de Regno suo, ad Curiam Romanam, vel ad Papam haberet respec-
tum: Kinge VVilliam, *upon displeasure conceiued againste the Pope, saide, that no*
Archebishop, or Bishop of his Realme, shoulde from thencefoorth haue regarde ei-
ther to the Courte of Rome, or to the Pope.

Al this notwithstandinge, per saie, the Pope is an Elephant: and al these
summes, in Comparison of his treasures, are but a gnatte.

Ladonicus. 9.

Verily, al these, and other far greater reckonings the Realme of Englande
is wel hable to defraie. Neither make we any accompte of the monie, but of
the deereful extortinge of the manie: neither is it dishonorable to the Realme, to
represse these letwde, and insurious mockeries, and to preserue the subiecte from
open spoile. Other Kinges, and Countries haue oftentimes donne the same.
Lewes the Frenche Kinge, whom, for his Holinesse, thei haue made a Saincte, here-
of complaineth thus, Exactiones impositas per Romanam Curiam, quibus Re-
gnum nostrum miserabiliter de pauperatum est, leuari, aut colligi nullatenus volu-
mus: These Exactions, or paimentes of monie, laide vpon vs by the Courte of Rome, by
meane whereof our Realme is miserably empouerished, wee wil not in any wise to be leuied, or
gathered. The gaines, and pelleries, that the Phariseis made of the people, were
not so greate. Neuerthelesse Christe saide vnto them, VVoe be vnto you, yee
Scribes, and Phariseis, that rauen vp poore widowes houses, vnder pretense of longe
praicinge.

Math. 23.

I knowe, you make no greate accompte of Laurentius Valla, yet thus he
writteth, touchinge the vsatiable ambition, and greedinesse, that in his time he
saue in the Church of Rome: Quid ergo, Summe Pontifex, omnes Reges, ac prin-
cipes Occidentis spoliare Vrribus, aut cogere, vt annua tibi tributa pensitent, sen-
tentia est? At ego contra existimo, iustius licere principibus spoliare te Imperio
omni, quod obtines: What then, my Lorde Pope, is it your minde, to spoile al the Kinges,
and Princes of the Weaste of their Townes; and territories, or els to force them to beare you
an yecrely tribute? Nay, in my iudgemente it were far meeter, that they shoulde spoile you
of al that Empire, that you haue gotten. Thus wrote Laurentius Valla an hundred
yere and more, befoze Luther began to preache. And therfore, what so euer he
were, I trowe, at leasse he was no Lutherane.

2. Corinth. 12.

Rome (per saie) is the Mother Church of al the VVeaste: and therfore, I trowe,
we are bounde to paie, what so euer paimentes she shal require. If we allowe
sutch simple reasons, then is the Pope likewise bounde to paie to the Church
of Hierusalem, what so euer paimentes she shal require. For Hierusalem is
in dede the Mother Church, not onely of the Weaste, but also of al the whole
worlde. Howe be it, it is a cruel Mother, that deuoureth by her owne Childzen.
S. Paule saithe, Non debent filij parentibus thesaurizare, sed parentes filijs: The
Children ought not to laie up treasure for their parentes, but the Parentes for their Children.
But Iohannes Sarisburiensis in his Polycraticon saithe, Roma nunc non tam ma-
trēm exhibet, quam nouercam: Rome nowe sheweth her selfe not so mutche a natural
Mother, as a Stepdame: For she spoileth, and deuoureth her Childzen,

Lib. 6. Cap. 24.

This

This Defender (ye safe) in makinge his ende so badde, hath plaid the parte of a foolish Poete. Here, M. Hardinge, we have good cause to thinke, your Divinitie is waken colde, seeinge you are thus dyuen to pleade in Poetrie. But maie we beleue, the Church of Rome is of late growen so Holy, that monie is now become the vilest parte of al her blais: Certainly, if your Pope once lose his monie, al his plaiers will sone sit a colde. One of your owne Doctours saith thus, Cessante tali redditu, qui maximus est, attenta hodierna Tyrannide, Sedes Apostolica contemneretur: If this rente (of Simonie) which is very greate, were once staid, consideringe the Tyrannie of Princes, that nowe is, the Apostolike See of Rome would be despised. In which wayes thus mutche is also to be noted by the waie, that, what so euer Prince will not suffer the Pope to take what him listeth, muste be taken, and iudged, as a Tyranne. Therefore Iohannes Andrex, one of youra greattest Canonistes, saith thus, Roma fundata fuit a Prædonibus, & adhuc de primordijs retinet: dicta Roma, quasi rodens manus. Vnde versus, Roma manus rodit: quos rodere non valet, odit: The firste foundation of Rome was laide by Thieues: and hitherto shee fauoureth stil of her beginnings: and is called Roma, quia rodit manus. Thereof commeth the common verse, Rome biteth you by the handes. And whom shee cannot bite, them shee hateth.

Felici. De Offic. & potest. iudic. cu delegati, Ex parte. 1.

In sexto. De Elect. & Electi potest. Fundamenta. In Gloss.

The state of the Romaine Popedome spronge firste of monie, and encreased by monie, and standeth now, neither by Truthe of Doctrine, no; by severitie of Discipline, no; by Praier, no; by Holinesse, no; by ought els, but onely by monie. Set monie aparte, and the Pope is equal with other Bishoppes. Codrus Vrcus saith, Pontifex Maximus, si non Virtute, tamen Pecunia: The Pope is the greattest Bishop, although not in Vertue, yet at leaste in monie. Therefore we maie saie of the Pope, as Diphilus sommetime saide of Pompeius, Nostra miseria Magnus es. Baptista Mantuanus, speakinge of the state of Rome, saith thus,

Codrus Vrcus Sermon. 1. Cicero ad Attic. Lib. 2.

Venalia nobis

Templa, Sacerdotes, Altaria, Sacra, Corona,
Ignis, Thura, Preces, Cælum est venale, Deusq:

Emongeste vs, in Rome, Churches, Priestes, Altars, Masses, Crownes, Fire, Incense, Praiers, and Heauen are set to sale. Yee God him selfe emongeste vs maie be had for monie.

Bodrus saith, Sanctiones Pontificie non moribus regendis vsui sunt: sed, propemodum dixerim, Argentarij faciendæ Authoritatem videntur accommodare: The Popes Canons serue not nowe, to guide menues liues, but, if monie so saie, they serue rather to make a banke, and to geate monie.

Budens in Pandectis.

Bernarde of Clunice saith thus,

Roma dat omnibus omnia dantibus: Omnia Roma
Cum Pretio.

Bernardus Cluniacen. in Satyra

Rome geueth al thinges to them, that geue al thinges: Al thinges at Rome wil passe for monie. Caen in the Popes owne Decretales ye shal finde it noted thus, Roma est Caput Auaritiz. Ideo omnia ibi venduntur: Rome is the Heade of al Conetous treacherie. And therefore al thinges there are set to sale.

In sexto. De Elect. & Electi potest. Fundamenta. In Margina.

Pea Thomas Becket him selfe, whom a litle before, ye called a Saincte, when, for his wilful disobedience, and Treason committed againste his Prince, he had for aide, and succoure, fledde to Rome, and saue, that nothinge would be wrought there without monie, thus he wrote thereof to the Bishop of Menze: Mater Roma facta est Meretrix, & prostituta est pro mercede: Rome our Mother is become an Harlot, and for monie, and meede laith shee her selfe to sale. To be shorte, ye knowe, that our Fathers, longe sithence, were twente to saie,

In Epist. ad Archiepiscop. Moguntinam.

*Curia Romana non capiat Ouem sine lana :**The Courte of Rome will not take the Sheepe without the sheefe.*

Thersfoze, M. Hardinge, your Poete concluded in good order, and wente not so farre besides his Rules: for, monie is bothe the First, and the Middle, and the laste Acte of al your Fable.

Math. 21.

Act. 10.

1. Cor. 10.

1. Cor. 10.
Nunquam
Divinatio.

Christe sometime thruste suche Buers, Sellers, Brokers, & Scoffers out of the Temple: But contrariwise, ye haue receiued in Buers, and Sellers, and thruste out Christe: and so haue turned the House of God into a Cane of Theeues. S. Paule saith thus vnto the people of Ephesus, Argentum, & Aurum nullius concupim: *I haue desired nomans Gould, or Syluer.* vpon whiche wordes, in the Glose it is noted thus, Per hoc Lupi cognoscuntur, qui talia concupiscunt: *Herby, they that desire such things, are known for Woulues.* S. Hierome saith, Quia Prophetæ pecuniam accipiebant, Prophetæ eorum facta est Diuinatio: *For that the Prophetes selle to takinge of monie, therefore their Prophetie was becomm a Soothsainge: that is to saie, it was of the Diuel, and not of God.*

Thos, M. Hardinge, to conclud, what so euer faulte, ye can finde with the Defenders Poetrie. Merily, by the iudgement of your nearest frendes, Monie was the beste parte of al your Fable.

The Recapitulation of the Apologie.

THUS thou seest, good Christian Reader, It is no newe thinge, though at this daie the Religion of Christe be entertained with despites, & checkes, beinge but lately restored, and as it were, comminge by againe anew: for so mutche as the like hath chaunced bothe to Christe him selfe, and to his Apostles: yet neuerthelesse, for feare, thou maieste suffer thee self to be leadd amisse, and to be seduced with these exclamations of our Aduersaries, wee haue declared at large vnto thee the very whole manner of our Religion, what our faith is of God the Father, of his onely Sonne Iesus Christe, of the Holy Ghoste, of the Church, of the Sacramentes, of the Ministerie, of the Scriptures, of Ceremonies, and of every parte of Christian Beliefe. wee haue saide, that wee abandon, and deteste, as plagues, and poisones, al those olde Heresies, whiche either the sacred Scriptures, or the Ancient Councelles haue vtterly condemned: that wee calle home againe, as much as in vs lieth, the right Discipline of the Church, whiche our Aduersaries haue quite brought into a pooze, and weake case: That we pounishe al licenceousnesse of life, and brutelnesse of manners, by the olde, and longe continued Lawes, and with as mutche Harpenesse, as is conueniente, and lieth in our power: That wee mainteine stil the state of Kingedomes, in the same condition, & state of honoure, wherein we founde them, without any diminishinge, or alteration, reseruinge vnto our Princes their Matestie, and worldly preeminence safe, and without empairinge, to our possible power: That wee haue so gotten our selues awaie from that Church, whiche they had made a denne of Theeues, and wherein nothinge was in good frame, or vnto like to the Church of God, and which, by their own confessions, had erred many waies, euen as Loth

in times past gate him out of Sodome, or Abraham out of Chaldee, not vpon a desire of contention, but by the warning of God him selfe: And that we haue searched out of the Holy Bible, which we are sure, cannot Deceiue vs, one sure fourme of Religion, and haue returned againe vnto the Primitiue Church of the Anciente Fathers, and Apostles, that is to saie, to the grounde, and beginninge of thinges, vnto the very fundations, and headspringes of Christes Church.

Neither haue wee not tarried in this mater for the Authozitie, or consente of the Tridentine Councel, wherein wee sawe nothinge donne vprightly, nor by good order: where also euery body was swozne to the maintenaunce of one man: where Princes Embassadours were contemned: where not one of our Diuines coulde be hearde, and where partes takinge, and Ambition was openly, and earnestly procured and wrought: but as the Holy fathers in former time, and as our Predecessours haue commonly donne, wee haue restored our Churches by a Prouincial Conuocation, and haue cleane shaken of, as our Duetie was, the yoke, and tyzannie of the Bishop of Rome, to whom wee were not bounde: who also had no manner of thinge like, neither to Christe, nor to Peter, nor to an Apostle, nor yet like to any Bishop at al. Finally, wee saie, that wee agree amongst our selues, touchinge the whole Iudgement, and chiefe substance of Christian Religion, and with one mouthe, and with one spzite doo woozship God, and the Father of our Lorde Iesus Christe.

Wherefoze, O Christian, and Godly Reader, for so mutche, as thou seeste the Reasons, and Causes, bothe why wee haue restored Religion, and why wee haue forsaken these menne, thou oughtest not to marueile, though wee haue chosen to obeie our Maister Christe, rather then menne. S. Paule hath geuen vs warninge, that we should not suffer our selues to be carried awaie with sutch sundrie learninges, and to flee theire companies, specially sutch, as would some debate and variance, cleane contrarie to the Doctrine, whiche they had receiued of Christe, and the Apostles.

Longe sithence haue these mennes craftes, & treacheries decaied, and banished, and fledde awaie at the sight, and light of the Gospel, euen as the owle doothe at the sunne risinge. And albeit their trumpetie be builde by, and reared as highe as the Skie, yee euen in a moumente, and as it were of it selfe, falleth it downe againe to the grounde, and commeth to naught.

For you muste not thinke, that al these thinges haue comme to passe by chaunce, or at aduenture: It was Gods pleasure, that, against al mennes willes wel nighe, the Gospel of Iesus Christe should be spread abroad throughout the whole world at these daies. And therefore menne folowinge Goddes commaundemente, haue of theire owne free wil resozted vnto the Doctrine of Iesus Christe.

And, for our partes, truely wee haue sought hereby, neither glorie,

noz wealth, noz pleasure, noz ease. For there is plentie of al these thinges with our Aduersaries.

And, when wee were of their side, we enioied sutch worldly commodities mutche more liberally, and bountifullly, then wee doo now.

Neither doo we eschewe Concorde, and Peace. But, to haue peace with man, wee maie not be at warre with God. The name of Peace is a sweete, a pleasant thinge, saith Hilarius: But yet beware, saith he, Peace is one thinge, and bondage is an other. For, if it shoulde so be, as they seeke to haue it, that Christe shoulde be commaunded to keepe silence, that the Truthe of the Gospel shoulde be betrayed, that horrible errorrs shoulde be cloked, that Christian mennes eyes shoulde be bleared, and that they might be suffered to conspire openly againste God: this were not a Peace, but a most vngodly couenaunt of seruitude. There is a Peace, saith Nazianzene, that is vnprofitable: againe, there is a Discorde, saith he, that is profitable. For we muste conditionally desire Peace, so far, as is lawfull before God, and so far, as wee maie conueniently. For otherwise, Christe him selfe brought not Peace into the worlde, but a svverde. Wherefore if the Pope wil haue vs reconciled to him, his duetie is first to be reconciled to God: For from thence, saith Cyprian, springe Schismes, and Sectes, bicause menne seeke not the Heade, and haue not their recourse to the Fountaine (of the Scriptures) and keepe not the Rules geuen by the Heauenly Teacher: For, saith he, that is not Peace, but vwarre: neither is he ioined vnto the Church, vvhiche is seuered from the Gospel. As for these menne, thei vse to make a marchandise of the name of Peace. For that Peace, whiche they so faine would haue, is onely a reast of idle bellies. They, & wee might easily be brought to atonement, touching al these maters, were it not that Ambition, Gluttonie, and excelle doothe let it. Hence cometh their whininge: their harte is on their Halsepennie. Out of doubt, their clamours, and stirres be to none other ende, but to mainteine more shamefully, and naughtily il gotten goodes.

Nowe a daies the Pardoners complaine of vs, the Dataries, the Popes Collectours, the Bayvdes, and others whiche thinke gaine to be godlinesse, and serue not Iesus Christe, but their owne bellies. Many a daie agoe, and in the olde worlde, a wonderful great aduantage grewe hereby to these kindes of people. But now, thei reckon, al is losse vnto them, that Christe gaineth. The Pope him selfe maketh a greate complaint at this present, that Charitie in people is wahren colde. And why so, frowe yee. Forsoothe bicause his profites decaie more, and more. And for this cause dooth he hale vs into hatred, al that euer he maie, laieinge lode vpon vs with despiteful railings, & condemning vs for Heretiques, to the ende, thei, that vnderstand not the

Matth. 10.

1. Tim. 6.

the mater, maie thinke there be no wooſe menne vpon earthe, then wee be. Notwithſtandinge, in the meane ſeaſon wee are not aſhamed in this behalfe: neither ought wee to be aſhamed of the Goſpel: for we ſette more by the Glorie of God, then wee doo by the eſtimation of menne. Wee are ſure, al is true, that wee teache, and wee maie not either goe againſt our owne conſcience, or beare any witneſſe againſt God. For if we denie any parte of the Goſpel of Ieſus Chriſte befoze menne, he on the other ſide wil denie vs befoze his Father. And if there be any, that wil ſtil be offended, and cannot endure Chriſtes Doctrine, ſutche ſaie wee, be blinde, and Leaders of the blinde: the Truthe neuer theleſſe muſte be preached, and preferred aboue al: and wee muſte with patience waite for Goddes Iudgemente.

Let theſe folke in the meane time take good heede, what thei doo, and let them be wel aduiſed of theire owne Saluation, and ceaſe to hate, and perſecute the Goſpel of the Sonne of God, for feare leſſe they feele him once a redzeſſer, & reuenger of his owne cauſe. God wil not ſuffer him ſelfe to be made a mockinge ſtocke. The worlde eſpiech a good while agoe, what there is a dooinge abzoad. This flame, the more it is heapte downe, ſo mutche the more with greater force, and ſtrengthe doothe it breake out, and flie abzoad. The vnfaithfulneſſe of menne ſhal not diſapointe Goddes faithful promiſſe. And, if they ſhal reſuſe, to laie awaie this theire hardenelle of hart, & to receiue the Goſpel of Chriſte, then ſhal Publicanes, & ſinners goe befoze them into the Kingdome of Heauen.

God, and the Father of our Lorde Ieſus Chriſte, open the eyes of them al, that thei maie be hable to ſee that bleſſed hope, whereunto thei haue benne called: ſo as we maie altogeather in one, gloriſie, him alone, who is the true God, and alſo that ſame Ieſus Chriſte, whom he ſente downe to vs from Heauen: vnto whom with the Father, and the Holy Ghoſte, be geuen al Honoure, and Glorie Euerlaſtingly. So be it.

F I N I S.

Exx lli



It appeareth, *M. Hardinge*, by that yee haue lately sente vs ouer, and specially by the vnpleasante verdure of your speache, that my Replie hathe somewhat disordered your quiet minde. Whiche thinge notwithstandinge I mighte easily haue gheasf- sed, was not vnlkely to comme to passe, specially beinge before not v- terly vnskilful of your affections: Yet, as I haue neuer soughte to write any thinge, that of pourpose, and instely mighte offende you (the righte of the cause, and Defensse of the Truthe euermore fireprised) euen so am I nowe righte sory, to see you so vnable to maister your passions, and so vnadvisedly to make them open to so ma- ny. If it greene you in respecte of your credite, sir that I haue thus discovered your errorrs, that was your faultie: it was not mine. If yee had not made your errorrs knowne, they should neuer, of my parte, haue benne discovered. If you knewe, howe sory I am in your behalfe, yee woulde not so impatiently be offended.

It misliketh you, that I haue alleged so many Doctours, and Councelles, and, as you saie, haue so ambitiously painted my *Margine* with so many Authorities, bothe Greeke, and Latine. Yet you, for your parte, haue not spared, ouer and bisides these twoo tongues, to painte your *Margine*, for a surcharge, with woordes in Hebrewe: bisides other sutche rankes of your Englishe Scholies, so many, so thicke, and so close together, that it were a harde mater, to force in one woorde of Truthe to stande emongest them. It is no courteous dealinge, *M. Har- dinge*, to reprooue that in others, that you so commonly doo your selfe.

If the number of Doctours haue offended you, I doo not maruile: A cowardely Cha- lenger woulde alwaies wishe the Defendente to comme unarmed vnto the fighte. If I had alleged, either no Doctours at al, or nothinge to pourpose, as your woonte commonly is to doo, yee woulde haue borne it a greate deale better. Howe be it, my Authorities of Doctours, and Councelles, be they neuer so many, yet, as you haue vsed them, are fewe yenough. For of the whole number, by your good skil, more then three partes are leaste vntouched. And in decde this was the wisest waie. Children, where they cannot reade, thinke it beste, to skippe ouer.

Whereas I examine, and laie abroad, al the partes, and branches of your Argumentes, and shewe, howe directly yee growe to your Conclusions, that your Reader maie see, by what Weapons yee seeke to maister him, this, you saie, is a kinde of scoffinge. I see telle mee, I racke, and alter, and abuse your Argumentes, and plaie with shadowes of mine owne. But, *M. Harding*, if ye wil haue your Argumentes to passe smoothly without controlment, then learne henceforth to make them better. Yee are ouer tender, if yee looke to speake, what yee liste, and yet to heare nothinge, but to your likinge: and, to sende abroad sutch simple wares, to serue the people, and yet maie suffer noman to telle you of it. Verily, where yee saie, I haue of pourpose Changed your Argumentes, if yee make them otherwise, then I haue made them, hauinge alwaies an eie vnto your Conclusion, yee shalbe forced to make them woorse. Tou- chinge the Scoffer, wherewith yee finde your selfe so mutche agreened, doubtlesse, who so had that grace that is in you, as maie wel appeare throughout al your Booke, mighte soone deserue to be called a Scoffer.

Where yee saie, you, and your Fellowes haue espied a thousande fowle greate Lies in my Writinges: had not one of you benne a greate Father of Lies, yee couldne neuer haue hitte so readily vpo the number. Sutch an audistour, I trowe, was he, that founde vs out eleuen thou- sande Lies in *Sleidans storie*. The very true multitude hereof, and the hugenessse of the beape, as it bewraie the wel your stowake, so in any indifferente iudgemente, it decaie the credite of your reckeninge. A man maie reasonably thinke, it is as possible, to finde twoo hundred, and fiftie Untruthes in your Booke, as in mine to finde a thousande. Verily, as I neuer minded to defende any thinge, what so euer, that in any my Writinges, shalbe founde amisse, so I see, by the vviewe, of your accomptes, it were no harde matter, with your eies, to finde Untruthes in the Gospel. For what so euer I saie, be it neuer so true, yet if it like not your taste, it is a Lie: What so euer I allege, or translate, it is corrupted. So euil is my lucke: I can touche nothinge, but it is either too mutche, or too litle: or to shorte, or too longe: or too blacke, or to white: or

one waie, or other it standeth awrie. If I translate, Nonnulli Sacerdotes, Sundrie Priestes, yee crie out, A corrupter, a falsarie. I should haue saide, Certaine Priestes: or, Comme Priestes: but I should not in any wise haue saide, Sundrie Priestes: For that were an Heresie.

M. Hardinge,
Reioinder: Fol.
203. b.

If I translate $\epsilon\upsilon\omicron\tau\omicron\varsigma\ \epsilon\omicron\phi\omicron\varsigma$, Vñ nutritos, Fedde togeather, yee telle the Worlde, It is Falshehode, it is foule corruption. Thus yee saie, I shoulde haue translated it, Eodem Cibo alitos: Fedde with one Kinde of meate: as if $\epsilon\omicron\upsilon\varsigma$ in Greeke, were not Vñ in Latine, or had not Relation to the Place. Deale herein with your freendes, M. Hardinge, as you maie: The Greeke Reader wil allowe you no such Translations. If I happen to saie, M. Hardinge faithe, The thinge, that wee receiue in the Sacramente, is no Breade, Yee crie, Alarma: Looke yee saie, in my Booke, Reader: M. Iewel is an vntrue man: Here he is taken with a Lie: Marke wel: I saie, it is not Breade: I saie not, It is No Breade. Not Breade, yee saie: No Breade, yee saie not: As if there were so many miles distance betweene No and Not.

M. Hardinge,
Reioinder: Fol.
115. b.

M. Har. Reioin.
fol. 163. b.

These and suche like, be the shameful Vntruthes, and horrible Lies, that you, and your Felowes with greate seekinge, and diligence haue espied. And thus, if a man happen to vse Ensis, for Gladius, or Nam, for Enim, or Que, for Et, yee thinke it cause sufficiente to make a Tragedie. Howe be it, I doubt not, but in my Replie, beinge so longe, and so ful of necessarie allegations, yee maie happen to finde somme ouersightes of greater importance. And in acknowledginge, and refovrminge of the same, yee shal finde me as sharpe, and eger, as your selfe. But these fewe examples I haue touched by the waie, that it mighte appeare, howe inquisitiue, and fierce yee are, to seeke occasions: and that your Reader maie see, yee hunte wantonly, and renne riote, and open oftentimes without a cause. Yet notwithstandinge, if yee can telle vs sadly, as your manner is, that M. Iewel bringeth triflinge objections, and trashe, and pelfe, and nothinge to poure purpose, without learninge, without reason, without witte, that he racketh, that he stretcheth, that he wringeth, that he wresteth, that he nippeth, and clippeth the Doctours, and Conncelles: (for these be the wordes, whereby yee thoughte, yee mighte beste vtter your preaty fantasies): if yee can crie out, False partes, False reportes, False dealinges, False Marchantes, False Ballance, False Dife, and al is False: If yee can saie, Loe, Sir Defender, yee wrangle, yee trifle, yee are taken tardee, yee haue prooued nothinge, yee haue nothinge to answere: If yee can thus saie, and saie it boldly, it shalbe sufficiente: al is safe: your freendes wil thinke, yee haue saide sommewhat, and that yee woulde neuer haue framed suche a countenance, to saie nothinge.

Yee telle vs ful often, wee are no Bishoppes: I trowe, for that wee haue not sworne our obedience to the Pope. And therefore yee geue the worlde to vnderstande, wee can consecrate no Ministers, wee can holde no Sinodes, wee canne dooe nothinge. Euen so certaine your Forefathers in Olde times tolde S. Paule, He was no Apostle: and others afterwarde by like authoritie tolde S. Basile, and S. Hilarie, they were no Bishoppes. But M. Hardinge, they were False Apostles, they were Arian Heretiques, that so tolde them. It bootteth not, to trie our titles before you. Wee wil onely saie with S. Paule: By the Grace of God, wee are, that wee are. And wee truste, wee haue not his Grace in vaine.

2. Corin. 9.

1. Corin. 15.

But specially, and aboue al other thinges, and that throughout al your three Bookes, yee saie, that Sir Defender is vnlearned: that his beste skil is in a fewe figures of Rhetorique: that he hathe neither Greeke, nor Logique, nor Philosophie, nor Diuinitie: that he hathe readde no kinde of Doctours, nor Newe, nor Olde, nor of his owne, nor of others: that al the furniture of his Booke was brought to his hande, somme by Greeke Readers, somme by Schoolemaisters, somme by Ciuilians, somme by Canonistes, somme by Summistes, somme by Glofers, somme by others: that he hathe nothinge els but patched Notebookes, huddled togeather by snappes, and peeces. Somme parte hereof, or rather the whole altogether, without exception, to doo you pleasure, I woulde easily haue graunted you, M. Hardinge, vpon smal suite, with more fauoure, and lesse adoo. Take from mee, what learninge yee liste: distreine it, and pounce it at your pleasure: I wil neuer trouble you with Repleuin. Howe be it, if yee vtter al this of your indifferent iudgemente, and certaine knowledge, yet is it impertinente: for wee pleaded of Faith, and not of Learninge: if otherwise ye speake it of heate of minde, and abundance of Choler, and thereupon thus proclaime it to the worlde, it is greate

M. Hard. Con-
futa. 214. a. Et
259. a. And
comonly in o-
ther places.

like. Truly yee neuer sawe Sir Defenders Bookes, nor neuer sette your foote within his studie. A wise Iudge wil seldome pronounce before he knowe. If it shal please you, for trial hereof, to sende your freende, he maie happily see, that Sir Defender hathe al these Summisles, and Canonistes, and Greeke readers, and Scholemaisters of his owne.

Socrates.

Notwithstandinge, it maie become us bothe to saie, as a Heathen wiseman sometime saide. This onely thinge wee knowe, that wee knowe nothinge. Goddes Truthe dependeth not of our knowledge. Our tongues shal cease, and our knowledge shal faile: But the Glorie of God shal stande for ever. For my parte, I wil saie to you with S. Augustine, Quære doctiores: sed caue præsumptores: Seeke others of more Learninge: but beware of them, that presume of Learninge. If any praise falle out in this respecte, bestowe it freely upon your Greeke readers, and Scholemaisters, who, in your iudgemente, haue beste deserved it. It shalbe sufficiente for mee, to haue saide the Truthe: which though he it appeare neuer so simple, yet is hable to remoue a Mountainge of Learninge. But happy are your Brethren of Louaine, that are so speedily growen Learned upon the suddaine, not by greate studie, I trowe, but rather by destinee. As soone as they had ones sanoured the soile of that Countrey, thei looke onely vpon twoo poore Titles of the Lawe, De Maledicis, and De Clerico promotio per Saltum: and suddainely they were transformed, and nowe goe for Doctours.

Extra lib. 5.

As for your Learninge, M. Hardinge, wee neuer reprobued it. Howe be it, greatly to feare it, wee haue no cause. God geue you Grace, yee maie wholly turne it to his glorie: leaste in the daie of the Lorde it be laide againste you. He is ouer wel learned that bendeth his Learninge againste God. But, if wee be so utterly void of al manner of Learninge, paintinge, as you saie, our Bookes, and Margins with the Names, and Authorities of so many Doctours, what maie your freendes then thinke of you, that standinge so longe in the Defensse of your Priuate Masse, are not yet hable to allege one Doctoure, nor Greeke, nor Latine, nor one, nor other? It seemeth greate maruile, yee shoulde haue sutch abundance of Doctours, and shewe, so siwe, specially where it standeth you so mutche vpon, to open your stoare. Consider, I beseeche you, your late Reioinder: wherein, as it is thoughte, nothinge of your parte is leaste vntouched. Of the Seuen and twentie Articles contained in my Replie, yee haue taken vpon you onely to answere one. And yet of the same One, yee haue scarcely touched the tenth parte. Your pourpose shoulde haue benne herein, by euident Examples, and good Authorities, substantially to haue proued your Priuate Masse.

Nowe consider the order, and plainnesse of your dealinge. Yee bestowe welneare the thirde parte of your Booke aboute the Sacrifice: as though there were no Sacrifice without Priuate Masse. Al the reste yee consume in idle discourses, and needelesse talkes, of Consecration, of the Intention of the Priestle, of Minglinge the water with the wine, of the Name of the Masse, of Transubstantiation, of Real Presence, of Church Feastes, (whiche in Olde time were called Agapæ), of Singulare Communion, of Communion of Faithe, of our Vnion with Christe, of sendinge abroade the Sacramente, of Priestles wiues, of Vowes, of Bigamie, of Good woorkes, of Onely Faithe, of Publique Praier in a tongue unknowne, of Ceremonies, of Fourmes, of Accidentes, of the Epistles Decretal, of Clemens, Cletus, Anacletus, Abdias, Leontius, &c. Hereof yee haue tolde vs sutch things, as perhappes wee knewe before, and were not harde to be knowne, and pertained but litle to the pourpose. Yee shoulde rather haue proued, that within the firste sixe hundred yeeves after Christe, somme one, or other of the Holy Learned Catholique Fathers Ministred the Holy Communion openly in the Church, and received the Sacrament Alone, not dividing the same to any other, the whole multitude of the people sittinge, or standing by, and looking on him. This was the mater that laie betwene vs: Hereunto yee should haue laide your force: This was it, yee should haue proued. For proufe of sutch things, as needed no proufe, yee haue broughte forth the greate shewe of Learninge. But as touching your Priuate Masse, whiche onely ye had taken in hande to proue, yee haue hitherto proued nothinge. Your Reader, M. Hardinge, can neuer be, neither so simple, nor so partial, but he muste needes haue an eie vnto your issue, and remember, what yee had in hande. If amongst so many, and so Learned wordes, he finde not one word of that

of that he soughte for, may not he thinke, he hath loste his labour, and that there is somme folie in your fardle? Maie he not saie with him selfe, Quo nunc se proripit iste? What shal I make of these vagaries? What meaneth this man, to shoote so faire beside the marke? He muste needes perceiue by your silence, that, notwithstandinge your so many faire, and liberal promises, yet the thinge, he soughte for, cannot be founde. Naie, you your selfe, for excuse hereof, by expresse wordes haue tolde vs plainely, It mighte be, that none receiued the Sacramente with the Priest: And againe, VWhether the Priest had alwaies a companie, to receiue with him, or sometimes receiued alone, that is a circumstance of a faete: the proufe whereof by manifeste testimonies, cannot with reason be demaunded. Againe, It is contentious, to put vs to proufe of the Circumstance. Againe, It forceth not, whether wee bringe forth the Testimonies of the fixe hundred yeeres, or no. Againe, VWhether I can shewe, that a Masse was saide without companie presente to receiue with the Priest, that saide it, or no, what skilleth it? Againe, I muste telle you, that I seeke not for Priuate Masse, whiche to finde, your scoffinge pretendeth mee to be desirous. I seeke not for that, whiche I acknowledge not. And againe, It forceth not greatly, whether it maie be proued, or no: Whiche is as mutche, as if yee had tolde vs in plainer wise, that for the space of fixe hundred yeeres after Christe, yee can heare no tidings in any Doctoure, or Council, of your Priuate Masse. Whiche thinge, thus of your parte confessed, to our purpose is sufficiente.

Nowe, touchinge the Authoritie of your Amphilocheus, not longe sithence, yee thought his force had benne inuincible. And therefore yee stoode up alofte, and braied alowde, Nowe M. Jewel, and his Consecramentaries doo stagger, I doubt not. And for that cause, as if it had benne some greate woorthy Authoure, yee alleged him seuen times, with special reuerence, in your Booke. And yet nowe at the laste, yee are contente, for shame, to turne him ouer, and to let him goe. Perhappes yee thoughte, for the while, a weake threede was sufficiente to leade the people: and that, as folkes vse sometimes to please children, yee mighte quenche their thirste with an emptie Cuppe. Thus mutche hitherto, touchinge somme partes of your Reioinder.

Concerninge your Former Booke, whiche yee haue entituled, a Confutation, I neede to saie nothinge. By the iudgemente of the Wise, it saith sufficiently of it selfe. But what meante you, M. Hardinge, therein to make so large discourse, I wil not saie, in the Defense, (for that worde your freendes maie not beare) but at the laste in the fauour of Open Stewes: and to calle the same, Malum necessarium, that is to saie, although an ill thinge, yet such a thinge, as no good Common Weale maie be without it? What meante you, to that purpose, to shewe vs the name, and Authoritie of S. Augustine: must we thinke, that S. Augustine was a Proffour, or Patrone for your Stewes? What meant you? thus to vpbraide vs in the ende, In good sooth the Maisters, yee are too yonge, to controlle the Cittie of Rome in her dooings? What needed you to bestowe so fine eloquence in so fowle a cause? Is vice growen so cold in Louaine, that it must now be enflamed, and authorized by open writinge? What meante you to allege the Prophete Dauid, the Euangeliste S. Mathewe, and S. Paule the Apottle, for proufe of your Pardones? Wil yee telle vs, that Dauid, Mathewe, and Paule, were Pardoners? Or, if yee dare to telle vs so, muste we beleue you? if you so manifestly mocke vs with open folies, howe maie wee truste you in higher Misteries? S. Paule saith, Though our outwarde man be corrupted, yet our inward man is renewed daie by daie. Here yee telle vs, in greatesoother, that these wordes vndoubtedly serue to proue Purgatorie. Christe saith vnto Peter, I haue praied for the, &c. Therefore, yee saie, Christe nowe requireth vs, not to be obediende to peter, or Paule, but to the Pope, that sitteth in their Chaire. Christe saith, The Sonne of Man came, not to destroye, but to saue: Ergo, saie you, The Breade, and VVine in the Sacramente lose no parte of their former vertues: but remaine in Fourmes, and Accidentes, euen as they were before: as if the Sonne of God had comme downe from Heauen to saue Accidentes.

Thus yee nippe of the sense, and meaninge of the Holy Scriptures, and feede vs onely
with

M. Hard. Reioind. fo. 281. a.
Et Fol. 88. a.
M. Hard. in his Reioinder, in the Preface to the Reader &c.
In the same Preface, & ij.
M. Hardinge, Reioinder, Fol. 210. a.
Reioind. 219. a.

M. Hardinge in his answer, Fol. 29. a.
Reioinder, Fol. 267. b.

M. Har. Confu. fol. 162. b.

Confu. fol. 162. a.

M. Har. Confu. fol. 163. a.
Confu. 251. a.
& deinceps.

2. Corin. 4.

M. Har. Confu. fol. 117. a.
Luke. 22.
M. Har. Confu. fol. 192. b.
M. Har. Confu. Fol. 99. a.

With emptie wordes: as if yee would pike awaie the corne, and geue vs the chaffe: or con-
neighe awaie the Jewelles, and throwe vs the Bagge. O *M. Hardinge*, be not wilful: let
your owne conscience leade you. Was this the meaninge of *S. Paule*? Was this the com-
minge of *Christe* into the worlde? Was this the sense of the Holy Ghoste? I wil not saie,
what *Olde Doctoure*, or *Anciente Father*, but what *Summist*, what *Canonist*, what
Childe, what *Heretique*, euer either so vndiscretely, or so vnreuerently vsed the *VVoorde*
of God?

I leaue the misconstruinge, and falsifieinge of so many *Fathers*: the allowinge, and soo-
thinge of manifeste *Forgeries*: the vpholdinge of *Abuses*, and open *Errours*: your weake
Proufes: your seely *Coniectures*: your simple *Gheasses*: your greate *ouersightes*: your bolde
Affirmations: your heapes of *Untruthes*: your disdeigneful *scornes*: your immoderate *Scof-
fes*: your vngentle, and vnciuile *Woordes*, as for example, *Villaines*, *Theeues*, *Foolles*, *Di-
sardes*, *Lourdaines*, &c. I leaue other your vnmanerly, and vncleanly *speeches*: *Hungry
Dogges* eate dirtie puddinges: As common as *Life* with *Beggars*: They serue the
belly, and the thinges beneath the belly. These be your *Woordes*, *M. Hardinge*: you
maie not denie them. These be the *floures*, and *ornamentes* of your *Bookes*.

But was this a presente, *M. Hardinge*, meete either for the modestie of a *Virgine*, or
for the Maiestie of a *Prince*: specially sutch a *Virgine*, and sutch a *Prince*, so *Chaste*, so
Graue, so *Learned*, so *Wise*, so *Vertuous*, so *Godly*, as *Christendome* seldome hath seene the
like? What? thoughte you, that either her *Wisedome* could not espie your *fraudes*, and
mockeries: or, that her *chaste eares* could quietly beare your lothesome *talke*? Or, thoughte
you by the weight of sutch reasons, to mooue *Mountaines*, and to worke *woonders*, and
to force her Maiestie to leaue *Christe*, and his *Gospel*, and comme to *Louaine* to flowe
you?

Yee threape her Maiestie fondely with unkindenesse, and, as yee would haue the worlde
imagine with good likinge, and fauouringe of your side: as if her Maiestie, hauinge benne
broughte vp from her cradle in the knowledge and feare of God, and through Gods greate
Mercie, and accordinge to his knowne *Wil*, by the good aduise, and counceyl of the *states* of her
Realme, hauinge reformed the *House of God* from the filthe, and soile of your *diuises*, shee
stooke nowe in a *mammering*, and were not hable to discerne, either *Falshedde* from *Truth*,
or *Darkenesse* from *Lichte*: or, as if your *Errours* were not so grosse, that a *blinde man* maie
grope them with his *Fingers*.

Yee telle her Maiestie, shee hath neither *Parlamente*, nor *Lawe*, nor *Churche*, nor
Clergie: The *Churche* of *Englande* yee commonly calle the *Tower of Babylon*, the *Syno-
gog* of *Antichriste*, and the *Schoole* of *Sathan*: yee charge her Maiestie with *disordered
proceedinges*, with *maintenance* of *infidelitie*, of *Sacrilege*, of *Schisme*, of *Heresie*: For your
possible power, yee dishonoure her Maiestie, bothe *abroade*, and *at home*: where yee maie
greate *credite* to your *filies*, yee *sclaunder* the *gouernemente*: yee *disquiet* her Maiesties *lo-
uinge Subiectes*: yee *breede* *Seditions*: yee *procure* *Rebellions*: yee *hazarde* her *estate*. And
yet dare yee to poulder al this *poison* with a fewe *dissembled*, and *sugred* *Woordes*, and to offer
the same vnto her Maiestie for a *Presente*? Wel, *M. Hardinge*, if yee had forescene the
thanks, that her Maiestie moste iustely yeelded you for your *trauailes*, yee would not haue
benne so bolde, so rudely to presse into her *presence*. It behooued you, to be *aduised*, not onely,
what yee wrote, but also what *Personage* shoulde viewe your *Writings*.

If yee shal happen to write hereafter sende vs fewer *Woordes*, and more *Learninge*. If
yee shal diuise to talke any more of your *Private Masse*, leaue your *vagaries*, and goe dire-
ctely to the *pourpose*. Telle vs no more sutch longe *tales*, either of the *Sacrifice*, or of other
maters so farre from the *question*. It is no good *Logique*, to shifte of the thinge, yee haue
in hande, and to mocke your poore *Reader* with an other. Treade not so nicely, and so
gingerly, *M. Hardinge*: Saie not, your *Masse* is a *Circumstance*, and a *mater of Faete*,
and standeth onely vpon *supposalles*, and *gheasses*, and therefore needeth no further *prooffe*.
Why shoulde yee so trifle with the simple? This is the *Issue*, that fulleth out bitweene vs:
*VV*hether any one of the *Anciente Learned Fathers*, &c. euer saide your *Private
Masse*, &c. This is it, that is denied. If yee prooue not this, what so euer yee prone, yee
prooue

Confut. 318.b.
Confut. 250.b.

Confu. fol. 42.a
& so through-
out the whole
Booke.
Confut fol. 5.a
15 a. 38. a. 49. a
and so through
the whole.

Reioind. 232. b.
233. a.

prooue nothinge. Bringe out somme Learned Father : shewe somme Catholique Doctoure : keepe them no longer forth the comminge. The worlde looketh yee shoulde deale plainly.

Denie no more the manifeste Truthe: auouche no more the open Falshedde: let there be somme probabilitie, and likelihoode in your saieinges. Leauē your immoderate, and vncourteous talkes. They are tokens of stomake, and not of Learninge. Therein yee haue deserued the honoure aboue al others. In sutch kinde of Eloquence noman can mathe you, but your selfe. A good cause mighte haue benne pleaded with better woordes. The more vntemperate, and firy yee shewe your selfe without cause, the more in the ende wil appeare your folie. If yee haue hitherto taken any pleasure in speakinge it, at my hande, by hearinge it, yee shal not loose it. If ye bringe vs mos Fables of your Pardones, and Purgatories: If ye feede vs, as yee haue donne, with Vntruthes: If yee depraue the Scriptures: If yee falsifie the Doctours: If yee conclude without Premisses: If yee place your Antecedente at Rome, and your Consequente at Louaine: If yee stuffe so mutche Paper, and blotte so many Leauēs, and shewe vs nothinge: briefly, if yee write none otherwise, then yee haue donne hitherto, no wise man wil greatly feare your force.

Deceiue not the simple. They are bought with price: They are the people of God, for whom Christe hathe shedde his Bloude. Your shiftes be miserable. Yee trouble your selfe, as a birde in the Lime. The more yee sturre, the faster yee cleaue: the longer yee strine, the weaker yee are. Yee cannot bridle the flowinge Seas: yee cannot blinde the Sonnebeames. Kicke not stil againste the spurre: Geue place vnto the Glorie of God. Wil yee, nil yee, the Truthe wil conquere. God geues vs bothe humble hartes, and the people eies to see: that al fleshes maie be obediente to his wil. Amen.

From London. 27. Octobris. 1567.

John Sarisburie.